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Montana Methodist.

Vol. 1 HELENA, MONTANA, JULY 25, 1888. No. 1

Salutatory.

To all who may read this modest sheet, which bears the name of THE MONTANA METHODIST, greeting:

In making our debut we have some trepedation and yet an humble confidence. Our trepedation arises from the known fact that most every new enterprise has its doubters, who require that it pass successfully the period of probation and prove itself worthy public confidence before receiving public patronage. Our confidence is strengthened when we consider the intelligence of our population and the love the people have for the *true* in the pulpit, in the press, as well as in the private life of the individual.

To the secular press of Montana we extend greeting. In whatever you have done, are doing and propose doing in the future for the material prosperity; in the development of our unsurpassed resources; in the line of social purity; in all that advances our much beloved mountain country; in condemning the wrong and upholding the right, we bid you God-speed.

To the religious press of our sister churches, whose function is to cultivate and foster moral purity and scriptural holiness, we tender greeting in the name of our common brotherhood and for the sake of our common cause.

It is needless to say that we join with you in every laudable effort that should characterize christian endeavor. The *purposes* of Methodism are too well known by all the people of this broad land for us even to adopt a motto on the title page of this unpretending agent. "Scriptural Holiness" has too long been her watchword among the people for them yet to be in ignorance of her mission. She has helped, and that very largely, to make this country worthy the name it bears abroad. "By their fruits shall ye know them." But as we do not limit our circulation to the territory of Montana, we say to all, wherever the paper goes, "Is thine heart right, as my heart is with thine heart? If it be, give me thine hand.

Send your name and subscription money to THE MONTANA METHODIST, Helena, Mont.

Reminiscence of the Early Occupancy of Montana by the Whites, and its Occupancy by the Church.

In the spring of 1864, I, with my family, in company with others, left Denver, Colorado, for what is now the Territory of Montana.

Traveling northward, we arrived at the Red Buttes on Platte River; there we organized a large emmigrant party under the leadership of Major Bridger, an old mountaineer.

Leaving all roads, we started in a northwesterly direction, traveling between Wind River and the Big Horn Mountains, until we reached Wind River, the principal fork of the Big Horn. Thence north till we reached Clark's Fork of the Yellow Stone River, thence across the mountain range to the Yellow Stone, and up that river to where now stands the city of Livingston. Thence through the pass to where Bozeman is located, arriving in the Gallatin Valley about the 10th of July, and stopped at a little mining camp called Norwegian, in what is now Madison County.

There were in our party about two hundred and eighty men, women and children. The journey was long and tedious, requiring nearly three months to make it. We marched in regular military order on account of the hostile Sioux. We made but one march a day, halting at 3 o'clock in the afternoon, forming a corral with the wagons; into this the stock was driven at night. Guards were stationed all around the camp, remaining on duty the entire night. In the morning the stock was sent out to graze till 8 o'clock, when we resumed our march. With this precaution, we escape any conflict with the Indians.

On each Sunday during the long march, we rested and kept the day sacred, not neglecting to preach. There was not a serious accident, nor a single death in the company during the entire trip. The emmigrants were nearly all western people, mainly from Iowa and Missouri.

On the first Sunday after our arrival, we gathered the miners together and had preaching.

The emmigrants centered at Virginia City on Alder Gulch, the most extensive mining camp ever discovered in Montana, being about twelve or fifteen miles in length. There were taken from that gulch, first and last several millions of dollars in gold dust. Besides Virgina City, there were but two or three little mining camps in Montana at this time. The only post office in the territory was at Virginia City. Our supplies had to come up the Missouri River to Ft. Benton, or over land from Utah.

When I arrived I did not find any preachers except a Baptist minister named Torbit, who preached occasionally at Virginia City. The citizens hired timbers cut and hauled and built a log church that fall. During the winter the Baptist preacher and myself preached in that church, alternating every two weeks. I lived on the Jefferson River, fifty miles distant; thus my labors in Virginia City required me to ride two hundred miles each month. In September or October a Rev. Hough arrived in Virginia City, being sent as a missionary by the M. E. Church. He built a small house and began preaching, organizing the first church, I think, in the place. I also organized a church on Willow Creek in Gallatin County, in the beginning of 1865.

Bro. Hough and myself, sent out by our respective churches, were the first ministers sent to Montana, to the best of my knowledge, I arriving in July of 1864, and he the succeeding fall. In the spring Bro. Hough left Virginia City and went to "Last Chance" mining camp, now Helena.

There was during the year of 1865, a preacher sent here by the name of McLoughlan of the M. E. Church; also a Rev. Mr. Prichett of the M. E. Church South. Both came to Helena, and preached duriug the winter and spring, and I think both left the same year. During 1866, a Rev. Mr. Baxter of the M. E. Church South, came to Helena, preached, organized a Sunday School and church, remained till next year, and left for Oregon. I continued my labors as the settlements extended. In the fall of 1870, three preachers were sent from the Missouri Conference to re-inforce me, viz.: W. L. Blackwell, C. W. Sanford and Bro. Hilton. During that winter we had some glorious revivals, and many were added to the church. In the spring of 1871, we commenced to build a church in Helena, which was completed in 1872. In the fall of 1871, I attended the session of the Western Conference at Council Grove, Kan. Colorado and Montana were both included in the Western Conference. The distance to the seat of conference was 1,600 miles. This year eleven additional preachers were sent to Montana, making in all fourteen ministers. The preachers were stationed at different points, from Bozeman to the Bitter Root Valley. The brother, Rev. J. H. Hilton, who was sent to the Bitter Root Valley, was killed that winter, by the falling of a tree, which he chopped down; his dust rests in peace near the town of Corvalis.

The preachers labored for two years with varied success. Several became discouraged and returned to the States. My judgment is that we should have been organized into a conference earlier, then we could have kept the work supplied, and I am sure Southern Methodism would have been a strong church in Montana. The M. E. Church sent out many preachers who also labored with varied success. Some became discouraged and left the field, while others remained.

Several preachers of both Methodist Churches have died in the field since we occupied Montana. In addition to Bro. Hilton, we lost a young preacher, Bro. Maxfield, who died at Butte City soon after his arrival. His death was very sad indeed, caused by the mistake of a brother preacher, who gave carbolic acid, supposing it to be the medicine left by his doctor. Bro. Maxfield lived only fifteen minutes after taking the acid, dying in the arms of the preacher.

We have seen many persons converted to God during our labors in the west. Many of them have been called to the home above, departing in holy triumph, and we feel that the labors of the brethren in this field have not been in vain.

We have a large number of churches erected in differant parts of the Territory, and a number of parsonages, and the working force is increasing. We have gathered into the church several hundred members, and the howling wilderness has become a settled country. Now, instead of requiring three months to reach Montana from the States, we can come in three days. In my judgment, the Methodist Church has a bright future before it, and its prospects for a grand work here, are very good.

The population has increased since I came to Montana, from about 10,000 to 150,000. The country is improving in its agricultural and stock raising facilities, and the more the mines are developed, the more extensive they appear to be. We regard the climate, taken the year round, as one of the best, and for the larger part of the year, an exceedingly pleasant one in which to live. For fifty-seven years I have been in the itinerant ministry, and twenty-four years of that time I have spent in Montana. One year ago I was stricken down with paralysis, caused no doubt by overwork. I thank God I am spared to still lift up my voice in behalf of perishing souls! I am still in the work, hoping to be spared to finish the work and the ministry committed to me, before I am called hence to join the gathering hosts above.

We breathe to God a prayer for tbe prosperity of our beloved Methodism, that it may still be a power in the land disseminating Gospel truth, and in leading many

precious souls to Christ, and that our "Montana Methodist" may be the means of doing much good, and encourage Zion's hosts.

Your brother in love and labor,

L. B. STATELER.

Willow Creek, Mont.

FOR the sake of history, we make the following quotations from the minutes of the M. E. Church Conference, held in Bozeman, July 8, 12, 1886. In "A Sketch of early Methodism in Montana," written by the Rev. Hugh Duncan, we find "A brother by the name of Craig was the first preacher of ours in this Territory. I am assured his first sermon was preached in Bannack, January 10, 1864. What relation Brother Craig held in our church I am unable to say, but I find that in addition to preaching the word, he also preformed marriage ceremonies. My informants are Brother Wm. L. McIntosh and wife now living at Red Rock, Beaverhead County. To Bannack therefore belongs the honor of having had the first gospel sermon preached in the Territory and that by a Methodist.

Says the Rev. Hugh Duncan in another part of the sketch: "As it may be interesting to the members of the Methodist Episcopal Church of Montana, in years to come to notice the progress of Methodism in the Territory, we write a few lines as a heading to these records. In the winter of 1863–4, a few members of the M. E. Church in Virginia City, organized themselves into a class under the leadership of Brother Wm. Florkey, for the purpose of holding prayer and class-meeting. This organization was kept up until the fall of 1864, when Brothers Hough and McLaughlin arrived, having been sent out by the Missionary Board to take charge of the work.

In the summer of 1864, the first permanent M. E. Church of Montana, was erected at a cost of about $1,500 in gold. The same was dedicated on the 6th day of November, 1864. There were present, A. M. Hough, pastor, and McLaughlin, assistant; local preachers, Florkey, Penherty, and Lenny; laymen, Brothers Ritchie, McCullock, Knott, Wyland, Fellows, Wisnall, Phillips, Millard and Forbes."—Ed.

Conference Directory.

1887–8.

HELENA DISTRICT.

E. J. Stanley ..... Presiding Elder
Helena Station ..... W. M. Britt
Butte Station ..... A. C. Couey
Stevensville Circuit ..... E. C. Finley
Boulder and Elkhorn ..... R. F. Beasley
Anaconda Station ..... S. W. Basbie
Deer Lodge and Stuart, Jno. M. Moore
Flathead Lake Circuit ..... E. L. Lee

White Hall and Silver Star to be supplied.

BOSEMAN STATION.

L. B. Stateler ..... Presiding Elder
Bozeman Station ..... H. C. Fleenor
Willow Creek and Bozeman C ..... B. E. H. Warren
Aaron Kelley ..... Junion Preacher

Townsend and Radersburg to be supplied.

Our Montana Preachers.

Rev. L. B. Stateler: Bro. Stateler is now about seventy-five years of age, of medium height, large frame, venerable face, a voice peculiarly musical. He has been a strong gospel preacher—a great organizer. Though now afflicted, and possibly may never preach regularly again, he is still a wise counsellor, one to whom we all yet look as the Nestor of the Conference. He has been a pioneer preacher for fifty years, having been on frontier work from the Indian Territory to the British line. He is a man of God, and greatly honored by his younger brethren in the ministry.

Rev. E. J. Stanley: For seventeen years this man of robust frame, gentle spirit and indomitable will, has been riding circuits, building churches and parsonages and planting gospel seed in the mountains and valleys of Montana. Although laboring under discouragements he has never lost confidence in the success of our cause here. Amid all these arduous labors he has *made* time for writing and has gained the well merited reputation of being "our writer," of the Conference. Scarcely two years since Bro. Stanley found a preacher's prize, "the gift of the Lord," a good wife, daughter of one of our heroic laymen. Little Rachel is now the flower of the Stanley family.

Rev. R. F. Beasley: Bro. Beasley was transferred from the Texas Conference in March, 1886, and stationed in Helena where he did fine work for eighteen months. He is about 38 years old, has a wife and one child, a little boy about six. Bro. Beasley is an industrious, aggressive and efficient man. He has done a splendid work this year on the Boulder and Elkhorn circuits, and will doubtless come to the Conference with a good record and full report.

Rev. A. C. Couey: In the order of time Bro. Couey is the fourth among the itinerants in the Conference. He is a few days over 32. Has a wife and two children. He was transferred from the Louisiana Conference in 1886, and stationed in Butte. This has been his only charge in the territory. His labors have been greatly blessed here.

Rev. W. M. Britt: Bro. Britt was transferred from the Denver Conference last year, by Bishop E. R. Hendrix, and stationed in Helena. He is a small man, frank face, pleasant manner, about 31 years old. He brought his bride with him from Denver. Bro. Britt is a man of but little noise. The church in the Capital City has gradually grown under his ministry during the past year, and he will come to the Conference knowing that he has made "full proof of his ministry" during his stay among the Montana brethren.

Rev. B. E. H. Warren: A large, mountaineer, whole soul, full-of-faith, gospel preacher. Bro. Warren is about fourty years old, has a boyish face. He has a wife and three children. He was transferred from the St. Louis Conference and put in the charge of the Willow Creek and Bozeman circuit. He has operated in a large portion of the Bozeman district, as the field was not supplied till he by assiduous efforts succeeded in getting recruits from the states. Bro. Warren is a fine organizer and a good revivalist. His labors in Montana have been graciously blessed. He is certainly the kind of a man we want in this western work. We shall be glad to shake your hand, brother, at the coming Conference.

Rev. H. C. Fleenor: Bro. Fleenor is about twenty-three years old; tall, spare, pleasant face, keen blue eyes, of classical mien. He is full of ambition to make a workman of the Lord. The work in Bozeman station has flourished under his master hand. One of our mountain girls near Bozeman has submitted to the itinerant yoke, and now with a housekeeper Bro. Fleener is willing to return another year to accupy the new parsonage that is to go up in the Valley City this fall.

Rev. C. E. Finley: Our bachelor preacher. Short, stout, benevolent face, deep base voice; humble, consecrated and faithful to duty. Bro. Finley came to us this Spring and has fed luxuriously upon the tall grass of the great Bitter Root valley with Bro. Stanley. He seems delighted with Montana, has his heart greatly in the work of soulsaving. We shall not forget climbing Mt. Helena with Bro. Finley during the District Conference session in the Metropolis, last April.

Rev. S. W. Barbee: Our supply in the smelter city, Anaconda. Bro. Barbee is a man of medium size, very pleasant manner, about forty to forty-five years old. He has a family of wife and four children. He is the brother of Dr. J. D. Barbee, our agent at the Nashville Publishing House. His work at Anaconda is moving along very nicely from all accounts. A man of so cheerful spirit will make friends anywhere and Bro. Barbee will no doubt do our cause good service. He will be on hand (promptly) July 25th, 9 a. m. We take this to be the man.

Rev. Jno. M. Moore: Bro. Moore is small in body, blue eyes. dark hair, fair skin, about 35 to 38. He is a smooth speaker, ornate in the pulpit. He has fire enough in his soul to make people listen when he talks. He has a wife and one child. He is placed in Deer Lodge. Preaches also at Stuart. He starts in his new work with great earnestness. We expect to have good reports from Bro. Moore in the future. All he needs is a chance.

Rev. Aaron Kelley: Our boy preacher from Georgia this Spring. He is junior preacher with Bro. Warren. We shall be glad to see you Bro. Kelley. We shall have a pleasant time talking over matters concerning the Red Hills of Cedertown and Cave Springs, where we spent our boyhood days.

We have the following local brethren: Rev. R. S. Clark, whose chief work has been at Alhambra Springs during the past year. Rev. H. W. Currin, who resides at Boulder, known among our brethren as our Sunday school man. He has our warmest sympathy in the loss of his beloved wife some months past. Rev. — Hortenberry, who lives near Stevensville, and preaches some in the Bitter Root valley.

Rev. T. W. Flowers: Is on the supernumerary list as a member of our Conference. While this relation declares him ineffective, he is by no means idle. He preaches twice a month, and sometimes every Sabbath in the month. Bro. Flowers has a very comfortable home in Stevensville, with a small farm near by. He is a mechanic. By the labor of his own hands he makes a living. Bro. Flowers is a good preacher and we would be glad for him to risk his health, and give the church the benefit of his riper years. He feels unwilling to assume full work from a slight heart trouble. We hope to see him at the Annual Conference.

Important Notice.

To the Chairman of the Joint Boards of Finance in the several Annual Conferences of the Methodist Episcopal Church, South.

1. The General Conference held in Richmond, Va., May, 1886, directed the Joint Board of Finance of the several Annual Conferences to estimate, in the year 1887, the traveling expenses of the delegates of their respective Conferences to the General Conference to be held in May, 1890, and to add thirty dollars per delegates for entertainment at the General Conference. The amount so estimated is to be furnished to the Book Agent of the Methodist Episcopal Church, South, whose duty it shall be to "aggregate the said several assessments, and furnish the said Board of Finance with an estimate of the proportional to be raised by each Annual Conference, at its session in the year 1888, and every fourth year thereafter, shall estimate and distribute the sum to be raised to the several presiding elders' districts: and when the money is collected, during the year 1889, and every fourth year thereafter, it shall be transmitted by the treasurer of the Board of Finance in each Conference, with proper statements, to the Book Agent."

It remains true that in this country the men nominated and elected to public office represent fairly the moral character of their constituents. When a bad man is put into office it means that the electors are either as bad as he is, or that they are too lazy or cowardly to assert themselves. Laziness and cowardice are not small crimes when they imperil the freedom and happiness of a nation.—*Nash. Ad.*

The increase in the membership of our church during the past year has been 41,078. The total membership now is 1,107,459.

Willow Creek and Bozeman Circuit.

MR. EDITOR:—My first year's work on this circuit is drawing to a close, and I am pleased to report success. Up to date I have traveled near 5,000 miles, preached nearly 200 sermons and received seventy-six members into the church. One local preacher was received from another church. I have organized three new societies and four new Sunday schools where we had none I have a subscription for a new church with nearly enough to build it. The Willow Creek and Bozeman circuit is too large to be traveled by one man and ought to be divided next year. Our prospects in the field are very flattering. We have a strong hold on the people and many of them ask for the gospel at our hands. Two active good men in one year could build up two self-supporting works here easily. There are several promising points in the bounds of the circuit asking for preaching from us. If the work is divided these can be reached. I have found the people here not prejudice against the M. E. Church South, but against certain preachers who have acted imprudently. East of us there is a vast territory unoccupied by our church. At several points in this field we have members, several of whom have written me, asking that a preacher be sent there. An active man could organize a good sized district east of the Bozeman district in one year. Wherever our church has been properly represented we have moved forward grandly. With our increasing appropriations and the additional workmen sent us we will soon be the leading church in this section. Our members in this part of the field are true and hopeful and they are going to sustain our cause here nobly in the future. The efforts of some to uproot us in this field have only served to make our people more self-sacrifising. We will begin next year's work with greater faith in the success and permanency of our beloved church. Success to the MONTANA METHODIST.

Let us now have the conference school. A friend in my work offers $3,000 worth of good property if he names the location for it.

Yours truly,
B. E. H. WARREN.

Boulder and Elkhorn.

The Boulder and Elkhorn charge during the present conference year, has been moving along, we think, with some degree of success. There have been thirteen accessions, ninety dollars raised and paid on an old standing church debt, a parsonage built, and movements are being made toward building a church. A Ladies' Aid Society has been organized in the interest of the church, and will doubtless prove most valuable. Boulder is quite a growing town, through which pass two railroads, and with activity and perseverence on the part of her membership, Southern Methodism in its aggressive movements, may accomplish much in these parts.

R. F. BEASLEY.
Boulder, Mont., June 23, 1888.

Our Mission in Montana.

The propriety of our presence as a religious body in Montana has been regarded, by some, as questionable. Even our honored mother seems to have feared that her enterprising child had ventured beyond its limits and thus involved its success, if not its existence, in much doubt. This is not a matter of surprise when we consider that she, from politico-religious pressure of a sectional character, was forced in 1844 to employ her forces within sectional lines. Not, however, that she was politicalized or sectionalized, but because that she absolutely refused to admit the one into her policy, the other became a necessity, and thus accepting this inevitable, it is but natural that she should have feared that beyond *this* limit and within *that* where her opposition arose and alas! still continues with but little, if any abatement, that her mission would not be recognized hence her ecclesiastical existence and her work of soul-saving would have to struggle with serious, if not with insurmountable difficulties. But despite all this, the time, in God's providence, has come, when sectional lines shall no longer put boundaries to her Catholic spirit, nor limit her consecrated activities in soul-saving. And what our cautious mother has been want to regard as recklessness in her pioneer children who have dared to claim for her a footing in the west is but providence inviting her beyond sectional seclusion to spread scriptural holiness where sin has blighted and is still blighting human hopes and corrupting human lives. Our mission, therefore, in Montana is not that of hunting up Southern Methodists and organizing them into politico-religious societies because they are Southerners, as some in the face of history seem to think, and even charge, but because of a providential advance to enlarge our field of usefulness in saving souls. And while we are true to this spirit and work of our honored mother we have a mission here as legitimate as we have anywhere upon this sin-cursed earth. And although the prejudices of some may not allow them to award to us such a place as a "constructive force" in the moral and religious life of Montana, yet the fact that such a place exists is obvious to all who rise above sectional prejudice into the broader spirit of religious toleration. Our mission here is, and has been, to save souls, not to strengthen or to pander to any political element that may exist here or elsewhere, as our history fully vindicates. Our pulpits have known only Chrirt and Him crucified. And we are glad to know that the people of Montana are beginning to admit that, upon this line of religious aggression we have a place and work as a religious body in Montana. And we hope that our beloved Zion will prove true to this her divine mission until earth's "waste places shall blossom as the rose," under the fruitifying influence of God's grace.

R. S. CLARK.
Helena, M. T.

As we go to press the preachers are coming in from their fields of labor, heading for Butte City where the Montana Conference convenes on the 25th inst. Encouraging reports come up from almost every quarter of the success that has attended their labors. The struggle with some of them has been long and severe, but victory is at last perching upon our standard. It has been demonstrated beyond a doubt that we have a mission in Montana. More than one hundred souls have been gathered in during the past year. The Macedonian cry is heard from various fields where we have never gone for lack of men and means, "come over and help us."

The approaching session of Conference bids fair to be one of the most interesting that we have ever held. It will be the first time that a number of our preachers have ever met together. Let us be careful to maintain a spirit of brotherly love and unity. It was not until the disciples were all of one accord and one mind that they were endued with power from on high, and a pentecost was realized in the church on earth. Here is found the great condition of success. Without this baptism of fire, all our efforts are vain, and we can therefore afford to sacrifice personal preference and opinions and everything that is of a selfish nature to secure it. God grant that we may witness such a baptism of the Holy Spirit at Butte as shall extend its influence to every valley and hamlet in Montana during the coming Conference year.

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The Montana Methodist.

The official organ of the Montana Conference of the Methodist Episcopal Church, South. Published semi-monthly.

Subscription price, $1.00 a year.

Address all communications designed for publication and all letters containing subscriptions, or upon other business relating to the paper, to

THE MONTANA METHODIST, HELENA, MONT.

We earnestly request that all our preachers and members commence at once and carry forward an active canvass for the MONTANA METHODIST.

A thrill of joy went through many hearts as Bishop Galloway, in his little talk at the close of the sermon in Helena last Sunday night, remarked with emphasis: "We are here to stay."

Bishop Galloway is highly pleased with our mountain land. He is fascinated with the appearance of the great Gallatin valley, and says that his trip to the Yellowstone National Park is the grandest trip he ever made. He regards the park as the wonderland of the universe.

Centenary M. E. Church, South, at Bozeman, was dedicated by Bishop Chas. Galloway, on the 15th inst. The attendance was large, at night many were turned away, not being able to find room. The Bishop preached with Herculean power, and made impressions for good that will be felt when he has long since departed.

Our friends may make due allowance for any imperfections that may appear in the general make-up of this issue of the paper. We hope to improve with each number and shall endeavor to furnish one of the best papers of the kind published in the West. Our publishers propose to give us first-class work, and we are determined that every thing else shall correspond.

Helena charge will make an encouraging report at conference. Twenty-three names have been added to the class book. Twelve of these are of the class formed by Bro. Clark, at Alhambra. The Sunday School in Helena has now eighty-seven scholars enrolled. A new school has lately been organized in the valley, which promises well. The assessments have all been raised with an excess in every item. About $1,500 have been raised for all purposes.

Bishop Galloway spent last Sunday in Helena. His sermons at the Grand street church were full of gospel truth, and eloquently delivered. The large audiences were delighted and the bishop can feel assured of a wide hearing whenever he comes again. The important question is, will they heed the message which they heard with such pleasure, or shall it pass from their minds as if it were merely an entertaining song?

At the close of the evening services the bishop made some remarks relating to the work of our church in the West. He assured us of the sympathy and interest which the church east feels concerning our work out here, and emphatically declared that we were here to stay. The success God has given us is the proof that we have a mission here. The phenomenal growth of the church in the last few years shows greater percentage of increase in the West than in the South.

Four New Churches to Dedicate.

There will be four churches to dedicate during the stay of Bishop Galloway in Montana. They are respectively at Bozeman, Butte, Anaconda and Victor. We believe every one of these churches is free of debt, so that our Bishop will have no *extra load* to pull. These churches are all models of neatness, and very comfortable houses of worship. The pastors at these places look forward to the day of dedication with pleasant anticipations. They will no doubt be joyful occasions for all who may have the privilege to attend.

Annual Conference Collection.

The preachers should by no means fail to use all dilligence to bring up their collections in full, for missions, bishops and church extension. The resident members of the church at the seat of conference, with the preachers and lay delegates in attendance, often have heavy burdens to bear because of neglect in these matters on the various charges during the year. Brethren give every one of your members a chance on these important matters if it is the last Sabbath you preach to them. Our liberal people of Montana will not let you go to conference empty if you present the cause properly.

Butte Station.

The Butte Station during the two conference years closing, has raised for all purposes about $2,500.00. Three-fifths of this amount has been paid the past twelve months. The cozy little temple is a model of neatness and admirably suited to the needs of the congregation that worship in it. It is veneered brick 45 x 28 One auditorium is almost faultless in taste and comfort. It is now free of debt and ready for dedication at the ensuing annual conference. The membership has increased about seventy-five per cent. since September, 1886. A fair Sunday School has been running all the while with an average attendance from twenty-five to forty.

Our Work in the West.

The Methodist Episcopal Church South, is spending more money to aid the western conferences this year than ever before. This declares more light on our needs in the west. These are the days of golden opportunities, and we are truly glad to see the church making the advanced movement toward the setting sun. The west is that part of our great country in which will be wrought out one of the most important questions that has come before the church for many days past. May God have to do with every dollar and every man employed in evangelizing the great, great west. Methodism must do her part.

Annual Conference.

The Annual Conference to convene in Butte, Wednesday, July 25, promises to be a very interesting occasion for all the members of this branch of the Methodist family in our Territory.

It is only once a year that any of us get the services of our chief pastors, and we naturally look forward to their visits with great pleasure. But few of the people in Montana have seen Bishop Galloway, who is to preside over our Conference this year. He is said to be the youngest Methodist Bishop on record, having been elected Bishop when a little over thirty-six years old. He has fine executive ability, winning the hearts of the preachers wherever he goes. His pulpit qualifications doubtless made him Bishop.

The preachers all seem in fine spirits, and will come to Conference with glad hearts after a year of toil. For our number, our success has been marked during the past year. Our laymen too, whom we expect at the session, are men of God, and take no less interest than their pastors in the onward march of Zion's hosts. We fully expect to greet every delegate July 25th. The good women too, from various parts of the field will be just as welcome as if they could vote, if not more so. Come along sisters, our pastor, his members and friends of the church will do their very best to see that every one shall have a choice home during the stay in the "Silver City."

Bozeman Station.

H. CLAY FLEENOR.

I arrived at this place the 1st of March. Everything, both material and spiritual, was in a most dilapitated condition. To begin work in Bozeman under the auspices of the Southern Methodist Church was a thing laughable and ridiculous to most people in the city. Work, however, was begun with a view to accomplish something if possible. The few faithful members soon rallied to our assistance and improvements are being made which astonish many critical eyes. We have done about $40 worth of work on the auditorium. This makes the interior very pleasant and comfortable. A new bell weighing nearly 300 pounds has been placed in the tower at a cost of $77.80. We have had 13 accessions to the church. Our Sunday School is certainly a marvel in its material and financial development. We have quite an efficient corps of teachers and officers, so that one to see the administration of our school going on would think that we were an eastern school transferred to this place. People are beginning to realize that we represent a vital part of Methodism, and that we are a people free from political affiliations and outside issues of the world. One noble young lady who quit dancing and joined the church said, "I love the Southern Methodist Church because I believe there is more pure religion in it than in any other church." There are a class of people in the west who say they want to restore "primitive Christianity," or the religion of the apostles, pure and unsullied. But I see some of those who move in the front ranks and blow the biggest horn of the sect going round getting up a "dance." The "apostolic religion!" Imagine Paul going down to Athens, to Ephesus, to Corinth, or to Rome to get up a "dance." Imagine him taking part in the Olympic games of Greece or occupying a front seat in a Roman theatre. Then, again, imagine Christ when He met the woman at the well in Samaria starting off with her into the city of Nablous to spend the night in a species of revelry and mirth which would correspond with the modern dance or theatre. But we see no such conduct in Christ or the apostles. The whole of their lives was a grand exhibition of inward and outward holiness. The very fact that we as Southern Methodist preachers and people are living and preaching the religion of Christ, which means abstinence from the world's frolics, foolishness and vanity has given us prominence and must result in a signal victory for our cause in this and other western mission fields.

Apportionments.

Our Montana Annual Conference is apportioned as follows:

1888–9.

Bishops	$ 35 00
Missions	352 00
Church Extension	100 00

UPB

Notes from the Helena District.

BY THE P. E.

EDITOR METHODIST:—I am so glad that at last we have a medium through which we can communicate with and hope to reach the great mass of our people scattered throughout these Rocky Mountains. I send you a few notes to show the progress that has been made in the Helena District since the last Conference.

And first, our ministerial force has about doubled. Last fall we had but four regular pastors, including the P. E., who had charge of a circuit. Now we have eight, including Brother Lee, who has recently been appointed P. C. in Flathead Valley.

At Helena, Rev. W. M. Britt has been quite zealous, and has had a number of accessions to the church. Brother Hunter is succeeding well with the Sunday School, while Rev. R. S. Clarke, a local preacher, has gathered quite a number of members at Alhambra, established several new appointments, and mapped out a new circuit.

At Boulder, Brother Beasley has added a new parsonage to the list of preachers' homes, and has recovered a dozen or more members. The Sunday School under the superintendence of Brother Currin, has done a good work, while the people have almost freed the church from debt, and payed for the parsonage, and the preacher's salary almost in full.

Rev. A. C. Couey has been abundant in labors at Butte, paying off the church debt which has been a great burden to the little church there, adding a number of new members and greatly increasing the congregation.

Rev. S. W. Barbee arrived at Anaconda the last of May; found the work disorganized; gathered the people in, organized a Sunday School, and is meeting with good success, judging from the manner in which the citizens of that enterprising town have rallied to his support.

Rev. Jno. Moore was transferred from Jacksonport, Arkansas, and placed in charge of our church at Deer Lodge in May. The prospect was not very inviting. But Brother Moore went to work with a will, has gathered in a number of members, has an appointment at Stuart in Deer Dodge Valley, has impressed the people very favorably and is doing a good work.

Rev. E. C. Finley was transferred from Missouri, and has been working as junior preacher with the writer for nearly six months on Stevensville circuit. In fact, he has done most of the preaching, as I have been absent on the district a good share of the time. Brother Finley has made many friends. During the year a beautiful and commodious house of worship has been built at Victor, a railroad town, and furnished with a splendid bell. The house is an ornament to the town, and will be dedicated by Bishop Galloway the first Sunday in August. The church at Stevensville has been painted outside and handsomely papered and refitted inside, while the parsonage has been fenced, the yard sown in grass, and set with shade trees. A number of persons have been added to the church.

Altogether the outlook is more favorable than it has ever been before. There has been a decided improvement in the support of the preachers. Let us thank God and take courage. Let us determine to know nothing but Christ and Him crucified, be of one accord and one mind, have Christ formed within us the hope of glory and we shall go forth conquering and to conquer. We shall see the "Mountain of the Lord's house established in the tops of the mountains, and exalted above the hills and the rations flowing unto it."

Wealth vs. Grace.

The boast of Montana's wealth is on everybody's lips. We have more wealth per capita than any other Territory or State in the union. Our rich pastures covered with herds of stock, our fertile valleys and luxuriant crops, our mountains full of silver and gold, are heralded by the papers, expatiated upon in public speeches, and talked of in private. And since "money answereth all things," we enjoy all the advantages of material prosperity. We have finer houses than any other people, and they are supplied with more sumptuous furniture. We eat more delicate food, and wear better clothes on an average than any other people in the world. And that we are the envy of the world is shown by the strong current of immigration that is flowing into our Territory.

But seen as God sees us have we so much cause for self-gratulation? "What shall it profit a man if he shall gain the whole world and lose his own soul?" Our unusual wealth has begotten an unusual thirst for wealth. "The abundance of the rich will not suffer them to rest," and the envy of the poor render them equally restless. It is readily seen that such a climate is unfriendly to the work of religion and the growth of grace. The best matured Christian feels the baleful influence of such an atmosphere, and the young Christian not thoroughly rooted in habits and principles is in great danger of blight.

Our eastern friends sometimes wonder that the churches here at the fountain of wealth should need any help from the mission-boards. But the reason is that so little of this wealth is consecrated to God that not one of the denominations occupying this field could be sustained without help from abroad.

We doubt not a better time is coming. This world belongs to God, and He will claim His own. His hand is upon all its resources. "The wealth of the sinner is laid up for the just." And if not willingly offered, when the fullness of time has come, the Lord will require His own with usury. B.

We call attention to the advertisements of some of the leading firms in our Territory. See the last pages.

HELENA. GREAT FALLS

S. C. ASHBY & CO.

Agricultural Implements,

"MITCHELL" FARM AND SPRING WAGONS,

Carriages, Buggies,

Buckboards, Road Carts, Harness, Barb Wire, Wall Tents, Etc.

R. S. HALE & CO.

WHOLESALE AND RETAIL DEALERS IN

= Drugs and Druggists' Sundries =

Paints, Oils, Window Glass,
Ready Mixed Paints,
Patent Medicines

Instruments, Bandages, Etc.

27 Main St. HELENA, MONTANA.

D. J. WELCH, Manager D. G. SILLIMAN, Secy and Treas.

HELENA PRODUCE AND COMMISSION CO.

CORNER EDWARDS AND CLORE STS.

HELENA, - MONTANA.

WHOLESALE DEALERS IN

Hay, Grain, Potatoes, Flour, Feed,

BUTTER, CHEESE, EGGS,

AND ALL KINDS OF COUNTRY PRODUCE.

CONSIGNMENTS SOLICITED

Clarke, Conrad & Curtin,

32 and 34 Main Street, Helena, M. T.

WHOLESALE AND RETAIL DEALERS IN

HEAVY, SHELF AND BUILDING

Hardware

Iron, Steel, Horse and Mule Shoes, Horse Nails, Steel Nails, Mill Supplies, Blacksmith's Goods, Hose, Belting, Tinner's Stock, Force and Lift Pumps, Gas Pipe and Fittings, Carpenters' Tools.

SOLE AGENTS FOR THE CELEBRATED

"SUPERIOR" and Famous "ACORN"

COOKING AND HEATING STOVES.

And W. G. Fisher's Cincinnati Hotel and Family

"Wrought Iron Ranges"

Centennial Refrigerators, Ice Chests, Water Coolers, Ice Cream Freezers, Wood and Willow ware, Glass and Queensware, English and American Cutlery, French and American Mirrors, Pinmbers Goods and Supplies, House Furnishing Goods, Etc., Etc.

Orders from the country solicited and receive prompt attention and shipment.

Respectfully,

CLARKE, CONRAD & CURTIN.

A Trip to Flathead Lake.

BY E. J. STANLEY.

EDITOR METHODIST:—Perhaps your readers would be interested in the account of a recent visit to what is commonly known as the Flathead Lake country.

On the 11th of June I left the parsonage at Stevensville, boarded the train at Tyler's station at 2:50 p. m., and after a ride of thirty miles down the Bitter Root Valley, our train stopped to get fifteen or sixteen car loads of lumber at the various saw mills at the wayside. We arrived at Missoula, a flourishing town of one thousand or more inhabitants, located at the mouth of the famed Hell Gate Canyon, on the north bank of the Missoula or Hell Gate river. It is the county seat of Missoula county, is the commercial center of a vast area of rich country, and is one of the prettiest and most substantial towns in Montana.

Stopping over night with Mrs. Horde, where the weary itinerant finds a hearty welcome, I gained much valuable information about the country I was to visit from Miss Hattie Horde, the accomplished and popular superintendent of public instruction in our county.

Next morning a run of thirty-five miles on the Northern Pacific west bound train, the route leading down the lovely valley below Missoula for twelve miles, thence northward through the famous Corican Defile, where a band of Blackfeet Indians once surprised and slaughtered an entire party of their enemies, passing over the wonderful Marents trestle, the highest on the road, over a divide, and down through the Jocko valley, brought us to Ravalli, a station on the bank of the Jocko river, a dashing mountain stream. The scenery along the route is quite picturesque, and the road passes near some old Indian battle grounds of historic interest, where the heaps of rocks and even the scars upon the trees remain to this day to mark the fierceness of the struggle between opposing tribes of savages in days of yore. Ravalli is the shipping point for all the country north. It is on the Flathead reservation, hence there is no prospect for but few buildings, a blacksmith shop, a hotel and a store, which are nearly a quarter of a mile from the depot. The two latter are owned by Mr. Duncan McDonald, a clever half-breed, the son of an old Hudson Bay trader, a Scotchman, who is still living upon the reservation, and has acquired much property in the shape of cattle and horses, which roam at large over the rolling grass-covered, well-watered prairies, with no expense—not even taxes—save that of rounding up and branding them. Young McDonald has a fair education and acquired considerable literary fame by writing up the Nez Perce war—giving the Indians' side of the story, which was published in the *New Northwest* about ten years ago, and was read with interest by many people. He has a monopoly of the business here at present, is proprietor of the stage line and bids fair to succeed in business. The absence of a saloon is conspicuous. The station is named for Father Ravalli, a Catholic priest who came to Bitter Root Valley in 1844 and spent his life as a missionary among the Flathead Indians. He was a noble spirited Christian man, meek and simple hearted as a child, and his name is a household word among the old settlers of this country, both Protestant and Catholic. He died only a few years ago at Stevensville, where a beautiful marble monument, purchased largely with Protestant funds, marks his resting place.

A new and fine hotel is being built at this place. The walls are of hewed logs, and the largest ones that I ever saw worked into a building of this kind. We measured one that is about forty inches in diameter. It reminded me of the old block houses that I read about in the accounts of the early settlement of Kentucky and Tennessee.

The agency of the reservation is located about twelve miles up the river from Ravalli, and is in charge of Major Ronan, who is the most successful and popular Indian agent that I have ever known. He has perfect control of the Indians and I have never heard a word against his character. The writer cherishes pleasing memories of a visit with his interesting family in their hospitable home many years before the era of railroads in Montana. Just above the agency in the mountains is a beautiful cataract where the water leaps hundreds of feet down a craggy precipice, and also a chain of small lakes hid away in the pines, that furnish a delightful retreat for the tourist and the hero of the hook and line.

There is a stage line which carries passengers three times a week from here to the foot of the lake, about thirty-five miles distant. We would not leave until next morning, and, of course, had to entertain ourselves the best we could. I first engaged an old prospector, and listened for an hour or more to accounts of his adventures on the Pacific coast for twenty years and upwards. I tried talking to the Indians, but made a failure of that. Went fishing and landed a few small fry which the Chinese cook, a jolly fellow, kindly prepared for my supper. I came up with a man sitting on the railroad track, who seemed to be almost as lonesome as myself. Found him intelligent, kindly disposed—the road-master for that division, and had been raised a Methodist, but had not been to church for five years. He promised to attend. We both felt better for the plain, earnest talk that we had in that lone, wild retreat. I ventured to ask and obtained permission to hold service in the dining room of the hotel; notified the railroad men, a number of whom were camped near by, that there would be preaching at eight o'clock. The arrival of some packers and the excitement of swimming the poor animals across the swollen river delayed the exercises a short time. But a goodly company gathered in, to whom I delivered my message. They showed their appreciation of it by the most respectful attention, and afterwards a collection, which was all of their own prompting, and which I applied to the church extension fund. I trust that the seed sown will bring forth fruit in days to come. After a good night's rest and an excellent breakfast, we were ready to start on our journey at half past six o'clock A. M. A seat on the outside with the driver gave me a splendid opportunity to enjoy the ride to the fullest extent. A thunder storm had purified the atmosphere which was fresh and crisp, and was fairly freighted with the odors of wild roses and other lovely flowers that lined the roadside. As we reach the summit after leaving the Jocko valley, the beautiful valley of Mission Creek, dotted with small Indian farms, flecked with grazing herds, with a rugged range bristling with cragy and snow-clad peaks rising up in the back ground bursts upon our vision. A few miles to the right of our road is St. Ignatius' Mission where the Catholics have a large church and school for girls and boys. Nature has done much for this spot of ground. The picture lingers in the mind long after we are gone from the place. The ride through the reservation was so exhilarating, the landscape views so inspiring. There is such a heavy growth of grass, such a variety of beautiful flowers, and the rugged mountain range to the right coursed by frequent cataracts where the water leaps for hundreds of feet over precipitous cliffs into seething pits, presents a wonderful contrast. Nature appears in all her primitive beauty and loveliness, and the presence of her children seems to be in harmony with the scene. Here and there we noticed a good sized dwelling and extensive enclosures. We crossed a number of beautiful mountain streams. This is a rich and lovely region. But my space is occupied. In my next I will tell you of a delightful voyage over the lake and up the river, and of my travels in the beautiful valley beyond the lake.

If you want a historical sketch of the M. E. Church, South, in Montana from 1864 to 1884, together with an account of the M. E. Church, including a treatise upon the general topography and resources of Montana Territory, send twenty-five cents to Rev. E. J. Stanley, Stevensville, Montana.

We hope that our local preachers will furnish us with accounts of their labors. They have been potent factors in the progress of Methodism from the days of Embury and Strawbridge down to the present time. They laid the foundations along the Atlantic coast, and we recognize the value of their services in building up the structure "on the tops of the mountains."

Bishop C. B. Galloway.

The *Pulpit Treasury* of November, 1886, says: Bishop Charles Betts Galloway, D. D., was born in Kosciusko, Miss., September 1st, 1849. He was graduated at the university of Mississippi, in 1868, and for a time was a professor in the Madison Male College. But finding his duties in the college interferred with his ministerial work he resigned and gave himself wholly to the work of the church. He became a very popular preacher, filled some of the most responsible positions in the Conference, and many of the most important pastorates. He is bold and fearless in the discharge of duty as was manifested when he pioneered the cause of prohibition in Mississippi and popularized the temperance movement. His "Hand-Book of Prohibition" is a campaign document bristling with facts and thrilling with appeals. His "Life of Linus Parker, D. D.," is a captivating portraiture, and he edited the New Orleans *Christian Advocate* for four years before his election to the Episcopate. Bishop Galloway's pulpit style is ornate, his manner earnest, and his appeals very effective. His Alma Mater conferred the degree of D. D. in 1882.

Our communication from the Flathead country in next issue will be of more than ordinary interest.

Let all our friends begin an active canvass and try who can send in the largest number of subscribers for THE METHODIST.

Rev. E. L. Lee, a local preacher of good report, who lives near Ashley, has been appointed to supply the work in Flathead Valley until such time as a regular itinerant can be sent who will be able to give his whole time to the work. We shall expect a good report from Brother Lee in his frontier field. Let prayers be offered for his success.

Dr. J. D. Barbee, our book agent and missionary treasury-elect, has fully intended a western tour among the Conferences, but possibly will not be able from recent indisposition. We should have been the gladest had he came to Montana. Dr. W. G. E. Cunningham is to take his place. We shall be pleased to have the senior editor of our Sunday School department, for Sunday School are highly valued in our church work.

The brethren in Colorado have undertaken to write up the history of Southern Methodism in the west which will be published in the column of THE COLORADO METHODIST, and afterwards re-revised and published in book form. Rev. E. J. Stanley of this Conference has been requested to furnish that part of the history relating to our work in Montana Territory. Those who can furnish any data that will be helpful in this work, will confer a favor by sending it to Brother Stanley at Stevensville. We shall claim this part of the history for the columns of THE MONTANA METHODIST.

Success.

Emerson says: Self-trust is the first secret of success—the belief that if you are here, the authority of the universe put you here and for cause, or with some task strictly appointed to you in your constitution, and so long as you work at that, you are well and successful. It by no means consists of rushing prematurely to a showy feat that shall catch the eye and satisfy spectators. It is enough if you work in the right direction. So far from the performance being the real success, it is clear that the success was much earlier than that, namely, when all the feats that make our civility with the thoughts of good heads. The fame of each discovery rightly attaches to the mind that made the formula which contains all the details, and not to the manufacturers who now make their gain by it, although the mob uniformly cheers the publisher and not the inventor. It is the dullness of the multitude, that they can not see the house in the ground plan, the working in the mold of the projector. While it is thought, though it was a new fuel, or a new food, or the creation of agriculture, it is cried down. It is a chimera; but there is a fact, and comes in the shape of 8 per cent., or 10 per cent., and 100 per cent., they cry, "It is the voice of God." Horatio Greenough, the sculptor, said to me of Robert Fulton's visit to Paris: "Fulton knocked at the door of Napoleon with steam, and was rejected, and Napoleon lived long enough to know that he had excluded a power greater than his own." Is there no loving of knowledge and of art and of our design for itself alone? Can we not please ourselves with performing our work, or gaining truth or power, without being praised for it? I gain my points, I gain all points, if I can reach my companion with my statement which teaches him his own worth. The sum of wisdom is that the time is never lost that is devoted to work. The good workman never says, "There, that will do;" but, "There, that is it; try it and come again, it will last always." If the artist, in whatever art, is well at work on his design, it signifies little that he does not find orders or customers. I pronounce that young man happy who is content with having acquired the skill which he aimed at, waits willingly when the occasion of making it appreciated shall arrive, knowing well that it will not loiter. The time your rival spends in dressing up his work for effect hastily and for the market, you spend in study and experiments toward real knowledge and efficiency. He has thereby sold his picture or machine, or won the prize, or got the appointment; but you have raised yourself into a higher school of art, and a few years will show the advantage of the real master over the short popularity of the showman. I know it is a nice point to discriminate this self-trust, which is the pledge of all mental vigor and performance from the disease to which it is allied—the exaggeration of the part we can play; yet they are two things. — *Golden Censer.*

Death of Mrs. Currin.

The community at large and our church in particular, at Boulder, has met with an irreparable loss in the recent death of Sister Bertha Currin, wife of Rev. H. W. Currin. Sister Currin's youthful days were spent largely in Helena. She was received into the church by Bishop Marvin during his first visit here in 1872, and remained a consistent christian to the day of her death. She was an active worker in the Sunday school in Grand street church many years ago, and when she was taken sick she had a class of a dozen or more girls at Boulder, whom she was fast moulding into the habits of a christian life. She loved the Lord and she loved His church. She was one of the purest spirits that I ever knew. She leaves two little children who more than any one else will mourn her loss. But she leaves a glorious legacy—an untarnished name—which is worth more than great riches. We mourn our loss, but know that it is her eternal gain. Another star has been added to our Saviour's crown of rejoicing. Brother Currin and family have our deepest sympathy.

Write for the METHODIST. Send short, crisp articles — brief accounts of the progress you are making in Christian work.

A number of excellent communications will have to lie over because too long for publication in this issue. Patience, brethren.

Rev. J. E. Stanley recently visited the Flathead Valley, which lies north of Flathead Lake and extends to within about thirty or forty miles of the British possessions. He reports an extensive valley rich in resources which is rapidly filling up with enterprising people among them a number of Methodists and members of our own church. An earnest desire was expressed for a Methodist preacher to be sent them, and Brother Stanley regards it a good field for an earnest and active man.

Any man not a Mormon who will study the question until he understands what the obligations of Mormons are to their creeds, how it involves their politics as much as their religion, and that its purpose is infinitely more political than religious, and then want to extend the same political privileges to Mormons that are given to Americans, ought to apply at once for admission into the Mormon fold, for he is not fit to walk this earth a free American citizen.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

No. 1	Through west bound limited	9:00 a. m.
" 3	Through west bound local	1:45 a. m.
" 2	Through east bound limited	9:15 p. m.
" 4	Through east bound local	3:25 a. m.
" 8	Butte and Helena express	2:25 p. m.
" 10	Marysville passenger	5:05 p. m.
" 20	Rimini accommodation	5:00 p. m.
" 7	Wickes, Boulder, Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No. 1	Through west bound limited	9:15 a. m.
" 2	Through east bound limited	9:30 p. m.
" 4	Through east bound local	3:40 a. m.
" 3	Through west bound local	2:00 a. m.
" 7	Helena and Butte express	4:15 p. m.
" 9	Marysville passenger	9:20 a. m.
" 19	Rimini accommodation	8:00 a. m.
" 8	Wickes, Boulder, Calvin Pass	9:10 a. m.

A. L. STOKES, Gen'l Ag't, Helena, M. T.
C. S. FEE, G. P. & T. A., St. Paul, Minn.

GOLD vs. STEEL.

What are the advantages of Gold Pens over those made of Steel?

This question is so frequently asked us that we give a few facts in reply.

In the hand of one who writes eight hours a day, the average life of a Steel Pen is one day. The average life of a "MABIE, TODD & Co." Gold Pen is five years, many have been used 20 and 30 years, and we know of some that have been used 40 years.

At the end of say five years the cost of the Gold Pen has been $2.75, and it still has some value for the gold in it. The cost of the Steel Pens during same time, at the rate of 75 cents per gross, would be $15.00.

Any writing of record cannot be relied upon if done with a Steel Pen; the continual corrosion of the Steel as it is dipped into the ink, forms Oxide of Iron, and this in time will burn the paper, until the document resembles a stencil only, and cannot be deciphered. Any writing to be kept as record ought to be either written with a Quill or a Gold Pen.

Steel Pens are not tried before being sold, each one of the MABIE, TODD & BARD'S Gold Pens is tried with ink before it leaves the factory. The rough points of a Steel Pen will catch in the paper and spatter the ink; also, it will pick up thread-like parts of the paper and requires cleaning repeatedly. Our smoothly polished iridum point Gold Pen avoids both these annoyances.

Our Gold Pens are pre-eminent for smoothness, flexibility and temper; they are manufactured by a new process, employed solely by MABIE, TODD & BARD, which has been perfected by over forty years' personal experience, and they are tempered as was never possible before.

The following has lately appeared in a popular magazine. "The calculation is, that to write thirty words, the Pen must be drawn through a space of sixteen feet and a half. A rapid writer can write thirty words in a minte; his pen, therefore, travels a mile in rather over five hours' writing."

Now, Mr. Oliver Wendell Holmes wrote to MABIE, TODD & BARD, saying: "You may like to know that I have used one of your Gold Pens constantly for more than twenty years, without repair, and always with perfect satisfaction; I have written with it half a dozen or more volumes, a large number of essays, etc., and thousands of letters."

If the match had been against a relay of Steel Pens, no less number than 11,500 would have been required which, calculated at the cost of 75 cents per gross, would be nearly $60, whilst the cost of a duplicate of the pen used by Dr. Holmes would be $2.75.

The advantages of Gold Pen over Steel Pens, can be summed up in the following—economy, uniformity, ease of writing, freedom of all danger of pen paralysis.

To those who earn their living by the pen, these facts are significant.

We make pens suitable for all grades of writing. Ask to see and try those made by MABIE, TODD & BARD.

Journal Publishing Co.,
HELENA, MONTANA,
represent these Pens—a large assortment always on hand.

REMINGTON STANDARD

TYPE WRITER

The Leading Writing Machine
IN THE MARKET.
Over 43,000 in Use
of which Montana claims over 200. For sale by the
Journal Publishing Co.,
exclusive dealers for Montana. Also dealers in type writer supplies, paper, ribbons.

J. R. BOYCE, Jr.

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AND
RETAIL
—DEALER IN—
Dry Goods
Carpets, Clothing,
Boots, Shoes, Hats, Caps, Wall Paper,
Etc., Etc.

Goods Shipped by mail or express, with the privilege of returning if not satisfactory.

BUTTE, MONTANA.

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—DEALER IN—
DRUGS,
Medicines, Perfumery,
Toilet Articles, Fancy Goods, &c.

Physicians' Prescriptions Accurately Compounded at All Hours.

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Family Trade a Specialty.

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Whiting & Alexander,
GROCERIES
FRUITS AND PRODUCE.
BUTTE, MONTANA

HIGHT & FAIRFIELD,
JEWELERS
COR. PARK AND MAIN,
BUTTE CITY, MONTANA.

D. J. HENNESSY & CO.

CARRY THE FINEST STOCK OF

Dry Goods, Carpets, Ladies' and

CHILDRENS SUITS, WRAPS AND UNDERWEAR

MEN'S AND BOY'S CLOTHING,

SHOES, HATS AND UNDERWEAR.

Lowest Prices in Montana for First-class Goods. Samples Furnished on Application.

Goods dellvered free by express to any part of the Territory.

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BUTTE CITY, MONTANA.

The Silver City Lumber Company

are now in the field with a complete stock of

LUMBER, LATH, SHINGLES, DOORS

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Montana Methodist.

Rev. A. E. Couey, Editor.
Rev. W. M. Britt, Associate Editor.

HELENA, MONTANA, AUGUST 18, 1888.

Vol. 1, No. 2.
Subscription, $1.00 per Year.

Conference Notes.

There are many items of interest concerning the late annual conference which we would like to mention in this issue, but can not spare the space. They will be given a place in the near future.

The Mountain View congregation of the M. E. church, Butte City, dismissed both services on Sabbath of the annual conference session of the M. E. Church South, and heard our eloquent Bishop.

There was a ripple of smiles passed over the conference room when one of the Committee on Public Worship announced, "Rev. Dr. Haynes will preach in this church this evening at 8 o'clock and Bishop Galloway will exhort."

Bishop Galloway knows just how to "take a collection" and is an admirable success at the business. Such was the great liberality of the people in their responses to the various calls that the Bishop remarked, "This is the biggest little conference I ever saw."

The annual conference in Butte left behind it the sweet fragrance of a revival spirit. The pastor begins his year's work under very favorable auspices. Two members joined the church by profession on Monday evening. Others will join in the near future. The services on the first Sabbath in August were delightful.

There was raised for all purposes during the annual conference session about $2,200. The giving was of that high order, too, that did the soul good. In other words, it was an act of worship. If the brethren would permit, the little flock at Butte would open wide its doors to receive and entertain the conference next year. Let the good people of Stevensville speak.

Statistics of the Montana conference: Local preachers, 8; members, 409; adults baptized, 48; Sunday school scholars, about 500; infants baptized, 33; number of church edifices, 11; value of church edifices, $31,950; number of parsonages, 5; value of parsonages, $5,200; money expended, $2,867.33; contributed for missions, something over $300; church extension, $75, money raised for all purposes during the year, about $5,000.

The sixth annual report of the Board of Church Extension of the M. E. Church South, for the fiscal year ending March 31, 1888, exhibit the fact that the eleven loan funds carry a cash capital of $42,290.99. From April 1, 1887, to March 31, 1788, there were 318 churches and parsonages helped by loans and donations. Let the whole church not forget that the little Montana conference inaugurated this grand movement and has done her part in carrying forward the work.

One of the most affecting scenes to this writer during the session of the conference was the tears of a lay brother who had come up to the session hoping to get a preacher to go to his section another year, but was disappointed. Will our metropolitan city churches of one thousand to twelve hundred members allow such to continue? We hope better things of you. Come to the rescue and see that these places are supplied with pastors. The people are anxious to hear the gospel at our hands. Let us not "be at ease in Zion."

A Trip to the Flathead Lake Country Continued.

BY E. J. STANLEY.

There are many large herds of cattle and horses on the Flathead reservation which are owned chiefly by enterprising half-breeds and a few white men. A goodly number are owned by the Catholic mission. The religious interests of these Indians have long been in the hands of the Jesuits. They are all baptized into the Catholic church and are very zealous in the observance of the Christmas and Easter festivities.

Just about 12 o'clock we ascended a high divide, and a scene of rarest beauty and full of inspiration burst upon our vision. The emerald tinted waters of the Flathead lake came suddenly into view. The surface was as placid as a sea of glass and reflected in its crystal depths the blue sky with an occasional fleecy cloud that floated in mid heaven.

The lake is about fifteen miles wide and thirty or thirty-five miles long. You can see but a small portion from this point, the main body of water being hid by a chain of islands that projects far into it from the west side, commencing about seven miles up. The lofty and rugged range on our right is mostly covered with dense timber, and extends northward far beyond the lake. The driver showed me a snow capped mountain far to the north which he asserted is in Her Majesty's dominions. Presently he asked: "Do you see that white speck just between those two islands? That is one of the boats coming." It looked like a swan upon the sea, it was so small.

In a few moments we were at the lake shore, where we had a splendid meal, the bill of fare including fresh trout, which was eaten with a relish. The charges all along the route are reasonable, being only 50 cents for a meal and the same for a bed. The houses are made of logs and are rather primitive in their style. The sharp, shrill whistle announced the arrival of our steamer, which in a short time was followed by another. There are two of these small boats that ply between the foot of the lake and the head of navigation on the Flathead river. The competition is quite sharp between them. The fare on the stage from Ravalli to the lake is $2.50, and the fare on the boat is $2.50 to any point where you wish to go. Most of our party shipped on the "U. S. Grant," commanded by Captain Kerr, which looked to me just like a good sized skiff with a boiler in the center and a wheel at the stern. I took passage on the "Dora," which is larger than the other boat, being about fifty feet in length by eleven in width. She carries a much larger load, has some better accommodations, and claims to make better time. There is a ferry boat at the lower end of the lake, which is rowed by hand. The sum of $1.50 is charged for crossing a wagon and team. The water flowing out of the lake makes a stream more than one hundred yards in width, and just a short distance down are a series of rapids which are very rough.

The voyage over the lake was one of the most pleasing incidents of all my travels in the mountains. With all the various methods of locomotion, I had never before ridden on a steamboat in Montana. The water is pure and as clear as crystal, and almost as cold as ice. It is something like the Yellowstone lake. The mountains on the east side are very rugged and present a pleasing contrast. The islands are interspersed with pines and present bold cliffs, together with lovely glades and beautiful camping places. The shores of the lake are studded with bold promontories and indented with miniature bays into which the small boats can retreat when a storm sweeps down suddenly as it does often from the adjacent mountains. I thought what a delightful place for a party of pleasure seekers to come and camp and fish and spend a month or so during the summer and autumn. I wonder if the scenery here is anything like the Sea of Galilee. On the west side of the river the Catholics are building a large mission house for the benefit of several hundred of the Kootenai Indians which belong to the Flathead tribe, or are associated with it on the reservation. Our little boat hurried along at the rate of ten miles an hour, and we were soon across the lake and entering the river, whose banks are lined with tall cottonwood, fir and tamarack trees, with a dense undergrowth. We were now out of the reservation, the north line crossing the lake about two-thirds of the way up, and soon we began to see cabins and fences aud other signs of civilization. There are frequent landings where the boats stop for the accommodation of the settlers on either side of the river. We noticed two nests of young eaglets perched high on some dead and broken pines. The birds were almost large enough to take their flight. On our return trip we had the excitement of chasing a deer that was trying to swim the river. We made him go back, but had no rifle with which to try our marksmanship. The game law was in force, however, and it was just as well. A short distance out from the river on either side the prairie sets in and extensive settlements are being formed. The Flathead river is from one hundred to two hundred yards wide, not very swift, and in some places forty feet deep. The distance from the head of the lake to Demersville, the head of navigation, is by land twelve or fifteen miles, while by river it is thirty. We stopped at one landing to wood, and at Selish we stopped for supper. The small boat overtook us at this point, and notwithstanding the claims of our boatmen for superior speed, we were left behind at least a half hour in getting to our destination at night.

The Flathead valley is about thirty miles long and from ten to fifteen in width. Much of it consists of rolling prairies which reminded me of the undulating prairies of Eastern Kansas. The subsoil is mostly clay. It holds moisture well, and as there is an abundance of rain, irrigation, as a rule, is not necessary, though a few of the farmers have ditches. There is abundance of timber, extensive forests on the mountains and foothills and along the river bottoms.

There are three objections urged against the Flathead valley: first, its isolation; second, the mosquitoes; third, its liability to frost. The first will ere long be removed by the advent of a railroad, and the other two are no worse than exist in other localities. A rich deposit of coal has been discovered at the head of the valley, which with the immense lumbering facilities will soon draw a railroad that way. The valley is rapidly settling up by an enterprising class of people.

At the young town of Demersville there is a store which for the extent and variety of stock would do credit to many of our larger

cities. It was established by Mr. T. J. Demers, of Frenchtown. There is also a first-class hotel, under the same management. Mr. Clifford, the manager, was very obliging, extending to me the hospitality of his house. He at once encouraged the building of a church, placed a horse and saddle at my command, and opened the grand store building for divine service. There is another store here kept by Mr. Adams. This will likely be the principal town of the valley until the railroad shall come. About two and a half miles from here is Ashley, where there is a postoffice and two small stores and a school house where about forty children attend school. I was greatly gratified to meet with Brother Tyson Duncan, who is a brother of Rev. Prior Duncan, who was once my pastor in Kansas. He and his excellent wife are members of our church, are of good report in the community and extended a cordial welcome to me. Brother D. and I were both at the session of the St. Louis conference at Kansas City in 1867. I was glad to find him so comfortably located in his mountain home. I was greatly rejoiced also to meet with my old friend and colaborer, Rev. E. L. Lee, a local preacher, late a member of the Montana conference. He has taken a ranch two and a half miles east from Demersville. Like Paul, he labors with his own hands, though living for awhile in a tent instead of making tents, while he constructs a cozy little house of logs for his future home and superintends a Sunday school and preaches at the school house near Selish on Sunday. It was a real pleasure to meet with Brother and Sister Lee in their own new home in this new valley. I trust that it is the providence of God that brought them out into this field which is white unto the harvest. There always was something about frontier life most charming to me. The happiest moments of my life have been spent in mingling and worshiping with, or preaching to frontier settlers in tents or cabins away out in the wilderness.

Brother Duncan went with me visiting the people for two days. I met with several old acquaintances. On Sunday Brother Lee and myself held meeting near Selish at 11 o'clock, where the Lord was present, and at 3 o'clock p. m. we were greeted with a large congregation at Ashley. Monday and Tuesday were spent visiting on the east side of the valley, where there is an extensive settlement and many people who expressed a desire to have a Methodist minister sent to them. I longed to stay with them over another Sabbath, but my time was limited, and I could only promise to try and send them a preacher. I returned to Demersville, crossing on the ferry, and preached to a goodly company who were gathered in the store. I never enjoyed preaching more than while standing by the counter reasoning and pleading with the people to flee the wrath to come and be saved from their sins.

I appointed Brother Lee in charge of the work here until a regular pastor could be sent, and authorized and urged him to do what he could in organizing and supplying the people with the words of life.

I heard of Brother Fisher, a Presbyterian minister, who has been preaching in portions of the valley, but he was absent while I was there.

From Tennessee to Montana.

BY REV. S. W. BARBEE.

How slow we are to learn some of the best lessons of life—and preachers are no exception to the general rule. Some men, in every age, have the ken of prophecy; their number, however, is few. These are the pioneers of material progress and prosperity. To the suggestions of this class we would do well to take heed. Prominent among the number of American prophets stands Horace Greeley, whose "Go West, young man," uttered some fifty years ago, has been the talisman of our national development and greatness west of the Rocky Mountains. I never comprehended the sagacious foresight of this wonderful man, until with my own eyes, a few weeks ago, I looked upon the "far West." For a long time before I came I felt strangely drawn thither, I trust by the same impulse that made the apostle wish to obey the Macedonian call, or that made him say: "I am ready; as much as in me is to preach the gospel to them that are at Rome also."

Heeding the divine summons, I left Nashville, Tenn., May 4, 1888, and turned my face toward the setting sun with full purpose of heart to bear the cross at the Master's command while preaching the gospel to the inhabitants of picturesque Montana. As we were rushing along the Utah and Northern railroad, our polite brakeman pointed out to us the "divide," at which point the waters separate, one part going toward the Atlantic and the other toward the Pacific. A thought passed through my mind and I thus moralized: "Every boy at a certain period of life reaches the 'divide' in his history, where the slightest deviation in his moral conduct changes and fixes his destiny forever." May every youth who reads these lines turn his face heavenward when he reaches the "divide" of life.

A stop-over of three days in St. Louis afforded me a splendid opportunity to look upon "the future great city of the world." St. Louis is certainly a great metropolis of varied industries, but the greatest industry (?) is the ceaseless work of the 1,700 saloons (Sam Small says there are 1,700) which stand with open doors day and night to lure the unwary youth from virtue's path to the broad and downward road to destruction. Think of it! One saloon to every 250 inhabitants—men, women and children. Sam Jones and Sam Small were here and everybody knows that their presence means aggressive warfare on rum. Two speeches each, inspired largely by several thousand people drawn hither not only to hear these distinguished gentlemen, but likewise to bear testimony against the curse of home and youth, were an embargo on the nefarious traffic which received no doubtful confirmation by the almost unanimous uprising of the peopte in response to the request of Mr. Jones for all those who were in favor of wiping the curse from the land forever to stand up.

Everywhere along the line of our travel after we left St. Louis were unmistakable evidences of enterprise and prosperity. Embryonic cities were on our right hand and on our left, and fertile fields and grazing herds spoke more eloquently than tongue or pen of the push and thrift of the people who now occupy this inviting field. From the churches and schoolhouses in every town and city passed through, one would reasonably infer that education and religion are keeping pace with the march of material progress and improvement. Some things, however, occasion misgiving, and lead one who looks beneath the surface to entertain grave apprehensions that the startlingly prophetic utterances years ago of one of America's ablest seers may yet find a fulfillment in the country which freedom boasts its own: "If in our haste to be rich and mighty we outrun our literary and religious institutions they will never overtake us, or only come up after the battle of liberty is fought and lost, as spoils to grace the victory." For the averting of so sad a calamity may every patriotic son on Columbia's soil become saturated with the spirit of the prayer of him who in contemplation of the direful event, prayed out of a full and yearning heart; "O God, hide me from the day when the dying agonies of my country shall begin."

Omaha, Neb., in the occupation of a beautiful eminence overlooking the Missouri river on the west, with Council Bluffs, in Iowa, on the east, is a voiceful reminder that savage life, including all of its concomitants of idleness and thriftlessness, has long since yielded to the inevitable and is now paying tribute to genius, industry and intelligence. Cable cars are substituted as a means of locomotion for the slow pedestrian gait of the aborigines; electric lights flash their luminous scintillations where once the camp fires of the wigwam lighted up but dimly the surrounding hills; and the shrill awakening whistle of the iron horse makes a strangely prophetic comparison with the war whoop of the red man who, a few years ago, stood on the same spot as a menace to liberty and a bulwark of opposition to commercial prosperity, as well as to the educational and religious light that promises emancipation to the world of mankind.

But we are now in Montana, whose wealth of silver, and gold, and copper, and iron, and coal, and translucent streams, and fertile valleys, and grazing herds of finest horses, sheep and cows, and omni-shaped mountains, and beautiful women and manly men, *et id omne genus*, amazes one so lately come from "the States." How much I feel like exclaiming with Sheba's queen, "The half had not been told." But the preacher holds the fort at Anaconda, in Montana, and here is just as good a place as any to say it, Mr. Editor, that no little Southern Methodist preacher ever had a better home than this large-hearted people have given him. They have actually, in less than two months after my arrival, supplied our parsonage with brand-new furniture from kitchen to parlor, and carpeed the floor besides. In addition, they filled the larder with sugar, coffee, tea, evaporated fruits, canned goods, oat meal, flour, lard, coal oil, soap, breakfast bacon and ham (they knew I was from Tennessee), etc., etc.

We have here a splendid brick church and a neat parsonage, unencumbered, the work of that dear, good man, Rev. E. J. Stanley, whose name long years after he has gone to his reward in heaven will be fondly cherished by this people, and likewise the people of Montana and all the West. Bro. Stanley is certainly an ecclesiastical prophet, and had the "home church" endorsed his wisdom and practical efforts in the location and building of churches and parsonages in Montana by as wise and earnest effort in supplying preachers to stock them, and money for their support—and both could have been easily furnished—there would today be in the Montana conference ten times as many communicants as there are. As a proof, take Anaconda. Our church was the first built in this place. When we got the church and the parsonage our funds were exhausted, and we could not supply a preacher. The sympathies and sentiment of the people were all with us. We could have moulded society and drawn all classes into our communion. The people looked to us for doctrine and church leadership. Our "master builder" was removed to another field to build other churches and parsonages and we had not money to employ another to take his place. What followed? We let our church to the Presbyterians and Episcopalians, and they have reaped the harvest that was ours and that we should have gathered, and now we again enter the field which four years ago was wholly ours, with four organized rivals—one having a church building, but no pastor at present; one a parsonage, but neither pastor nor church; one a pastor, but no church; and the fourth a pastor, their church building projected—while we, having church, parsonage and pastor, have no organized society and have, besides, to carry the weight of alienated sympathy and contend against all the opposition of the organized forces named.

But we have hopes, and large

hopes, and with a liberal donation from our Mission Board, and a preacher who relies mainly on Caughey's "knee work," we will soon come forth a bannered army of the Lord of hosts.

Anaconda, M. T.

The Wants of This Age and Country.

BY W. J. HUNTER.

When I consider what mankind thus far has gained; the material commodities, whether furnished by nature or secured by labor; the discoveries of science and the application of them to useful arts; the relations that commerce has established amongst men, and the forms and methods of society which they have produced; the achievements of intellect; the culture of thought and character; the creations of art; the demonstrations of pure science; when I consider all these things and then look over the state of the world, and especially Montana, and see the sins that prevail everywhere, and of the woes which they create, the question comes up before me: Is there no effective remedy? No gospel which will not only declare the promise but insure fulfillment, which will add to the sweetness of its own word that power over the soul which shall be felt as a life and a fulness of peace?

Yes, there is such a remedy and such a gospel, and in order that we may appreciate and enjoy them we want, first of all, a hearty belief in the Divine presence. No voice at evening or morning may come to us, as once among the trees of Eden; no audible converse; no angelic shapes, such as the old Patriarchs met at even tide and communed with. The age in which we live has become imbued with erroneous ideas of God's presence among his people. Take the panthistic idea; they verily believe that God is everywhere, because everything is a part of God; they repudiate the idea of a personal God; thus, "beast, bird, fish, insect, animal and vegetable life" are elements of Deity. "He warms in the sun, refreshes himself in the shower." But bear in mind this: these are his works, the evidences of his power, but they are not himself; the orthodox world cannot afford to cater to these erroneous ideas. But let us take the Bible as our standard, and therein we shall learn that God's presence is everywhere manifested.

A second want of the age and country is a hearty faith in the presence and work of the Holy Spirit in the church throughout this Territory, and in the souls of her members. Amidst the loves and the hates, the beliefs and the distrusts, the good works and the evil, the light and the darkness now mingling and surging among men, the Spirit is present; unheeded it may be, yet here alike in the peace and the commotions of mankind to inspire whatever there is of good, and when the gloom and storm are about us to go over the highest wave, to smooth the swollen seas, to scatter the clouds and bring back the sun. Let this fact be recognized in all its fullness throughout this Territory, and what a shaking will take place in the valley of dry bones! The Holy Spirit enlightens, convinces, regenerates, sanctifies and conducts the redeemed soul safely through its multiplied perils, over tne sea of adversity and opposition, and into the land of joy and rest. As preachers we need to feel his enlivening influences, and as members of these mission churches we need to feel his power. Let us all resolve to pray for the Spirit. Let us pray him down upon ministers, upon their sermons and congregations; let us pray him down upon our families, upon our neighborhoods, upon the churches and the world, and when he comes in all his fullness what a changed world we shall have!

We need also in this age and among this people a devotion full of cheer. The monastic piety was full of awe, and much of the piety of this age is full of melancholy. Those old Hebrew psalms! those prophetic strains of Isaiah! how they put to shame the dirge-like tunes and the metaphysical disquisitions of modern choirs and modern pulpits. The pantheist may give praise to nature, for that is his God, but the Christian, whose God is the author of nature, may give it only to him. We are not insensible to the glories of nature. We confess that its cloud-capped mountains, lovely vales, grassy mounds, meandering rills, ocean waters, flowery carpet, variegated verdure, and its thousand other beauties, fill us with adoring praise. But our hearts swell as we rise on the pinions of faith, and looking into the opened heaven cry out in the language of David, "Praise ye the Lord!" And when I see him invoking all instruments, all nature and life, the whole universe to join the great hymn, I can but wonder how it is that we, living in the light of this nineteenth century, should become so joyless and dark in our religion. Let miuisters and people sound the organ, strike the cymbal, and strike the harp strings, and let all the sons and daughters of God sing for joy and be glad! This is another great want in our country and among our people. In a word, the world wants a living deed and not empty speech, a faith which shall rise from opinion into trust and hope and love, which shall transfigure doctrine into truth, and shall make that truth alive and full of power to overcome evil, to enthrone right, and to establish righteousness on the earth, for "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." What a blessed change will then take place. Our towns and cities, our land and the seas, are now full of their selfish industries; head, heart and hand are toiling night and day for ambition, for avarice, for appetite, for pride. How seldom we see souls of the mould we praise so much in ancient history. We hear much of the saints and heroes of old; we read with admiration of the heroic Spartans at the gap of Thermopylæ, of Horatius holding the bridge against the swarming enemy. Every country has her heroes whose brows are wreathed with a people's grateful love. We have an admiratian also for the saintly heroes of to-day, the life silently surrendering everything to the spirit of truth: rejecting the gain which comes at the cost of conscience, crucifying every lust of evil, and even turning from friendship and dearest society when they seduce the soul from its integrity.

When once man comes to live such a life as this the heavens are open, his ear hears the voice of the Spirit, his heart is full of love and his hand of kindly deeds. Either in silent waiting he standeth to be sent on holy errands, or in vigorous work he has gone out as a minister of the love in which he lives.

Conference Directory.

Helena District—E. J. Stanley, prasiding elder.

Helena Station—W. M. Britt.

Butte Station—A. C. Couey.

Deer Lodge Station—John Moore.

Anaconda Station—S. W. Barbee.

Stevensville Circuit—To be supplied.

Great Falls—To be supplied.

Corvallis Circuit—T. W. Flowers.

Flathead Circuit—E. L. Lee.

Bozeman District—L. B. Stateler, presiding elder.

Bozeman Station—H. C. Fleenor.

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The Montana Methodist.

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REV. W. M. BRITT, - ASSOCIATE EDITOR.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly. Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

The Montana Annual Conference.

The Montana annual conference M. E. Church convened in Butte, Wednesday, July 25th, 11 a. m., Bishop Chas. B. Galloway in the chair.

After religious services conducted by the bishop the roll was called, which showed the presence of every itinerant preacher in the field, several local preachers and a goodly number of the lay delegates. Rev. E. J. Stanley was elected secretary. There was never a more harmonious conference session, perhaps, than this. We believe there is too much of the "preferring one another" spirit among the brethren here for discord to have a place in our ranks.

The religious services of the conference were given a very prominent place, and this was just as it should be. The preaching was of the finest and most soul stirring character. Rev. R. F. Beasley gave us an excelent,chaste, edifying sermon Wednesday evening on Acts iv: 13, "The Gospel Incarnate." Thursday evening Bishop Galloway, in the presence of a well filled house, took for his text Zec. ii: 8, "For he that toucheth you, toucheth the apple of his eye." This proved a solace to the *mountain itinerant* and made us feel that God's tender, watchful care would be with us on the hardest work, and would not let aught harm us. The Rev. Dr. B. F. Haynes, of McKendre church, in the grand old Jerusalem conference, was with us a day or so, and Friday evening *demonstrated* in a perfectly satisfactory way that "man shall not live by bread alone." The pleasures of this life never looked so small to us before. If Bro. Haynes gives the people of Nashville such sermons as this they will stand before the judgment bar without excuse, so far as having had good gospel has to do with it. Saturday at 11 a. m. we held the church extension anniversary. The address was made by Bishop Galloway. The subject received justice. The assessment for church extension had been paid in full, therefore no collection was taken. Saturday evening the missionary anniversary was held. The bishop piloted the old ship. The collection followed, which being added to the amount raised by the preachers on their charge, sustained the reputation that the Montana conference has had in the past—the assessment paid in full and this time running over.

The love feast Sabbath morning at 10 o'clock was well attended and a glorious occasion. Oh, how sweet the communion of saints! The time was too short. It should have been from 9 o'clock to 11.

At 11 o'clock Sabbath morning the church was being rapidly filled, and a few moments past all the available space was taken, embracing chairs in the aisle and about the altar. The ladies of the church had decorated the little temple with *Montana* flowers, till it looked as refreshing as a conservatory.

The bishop's sermon on "Our Attachment to the House of God" held the people in perfect silence for about one hour. The sermon was an unanswerable argument for the church's existence in our land, as a *material producer*.

Of the sermon, our conference reporter, to the Butte Daily *Miner*, says:

"The bishop assumed that there was no more potent factor in the political interests of the nation than the church. Indeed, the country's life hinges upon the preservation and perpetuity of the church in our midst. Said the bishop: "Tear down our church houses, burn our Bibles, unpack our preachers, and Ichabod would have to be written over the gateway to our national independence and greatness. Where impious France declared there was no God, and wrote above the coffin lid of her dead that there was no resurrection, her streets ran in the warm red blood of her sons. The ministry, too, of the church, is a potential agency of civilization, besides doing the special work of preaching a pure gospel. Therefore, the preachers of the gospel are not a dependent class, a set of paupers, knocking at the door of charity for a naked living. "We are," said the bishop, "*no poor white folks*," etc.

After the sermon, and just before the dedication of the church, which stood free of debt, the bishop took a collection for a parsonage for the Butte charge, which resulted in a subscription of $600. The house was formally presented by four trustees and was dedicated to the worship of Almighty God in the beautiful language of our dedicatory service.

At 3 o'clock in the afternoon the children of the Sabbath school, with many members and visitors of the conference, assembled, and spent a very pleasant and profitable hour. The children were addressed by Rev. S. W. Barbee, our pastor at Anaconda. Bro. Boshee loves children and knows how to talk to them. The bishop gave us a genuine old Methodist sermon Sabbath evening on "Experimental Religion." It was a feast of good things.

Monday morning at 9 o'clock tne conference convened to close up the work and receive the appointments.

During the session the business multiplied. There was instituted a "Superannuated Preachers' Fund." The sum of $1,367.50 was subscribed. This is to be paid in during the year and placed on deposit. The interest on said amount will go toward the cause designated in the title. The books stand open and a large stock will doubtless be invested in the near future. The report of the committee on books and periodicals received its final consideration during the morning session, one item of which was the indorsement of THE MONTANA METHODIST as our conference organ. The conference by vote provided for a board of managers, consisting of five, who should have charge of the business management of the paper, and requested that the Bishop appoint an editor.

A church high school was discussed and provision made for the inauguration of such. The Rev. R. S. Clark was appointed agent.

The conference adjourned at 12 m. to meet at 2 p. m. Monday. Promptly at 2 the bishop called the conference to order. After religious services, conducted by Rev. T. W. Flowers, but little business remained over. This was speedily dispatched and the interesting time had come. As a fitting religious service the sacrament of the Lord's Supper was administered by the bishop and some of the senior brethren, to members of the annual conference, a goodly number of conference visitors and resident church members and friends. Exactly at 3 the bishop began his remarks as a preface to reading the appointments, which were as follows:

Helena District, E. J. Stanley, P. E.

Helena Station, W. M. Britt.

Butte Station, A. C. Couey.

Deer Lodge Station, Jno. M. Moore.

Anaconda Station, S.W. Barbee.

Stevensville circuit, to be supplied.

Corvallis circuit, T. W. Flowers.

Flat Head Lake circuit, E. L. Lee.

Bozeman District, L. B. Stateler, P. E.

Bozeman Station, H. C. Fleenor.

Bozeman circuit, supplied by Jas. Jarvis and Aaron Kelly.

Townsend circuit, to be supplied.

Willow Creek circuit, B. E. H. Warren.

White Hall, to be supplied.

Judith Valley, to be supplied.

Conference adjourned *sine die* to meet at Stevensville, Mont.

Notes and Personals.

The Broadway M. E. Church of Helena has been removed preparatory to building a larger and better structure on the same ground. The plan of the new church shows that these brethren have devised liberal things.

Last fall a number of the preachers of our conference covenanted to pray for each other every Sunday morning. May we not find in God's answer to these prayers the cause, largely, of our success last year, and of the harmony that prevailed at the session of our conference? Brethren, let us renew the covenant.

It is expected in the future that THE MONTANA METHODIST will be issued on the second and fourth Wednesdays of every month. Communications for publication should be in at least by the Saturday preceding the day of issue.

Bro. B. F. Haynes, of Nashville, Tenn., spent the Sunday embraced by the Conference session, in Helena. He had promised to preach in our church, and a good congregation assembled at 11 o'clock to hear him, but were disappointed. The cause of Bro. Haynes' absence is still a mystery.

We were very sorry that Rev. B. F. Haynes and his daughter, Miss Maud, could not remain with us to see more of the annual conference in Butte. We hope they may come out next year and visit Stevensville, the place for holding the next conference, where they can see the great Bitter Root Valley.

The Montana Christian Advocate of August 1, says: "We are informed that Bishop Galloway opened the conference of the M. E. Church South at Butte, by reading a hymn, announcing its metre, and then lining it as the people sang." "The Old Paths," dear brother—

> "We are trav'ling home to God,
> In the way our fathers trod."

An agreement has been signed by most of the merchants and shop-keepers of Helena to close up their business on Sundays. We are proud to send the news of this fact abroad, and at the same time a little ashamed to let it be known that such an agreement was necessary. Col. Hawkins deserves great credit for his zeal in promoting this good work.

The congregation of the Baptist Church of Butte have extended a "call" to Rev. J. D. Andrews, of Monroe, Missouri, to become their permanent pastor. A recent letter from him states that he will be here to take charge by August 12th. Mr. Andrews, during his recent visit to Butte, made many friends who will be glad to welcome him here as a permanent citizen.—*Miner*.

The beautiful dedicatory anthems sung by the Idaho Street Methodist church choir on Sabbath, July 29, at the dedication of the church in Butte, were highly enjoyed by all who truly appreciate good sacred music. The choir is composed of Mrs. John T. Baldwin, soprano; Mrs. T. J. Jeffries, alto; Mr. May, tenor; Mr. Martin, base, and Miss Julia Darrow, organist.

You could but enjoy a trip through the valleys of Montana at this season. It affords opportunity to see ton after ton of new mown hay, the golden tinted grain most ready for the sickle of the harvester, the grazing herds of fat horses and cows, the roaming flocks of fleecy sheep, and here and there a cozy farm house. Montana, to this writer at least, is a most desirable country.

Bro. Finley reports a warm reception at Boulder, his new field of labor, and a promising start for the new year. Bro. F. was the only preacher of the Conference who had the pleasure of moving this year, excepting Bro. Beasley, who was transferred to the Pacific Conference. We are sorry to lose Bro. Beasley, and he may be assured the best wishes of his brethren follow him. We hope to hear from him in the MONTANA METHODIST.

We offered our valuable paper as an exchange to a certain journal in the East. Instead of accepting with pleasure and profit to themselves, if not to us, the publishers sent us a ready prepared editorial notice which they desired us to insert. The space necessary would be worth five or six dollars. In compensation for which they proposed to send us their journal weekly till Jan. 1st, 1889. We give them to understand we do not blow other people's horns so cheaply.

Bishop Galloway left Butte the day after conference adjourned in company with Rev. E. J. Stanley and wife and Rev. T.W. Flowers for Stevensville circuit. He preached at Victor on Wednesday night. A rain storm kept many of the people away. He was greeted by a large audience at Stevensville on Thursday night. It is needless to say that the people were delighted. A good lady of another church remarked that she felt sorry for everyone who did not hear the text and every word of the sermon.

The hypocrite is one who plays a part to deceive, but he more often deceives himself than any one else. The Southwestern Methodist says: "There are no hypocrites comparable to the sinners who make no effort to serve God, and tell us that if the church were better they would join it." The West abounds in such hypocrites. They deceive themselves and are to be pitied as well as blamed. They take inward pleasure in noting the faults of church members, which they regard as a license for their own short-comings.

Church Dedication at Victor.

Mr. Editor: We were greatly disappointed in not having Bishop Galloway to preach at Victor and dedicate our handsome new church there on the 5th of August. Finding that my plans had failed in this direction, the next best thing was to have the Bishop preach on Wednesday night beforehand, and our venerable Bro. Stateler, who has ao many friends in Bitter Root Valley, and who promised to come if health permitted, to be with us on Sunday, and announcements were made accordingly. But Bro. Stateler was so exhausted at the close of our conference session that he could not come, and a rainstorm on Wednesday night caused the Bishop to have a very small audience.

What was to be done? A debt of $365 to provide for, and no Bishop, not even a visiting brother to help us. We were perplexed but not in despair. The case was stated to the people. We had done all we could to get assistance, and now if they would come out and help those of us who had by our own hard licks and hard-earned means, with the assistance of our friends who had built the house, we would pay off the debt and dedicate it to the Lord ourselves. Accordingly Sunday morning, the 5th of August, found the church comfortably filled with people from all parts of the valley. The prayer of Solomon at the dedication of the Temple was read, followed by a talk on the influence of chuaches as illustrated by the temple at Jerusalem and by the building of the wall around Jerusalem by Nehemiah. The collection—the most important item—was taken by Rev. T. W. Flowers. He felt somewhat embarrassed at the outset as it was his first effort in this line, and he had such a task before him. But he proved equal to the occasion. In a comparatively short time the entire amount was subscribed, with a few dollars over, after which the house was presented by the trustees and solemnly dedicated to the worship of God, Rev. T. W. Flowers and this writer officiating.

Considering the obstacles that had been thrown in our way and the persistent efforts made to prevent the building, and the disappointments above mentioned, we feel that the completion of this edifice is a most signal success. It falls hard on some of our people, but they may congratulate themselves on having one of the best and handsomest little churches in all the country. It is 26x44 feet, 14 feet walls, arch ceiling 19 feet high in the center. It has three coats of paint, outside and in. The windows are of beautiful stained glass. The roof is quite steep, almost gothic, surmounted by a tasteful cupola and spire, in which hangs a fine copper and tin bell, which rings out in clear and melodious tones for miles around over hill and dale calliug the people to the service and worship of the God who made them. The church is a credit to the town of Victor, a credit to the cause it represents, and will contribute no little to the strength and permanence of Southern Methodism in this beautiful valley. Great credit is due to the Board of Church Extension, without whose liberal aid the house could not have been built, and to our members and friends in this community for their liberality and fidelity in this good work.

A large number of the people stayed and partook of refreshments on the groand. Bro. Flowers gave us an earnest and practical sermon on "Prepare to Meet Thy God," after which the people dispersed with grateful hearts, feeling that their labor had not been in vain.

E. J. STANLEY.

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The Christian in Politics.

The Christian must have to do with politics just as do other citizens. The scruples of some brethren who refuse to vote, or to have any thing whatever to do with political matters, are entitled to respect. They are honest, and honesty is always to be respected. They are disgusted and repelled by the ethics of practical politicians and the infamies of practical politics, so called. And so they keep out of political affairs altogether, leaving the political affairs of the country to be managed by fellow-Christians less squeamish, and by the place-hunters and their followers and dupes. It is clear to us that this is a wrong view of the subject. The argument that would debar a Christian from taking a practical interest in the affairs of his country would shut him out from secular affairs generally, and deprive society of his influence in a sphere where it is so much needed. But we will not here take more space to refute an error which, though held by a few good men here and there, will affect but very few of our readers. We may safely assume that those for whom we write will think, talk and vote on the political issues of the day. Our object, therefore, is rather to offer a few suggestions as to the motive and temper which should characterize Christian citizens in the discharge of their duties in this connection.

1. As an American citizen and as a citizen of the kingdom of Christ, you are doubly a freeman. Under no sort or degree of compulsion can you be required to go against your conscience with regard to men or measures. You are your own man. Your conscience and your vote are your own, and you are responsible only to God for your action in this matter.

2. A political canvass does not suspend the binding force of any command in the Decalogue, nor furnish any indulgence for the exhibition of any tempers forbidden by the precepts of the New Testament. The thirteenth chapter of the First Epistle to the Corinthians is as binding with regard to parties and partisans, as to churches and fellow-Christians. The ethics of the one sphere may not be sunk lower than those of the other. The candidate whose name is on a church register, and who prays in the social meetings of the church, must not be "smutty" or profane on the hustings. The Christian voter who scorns dishonesty in trade or unfairness in professional competition must not stoop to the sharp practice so common in party contests. The Christian candidate must be as clean-lipped and clean-handed in the discharge of political duties as in any other service to God and humanity.

3. Give no place to the spirit of intolerance. It is a devil that comes disguised as an angel of light. Free thought and free speech are the birthright of every American citizen. Claiming them for yourself, concede them to your neighbor. You may think he is blind, ignorant, foolish, in his party ideas and affiliations. He may think the same of you. But blindness, ignorance and foolishness are not crimes to be punished with ostracism. but weaknesses to be pitied, borne with, and, if possible, corrected. Denunciation hardens, but does not remove error. Proscription is no remedy for wrong thinking. The surest way to give a dying folly a longer lease of life is to persecute it. Freely accord to your neighbor all that you claim for yourself in freedom of speech and untrammeled action in all political matters.

4. Not only avoid furnishing any cause of bringing reproach upon Christianity during the political campaign, but cherish a still higher aim: make it the occasion for the exhibition of the positive Christian virtues that will attest the sincerity of your faith, and the power of the Christianity you profess. In the excitement of a stirring political conflict the positive Christian virtues should be conspicuous in the behavior of every Christian man. The temptations of the time may be turned into opportunities for the exhibition of the hidden power of a religion that overcomes evil with good, and furnishes a demonstration, whenever and wherever it is fairly tested, of the truth of the saying of Jesus to his disciples: "Ye are the salt of the earth."

5. Ministers of the gospel have need to be specially watchful and prayerful during an exciting political campaign. Those who read this paper scarcely need a homily from us with regard to this matter. They will not forget that they are first of all, and most of all, preachers of the gospel of Christ, that their message and mission is to men of all parties; that if bitterness, violence and intolerance are forbidden to laymen, they are, if possible, still more reprehensible in the ministers of Christ, who are in a special sense teachers and exemplars of the gospel of peace; that it is an easy thing to go too far, and sink the preacher in the partisan; and that it would be a shame and a calamity, should that body of men, who should be above all others the conservators of peace and charity among men, be found among those who inflame their passions and aggravate their prejudices. His own conscience and common sense will dictate his course with regard to political matters, but he will not forget that the less he is a partisan the more acceptable and efficient he will be as a minister of the gospel of Jesus Christ.—Nashville Advocate.

That was a pat word said the other day at the Worcester Congregational Club. The speaker thought that while so much is heard about ministers that "draw," it was time to hear something about churches that "draw." Sure enough. Churches can do as much to make full congregations as ministers. They can do it in a dozen ways, and nothing is more unreasonable than to leave all the "drawing" to the men who stand in the pulpit. The "how do you do," the "glad to see you," the "come again," and the "always welcome" turn of mind on the part of the people who sit in the pews, has magical power in filling up a congregation. Just try it.—Examiner and Chronicle.

The Drunkard's Wife's Secret.

"I'll tell you a secret," said a broken-hearted wife;
"It's the shame of my children, the load of my life;
My husband, so kind, so gentle and good,
Takes more of strong drink, than a prudent man should.

"He's as hard-working man as any you find,
And when he doesn't drink he's patient and kind;
He gives me his wages and stays home to rest,
And makes us contented, and happy, and blest.

"But husband will drink, I am sorry to say,
And then from his home he wanders away,
Comes in late at night when the family's abed,
And fills the whole house with terror and dread.

"I never before of my sorrow have spoken,
And would not speak now, but my heart is most broken;
I've come to my pastor, but not to complain,
But only some counsel and comfort to gain."

Poor woman! her secret is sadly well known;
Alas! on the street it is publicly shown;
As plainly 'tis seen in the wife's pallid face
As in the debauch and drunkard's disgrace.

'Tis the old story told, forever retold,
As vividly new as terribly old,
How the devil of drink when he enters the home,
Puts out its candle and shrouds all in gloom.

O, mothers and sisters, and sweethearts arise!
Take in the drink curse with your pitying eyes;
By the might of your love, your tears and your faith,
Oh! save your dear homes from the blight of this death.

—National Advocate.

"Let Your Light So Shine."

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right; he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him, that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even on dark and weary days.

"Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have, unawares, "saved some soul from death."—Baptist Journal.

Outdone by a Boy.

A lad in Boston, rather small for his years, works as an errand boy for four gentlemen who do business there. One day the gentlemen were chafing him a little about being so small, and said to him:

"You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

It has been said, whether by poetry or science it matters not, that there is a certain point in the upper air in which all discordant sounds of the earth, the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, the moan of the beggar, meet and blend in perfect harmony. So in their highest experience Christians become one, all sects are united.---Christian Intelligence.

A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"---J. J. Gurney.

A German friend who heard Bishop Galloway's sermon at Anaconda on the evening of the dedication of our new church in that city, said, "He takes my breath away." An unstudied compliment to the Bishop, this.

Obituary.

Died, at his residence on Willow Creek, Montana, August 4, 1888, Mr. Z. M. Allen, familiarly known as "Father" Allen. Mr. Allen died at the ripe age of sixty-six years and six months. His native state was Kentucky, Cass county. When a young man, as a pioneer, he migrated to Iowa, where he lived many years. Later he lived in Kansas and Colorado. He came to Montana in 1864, and for many years was a prospector and a miner. "Father" Allen was a most congenial soul, full of wit and good humor. He was a most charitable man, even to his own hurt. He would deny himself to accommodate others. All over Montana he had a host of warm friends who will ever remember the sunshine of his presence. For many years Bro. Allen has lived on his farm, a quiet, sequestered spot among the mountains, where he was stricken down with paralysis; then kindred diseases preyed upon him, causing him great suffering and confining him to his room and bed most of the time. In early life, Bro. Allen was a member of the Methodist church, but when he came West he lost his identity with the church and did not renew it till a few months before his death. Last April, during a protracted meeting held in this settlement, I visited him and talked to him about his future welfare. He seemed greatly interested and assured me that he had prayed much of late and felt that he had peace from God through our Lord Jesus Christ. He being unable to attend public services, gave me his name for membership in the M. E. Church South, and requested to be baptized. Bro. Allen was a Free Mason and an Odd Fellow. He leaves a wife and nine children who, with their many friends, mourn the absence of a true husband, a kind and indulgent father and a true friend. "Father" Allen loved his family and more than once expressed to this writer that his greatest desire was to see his children live religious and meet him in heaven. May they all so live that at last heaven will be their home.

On Saturday, August 4, at 1 o'clock p. m., surrounded by his family and many friends, "Father" Allen breathed his last and "fell asleep." His end was peaceful, indeed. As he reposed in death his features were natural and he seemed as one asleep rather than dead. He was buried from his residence August 6. Rev. L. B. Stateler and this writer preached his funeral from II Samuel, xiv, 14. A large concourse of people from Willow Creek, Pony, Boulder, Three Forks, Gallatin, Norwegian and Harrison followed his remains to the cemetery, where he was laid to rest in the beautiful cemetery on the hill above his residence. Peace to his ashes.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heavens own light:"

California Fruit Lands.

Mr. W. F. Cummins, an enterprising and reliable real estate dealer of this city, has accepted the Montana agency for several tracts of fruit lands in Sacramento Valley, California, and is now offering them on very liberal terms. Ten acres can be paid for in installments of two dollars weekly. Write him for full particulars.

To stand "all the day idle" is to spend one's time in meeting the demands of self, in living to and for one's self, and for the present life exclusively. An activity which has not the love of Christ for its motive, and the fulfillment of one's obligations to God and man for its aim or end, is spiritual idleness. Hence Christ is ever saying, even to busy men who exclude him from their activities, "Why stand ye here all the day idle?"---Zion's Herald.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express ...	8:40 a. m.	9 p. m.
M. U. Express	1:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express ...	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.
No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

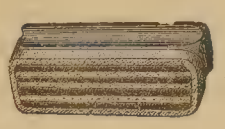
No.		
1	Through west bound limited	9:00 a. m.
3	Through west bound local	1:45 a. m.
2	Through east bound limited	9:15 p. m.
4	Through east bound local	3:25 a. m.
8	Butte and Helena express	2:25 p. m.
10	Marysville passenger	5:05 p. m.
20	Rimini accommodation	5:00 p. m.
7	Wickes, Boulder, Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No.		
1	Through west bound limited	9:15 a. m.
2	Through east bound limited	9:30 p. m.
4	Through east bound local	3:40 a. m.
3	Through west bound local	2:00 a. m.
7	Helena and Butte express	4:15 p. m.
9	Marysville passenger	9:20 a. m.
19	Rimini accommodation	8:00 a. m.
8	Wickes, Boulder, Calvin Pass	9:10 a. m.

A. L. STOKES, Gen'l Ag't, Helena, M. T.
C. S. FEE, G. P. & T. A., St. Paul, Minn.

Andrew's Dustless Erasers.



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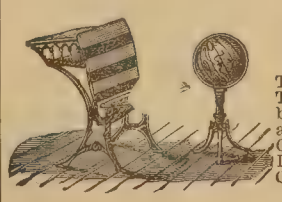

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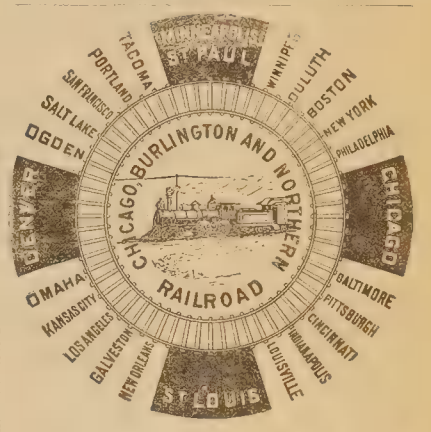

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At the regular annual meeting of the above firm at Brownsville, Oregon, a few weeks since, that owing to the vast amount of surplus stock now on hand, and in order that the wheels of the factory might not be clogged and the spindles and looms become covered with rust and dust, it was unanimously decided that all goods now lying upon the shelves should be put upon the market and sold at a price. These sales have already been instituted all over Oregon and the greater portion of Washington and Idaho Territories, and are meeting with phenomenal success. Nowhere in the great Northwest is there a class of people who can better appreciate or are better judges of Woolen Goods than those of Butte and vicinity. We offer for the next THIRTY DAYS

$20,000 Worth of All Wool Clothing

For Men, Youths and Boys at prices never before equaled in this city. Bear in mind that WE MANUFACTURE these goods, and we intend to sell them at RETAIL at about the same price that it costs other merchants to lay them down. These goods are of Medium and Heavy Weight, and are adapted to any season in our Montana climate. Samples of clothing ent to a ny address. Mail and express orders will receive prompt attention.

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Messrs. Raleigh & Clarke being desirous of reducing or disposing of their Summer Goods, will from this date offer unusual inducements to buyers of dry goods. Numerous articles will be offered for less than half their former prices and much below actual cost. Among the many goods that must be disposed of we call attention to the following seasonable articles, which we yet have in good assortments:

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We have added a new line of Corsets, making our Corset department the largest in the city. Corsets for warm weather at popular prices. Call and examine our bargains before making your purchases.

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Montana Methodist.

REV. A. E. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, SEPTEMBER 12, 1888.

Vol. 1, No. 3.
Subscription, $1.00 per Year.

Notes.

Many friends far and near will enjoy the letter from Dr. David Morton on page 2 of this issue.

Bro. Stanley is visiting the Western and Missouri conferences. His business is—well, anyone might know it was in the interest of the Montana conference.

Bro. Warren, of Willow Creek circuit, made us a visit last week and gave us a good talk at prayer meeting on Wednesday evening. He reports good progress in his charge. The parsonage at Willow Creek is to have valuable improvements made to it soon.

The final settlement in Butte of the famous Smokehouse case, which rendered precarious the title of so much of the real estate in that city, is doubtless a cause of great rejoicing to its inhabitants. It is thought this will lead to an immense building boom there in the near future.

Bro. H. C. Fleenor, who had charge of our church at Bozeman, left his work last week and returned to Missouri. He had been at Bozeman about seven months and had built up a good Sunday school and organized a church of about fifteen members. Bro. Fleenor had no reason, in our judgment, to become discouraged, as our prospects at Bozeman are flattering. We fear he disliked the hard work connected with this border conference and seeks a "soft place" to labor, where there is but little opposition. Rev. R. F. Jarvis, of Tennessee, arrived last week and will succeed Bro. Fleeeor at Bozeman. Our charfie there, we predict, will prosper in the hands of Bro. Jarvis.

We had written a short notice of the wonderful meteor seen and heard on the afternoon or evening of Sunday, Aug. 19. We stated what we supposed were facts, but since so many conflicting stories have been told about it, we will give the report of an eye-witness. Bro. B. E. H. Warren says, as he was going from an appointment that evening in Madison county, and near sundown, there was a terrific explosion nearly directly overhead, which shook the earth like an earthquake. He immediately dismounted from his horse, and looking up, saw a line of blue smoke like that left by a fast running locomotive. The course of the meteor was nearly due west. There was a series of explosions at intervals of from three to five seconds, ending with a very loud explosion. It appeared to fall near Butte.

Excitement.

Excitement calls the mind to uncommon activity and gives it new views of things. It magnifies their importance, and may be so increased that for the time they become in thought matters all important. The mind craves excitement. It will have it. If it has nothing of real importance to become excited over, the most trivial matters will serve the purpose. A game, a horse race, an election, or a small business transaction will often arouse the minds of some to a high pitch of excitement. At such times they see things in a false light. In calmer moments they come to more correct views. A man will sometimes take the life of his fellow over an angry word or some other trifle, which he afterward sees to be a trifle and is ashamed of himself for noticing.

So we see excitement sometimes perverts the judgment and throws a false color on the world and everything around.

On the other hand excitement sometimes discloses truths that otherwise never would be discovered. The discoveries of science, the demonstrations of logic, and the creations of poetic genius have usually been brought out under mental excitement such as does not ordinarily prevail.

But above this there is the excitement of the divine spirit which reveals spiritual things and without which excitement could never be seen. This excitement of the spirit comes into the mind in its ordinary state like a wave of pure clear air, driving away the smoke and mists and clouds and reveals the things of God. It is then that we get the clearest views of God and of ourselves and of the relations that subsist between us. It is an elevation of mind that instead of distorting and coloring our vision, makes it true and clear. No Christian can doubt that in his seasons joy and delight in God's love he has more correct views of the nature and character of God than he ordinarily has. Nor can he doubt in such seasons when he sees his own littleness, and nothingness, and unworthiness, that he has more correct views of himself than he usually has.

In these seasons, then, of spiritual exaltation it is expedient to take our bearings; to form and mature the judgments which are to guide us in the ordinary experiences of of life and in the hours when the clouds gather. These are the times to become rooted and grounded in the faith. These are the times when we catch sight of God and heaven so that we are enabled at other times to walk by faith when we can not see the way clear. It was not expedient for the disciples to remain always on the mount of transfiguration, but the vision of that occasion gave assurance to Peter in after years that he had not followed cunningly devised fables. These are the times we can most clearly discern our duty. Hence they are the times for making our vows to God and binding ourselves in consecration upon his altar.

It is not wise to leave these things to the times of coldness and dullness, but while the clear light of heaven has, for the time being, beaten back the shadow of temporal things, then mark well the path of life and duty that leads to God.

Sparks from Anaconda.

BY SIM.

The new pastor of the M. E. Church, South, at Anaconda has met with a generous reception at the hands of the people he serves. Several hundred dollars have already been secured for his support. One man in moderate circumstances and not a member of the church, has become responsible for $60.

* * *

Our congregations are increasing and increased interest is also manifested in the preached word. Holy Ghost preparations for the pulpit and Holy Ghost deliverances from the pulpit is the constant prayer of the preacher. "Tarry ye in the City of Jerusalem until ye be endued with power from on high," should be the only watchword of the ministry and church in these days of materialism and loose notions of conviction for sin and repentance of it. O, for an overwhelming baptism of the power of the Holy Ghost on all the pulpits and congregations of the Montana conference.

* * *

Our people have recently raised $125 for the purpose of purchasing a church organ, and the organ is daily expected from Chicago. We are looking to the organization of a choir which, in conjunction with the organ, shall lead the singing of the congregation, but not monopolize it. "Let all the people of the congregation sing, not one in ten only."

* * *

Our Sunday school is less than three months old, yet our register has reached the welcome and almost unlooked-for number of seventy-four, and new members are added almost every week. The contributions by the school keep a full supply of our own literature and money in the treasury.

* * *

The ladies of the congregation effected the organization of an aid society on Friday, Aug. 24. Monthly contributions will be made by the members, and other wise methods will be adopted for raising funds for the contingent expenses of the church. Determined and liberal women compose the society, and we shall be satisfied with their work.

* * *

A hopeful sign is the constant increase in the number attending the weekly prayer meeting. The singing, too, is spirited and spiritual.

* * *

Our presiding elder, Rev. E. J. Stanley, spent several days with us the past month and held our first quarterly meeting.

* * *

The pastor of our church at this place has been dividing his time between Anaconda and Butte for two or three weeks as an accommodation to Rev. A. C. Carney, who was compelled to take vacation from his pulpit labors for needed rest and recuperation.

* * *

At Anaconda the people wish a collection twice on the Sabbath. The evening collection is usually more than double that of the morning—sometimes amounting to several dollars. How different this from the usage of "the East."

* * *

"Montana Methodist, No. 2," is before me, and read—advertisements and all. Editor Couey and Associate Britt are giving the Methodists and the reading public a good paper. Their efforts to furnish a religious journal of high grade should be seconded

by a hearty and liberal public patronage. We invite a critical inspection of the columns of the METHODIST, and a comparison with any religious paper published in the Territory, feeling that a popular verdict would justify our own opinion of the infant enterprise—that it is older than its age. Messrs. Couey & Britt are on the tripod for the first time, but their efforts inspire an endorsement of the judgment of Bishop Galloway, who placed them in charge."

* * *

A young man, not a member of the church, but a member of our Sunday school at this place, suggests the raising of a fund to purchase a circulating library of the best books on various subjects, which shall be adapted to youth, and not unsuited to age." Good. All in favor of the motion say "aye," by putting a dollar or five dollars into the hand of the treasurer. The library will be kept in our church, and all members of the Sunday school will have free use of it.

Letter from Dr. Norton.

MR. EDITOR:

Some one has sent me a copy of your paper, the first number, of date July 28, 1888.

I have read every word of it, including advertisements, and have been interested in all.

The "Salutatory" has the genuine ring, the reminiscences of the veteran Stateler are thrilling, the account of your work encouraging, the sketches of your men timely, your paragraphs newsy, your selections judicious and your advertisements entertaining in that they recall familiar names of dear friends and suggest that they are yet busy and prosperous.

That trip of Stanley's over into the Jocko country was just like him. I wonder if he is not akin to the great African traveler and would not have out-traveled him if he had half a chance. If his love for the majesty of the mountains and the music of the wind and streams were not counterbalanced by a genuine zeal for God and a generous love for souls I would expect him to wander away from the haunts of men and from the peak of some exceeding high mountain soar to his eternal home. His trips, however, are not wholly sentimental, but have the quality of pioneering paths both practical and pious.

Just twelve years ago this very day I left my home and family at Russellville, Ky., and started for your Territory and conference, expecting them to be my future home. Parting with Bishop Marvin at Colorado Springs, the seat of the Denver conference, I made my way by rail to Franklin, Idaho, and thence by stage to Helena, a distance of 420 miles, requiring four days and three nights of continuous travel.

Holding the appointment of presiding elder I was accorded a cordial welcome by Stateler, Sanford, Stanley, Spencer, Flowers and R. S. Clark, the entire ministerial force of our church then in the Territory. How we prayed and planned by night and toiled and traveled by day to rally our forces and hold the ground is known only to the God whom we loved and were trying to serve.

My first round carried me to Waterloo, Silver Star, White Hall, Helena, Fairview, Radensburg, Willow Creek, Deer Lodge, Missoula, Stevensville, Corvallis and divers night and side appointments to explore the country and extend my acquaintance.

I shall not soon forget the four months of mid-winter work in Helena nor the revival in the upper room of a dilapidated schoolhouse in Boulder when the weather was so cold that the mercury froze and the furious winds threatened to cut us down and the drifting snows to bury us out of sight.

Nor will I cease to remember the surging storm through which we went to Deep Creek meeting and the gorge of ice in the Missouri river, over which we left it, nor the days and nights of trying toil in Prickly Pear Valley. But God's blessings were upon us and we were never happier in our religious experience. Souls were born to Him and our labor was not in vain in the Lord.

That was a notable district conference held in the unfinished church at Willow Creek. The presiding elder sat upon an empty glass box and was addressed as "Mr. Chairman." Stanley, the secretary, used an upturned nail keg, Stateler had a stool, Sanford stood at the stove and Spencer swung round the circle of the room. But we surveyed the field and studied the signs and set the springs that moved the general conference, two years later, to erect Montana into a separate conference and thus saved our cause in those mountains.

How we love to recall the names of the laymen and the women who ministered to us and were so kind. May my right hand forget her cunning if I ever cease to be grateful to the Brookes and Dukes and Hails and Bantas and Githens and Weavers and Kempers and Collets and Taylors and Grays and Clarks and Ashbys and Brysons and Boyces and Kelleys and Blackburns and Bicketts and Priests and Leepers and Bookers and Kemps and Childs and Robinsons and Chaffins of our own church and a host outside.

The friendships then formed have experienced no abatement in all these years and will, I trust, be renewed on the other shore.

Called back to this State after less than a year's stay in Montana by a sense of duty whose dictates were so clear that I could not disobey, I have never been conscious of any diminution of interest in the success of our work in your conference.

The same providence that brought me away has, strangely enough, made it possible for me to do for you here what I could not have done there, and I heartily believe that both the going and the coming were ordered of Him.

Pardon this production, too prolix and personal, which has been put upon paper as passing thoughts of precious times and people have pressed upon me on this anniversary night.

DAVID MORTON.

LOUISVILLE, Aug. 17.

Christ's life is not meritorious because of its example, but it is exemplary because it is meritorious. The saving merit inheres not in doing, for the sake of doing, but consists in its spirit of holiness, whereby the Son of Mary or man is declared to be the Son of God also, with power to do all things necessary to be done, in order to meet and secure the conditions of human salvation. Especially is this noticeable because it is preeminently so in His persistent and triumphant resistence of Satan's approach to the soul through the flesh. Hence his instruction to men: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus, not only is He an example in the practical conditions of life, but by virtue of the "law of the spirit of life in Christ Jesus," as a paternal endowment as God's Son man is enabled to deny himself—social self or "the flesh" in which Paul says, "there dwelleth no good thing"—that he may follow in the footprints of his divine deliverer. Man in the scheme of redemption is helped to do, as well as shown by example how to do and what to do. Then the Christian life is, and of necessity must be, a spiritualized life, evolved from carnal ruin, and lived, if lived at all, at the expense or sacrifice of the lusts of the flesh. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "For me walk by faith, not by sight"—or sense. "I am crucified with Christ; nevertheless, I live; yet not I, for Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This is but the merit of Christ's incarnate life in the triumph of the spiritual over the carnal conditions in fallen human life, voiced with practical results from man's redemption from carnal corruption and from carnal living. "The words that I speak unto you, they are spirit and they are life.

R. S. CLARK.

Helena, Mont.

Joyfulness and Usefulness.

Above all things see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all things, to have your soul truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? How obtain such an all-sufficient and soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known to our souls. Remember, it is not a God of our own thoughts, of our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious word.—*George Muller.*

No Nunneries for Methodism.

The Nashville *Christian Advocate* says that it has received several articles commenting on the creation of "an order of nuns" in the Methodist Episcopal church, but since no such order of nuns was created, the articles will not be printed. The comments of some papers, based on the same blunder, are comical. Writers have rushed into print bewailing the popish tendencies of Methodism; some wonder if nunneries are to be erected for the new order; one asked if they were to take the veil, and so on to the end of the idle, ignorant extreme. The popish tendency in the order of deaconesses is just about equal to the bad trend toward popery which everybody sees in our order of deacons. We shall build monasteries for the latter at the time when we erect nunneries for the former. Just after that we will build a vactican and elect a pope.—Northwestern Christian Advocate.

Vanderbilt University,

NASHVILLE, TENN.

PERMANENT ENDOWMENT, $900,000.

Seven distinct departments: Academic, fees, $65; Biblical, $15; Law, $100; Dental, $90; Pharmaceutical, $100; Medical, $90; Engineering and Manual Technology, $65; Sessions of Academic, Biblical, Law and Pharmaceutical Departments begin September 19; Medical and Dental, October 1st. For Catalogues, address, WILS WILLIAMS, Secretary.

CHILDREN'S CORNER.

"The House That Jack Built."

DEAR CHILDREN: Last July with a party of friends I crossed the Rocky Mountains, visited the Golden State away in the far West, whose shores are last kissed by the rays of the setting sun, and spent a little time in the beautiful city of Helena.

You have all doubtless heard of Salt Lake and Salt Lake City. Some of you have been there and seen the Mormon Temple and Tabernacle and pitied the Mormon children growing up in ignorance and vice. I want to tell you of something that we saw while there which I think will interest you.

One afternoon as we were driving through the city, our driver said, "Do you wish to see the house that Jack built?" I had heard of that wonderful house when a child, and was delighted to think that now out on the desert plains beyond the Rockies, we were really going to see it. We drove off the main avenue into a retired street, and there, sure enough, it stood in all its magnificence, glittering in red and gold!

It looked like two square boxes, one set upon another, the upper one smaller than the lower; a broad, gold band of picture moulding was fitted under the eaves and extended several times across the front of the house. Below the moulding were several rows of red and orange fringe. On the outside of the upper story were fastened two brackets, each one representing a gold eagle with outspread wings. These brackets held pictures surrounded by evergreen and immortelles.

Between these brackets hung something resembling a huge wasp's nest, constructed of gray moss and evergreen, filled with flowers. It probably was intended to represent a cornucopia. The flowers were wilted, as it was a hot afternoon, but our guide said that Jack put in fresh ones early every morning. Many gaily painted chromos and lithographs hung between the windows and wherever there was a bare space. Two windows were hung with white lace curtains, two cosy chairs beneath them, a table covered with turkey red cloth stood at one side, holding two vases filled with flowers, and between them was the figure of an angel with outspread wings.

Many tropical plants were blooming in the little yard in front, each plant in a brilliantly-painted flower pot. All of his treasures were apparently upon the outside of his house, but those persons who have been fortunate enough to be permitted within, tell of a beautiful room in gold and blue and white, which is kept marvelously bright.

The door is in the side near the front and stands open night and day, summer and winter, the year round. Fine lace curtains hang in front of it from a marble face in the lintel.

After looking at the house for some time, we wanted to know something about Jack, who had built and decorated this remarkable structure, and this is the story the guide told us:

A few years ago an industrious young man came from the East to Salt Lake City. He was soon able to put up and finish a small cottage. When it was finished he wrote to a lady in the East, to whom he was greatly devoted, to come and share his life. In reply he received a telegram announcing her death. The shock was so great as to unbalance his mind somewhat, and the neighbors soon noticed his mania for decorating the outside of his house. Then he added the upper story and decorated that.

He fully believes that this beloved lady will come some day to be the light and joy of his little home.

That is why he leaves his door open day and night through all the seasons. In the evening when he comes from his work he looks into the gold and blue room he has prepared expecting to see her. Every morning he thinks she must have come during the night. He has ornamented it in this fantastic manner so that she shall recognize the place and enter. He keeps her informed by letter of all the changes he is making in the home.

While writing this I have been thinking of many other houses similar to the one "Jack built," with decorations less peculiar but more beautiful on the outside. These homes have a room within more glorious than the most beautiful jeweled room they have ever heard of or imagined. It is because the Loved One has come in and taken possession, and the glory of His presence fills the home with light and joy.

How many of you, I wonder, fully understand what I mean.

AUNT BESS.

A Boy's Composition on "Clumbus."

Clumbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Clumbus: Can you discover America?" "Yes," said Clumbus, "if you will give me a ship." So he got a ship and sailed over the sea in the direction where he thought America ought to be found. The sailors quarreled, and said they believed there was no such place. But after many days the pilot came to him and said: "Clumbus, I see land." Then that is America," said Clumbus. When the ship got near the land was full of black men. Clumbus said: "Is this America?" "Yes, it is," said they. Then he said: "I suppose you are the niggers?" "Yes," they said, "we are." The chief said: "I suppose you are Clumbus?" "You are right," said he. Then the chief turned to his men and said: "There is no help for it; we are discovered at last."—*London Standard.*

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Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Helena 10 a. m., daily.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—To be supplied.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—Aaron Kelly.
Townsend Circuit—To be supplied.
Willow Creek Circuit—B. E. H. Warren.
Whitehall—To be supplied.
Judith Valley—To be supplied.

The Editor Camping.

Much has been said of late about pastors taking vacation. No doubt this custom has prevailed too extensively among our city pastors. None, however, would dare do such a thing without a good excuse—especially among the Methodists. Many of us think we have unquestionable excuses. I confess I am one that is so persuaded. The heavy labors for two months before the conference, the regular work of the pastorate, special effort in the cancellation of a church debt, assisting my brethren in the inauguration of our conference paper, preparing for the entertainment of the annual conference in Butte, holding a protracted meeting just previous to the session, all taken together, made me feel like I needed some rest.

All my people said to me, you shall have a rest (this is not always because a preacher deserves it), and last of all the Episcopal authority said I should. I am intensely loyal.

At any rate, I find myself one in a party of six on the way to the great Yellowstone National Park. Mr. J. W. Kemper, Miss Fannie Brown, of Hannibal, Mo.; Mrs. Couey, Mary and Charles (our two children) comprise the company. We left Butte Tuesday afternoon at 4 o'clock, Aug. 21, having a distance of 180 to 200 miles to travel to see the great wonder to the American tourist. The camping, though incidental, and traveling through the country, make the vacation and, indeed, a very interesting part of the trip. We are keeping diary and may at some time detail.

I am forcibly reminded of a remark made by a friend that bade us good-bye a few minutes before we left Butte: "When you have gone a short way you will discover that you have many things along you do not need and many more you will wish you had taken." We are rapidly learning that this friend knew what he was talking about.

Advice is cheap, dear friends—let us advise any who may contemplate any such a journey. Never carry a saw; we have one and I am sure it has been in the way enough. I will not say who suggetted bringing the old thing. A coffee pot, frying pan, dutch oven, camp kettle, dish pan, water bucket and some few dishes (they may be of tin) are almost indispensable. Never have more than your horses can pull easily up hill unless you love to walk, for Montana is a mountainous country, you know.

For camping places there are three essentials, viz: Wood, water and grass. You may find wood and water, without grazing for your horses; you may find wood and grazing, but no good water; you may find grazing and water, but no wood. To be sure an oil stove may be carried, but it adds to the load. We have generally been very fortunate in getting camping places. A good guide is a great help, I imagine. Fifteen or twenty miles a day are nice stages. To enjoy traveling as we are, you must never get in a hurry. Don't leave home if you have to rush.

The fishing is an important part of the journey, especially if your meat has given out.

The broad, rich valleys, the grand Rocky Mountains, the cold, refreshing streams, the pure, bracing air, the great ranches with with fat horses and cattle, afford enlightenment to us all.

We have now been out nearly one week, having traveled 120 miles. We have come over the main range of the Rockies, through Jefferson valley, over the Jefferson range, down into the Madison valley, across the Madison river, and are now going up the east side. But for our desire to take in Henry's Lake, we would continue up this stream through to the National Park.

We have had a very pleasant time to-day admiring the various shapes of the peaks of the Madison range. We have passed Bear Creek and Indian Creek, and are now camped on Wolf creek. We would be startled, perhaps, to see the red man approach our flickering camp fire, hear the howl of the wolf or have Bro. Bruin make himself too intimate as a neighbor. We have fine appetites, and are getting fat, tanned and tough.

Near by our camp is a lonely bachelor, who has fenced a small ranch between the Madison river and Wolf creek. How he and his dog can stand such a life is to me a great mystery. I would not think him at all unwise to heed the counsel of Solomon about a good wife.

Deep sleep has fallen on all my fellow travelers. Though charmed with my surroundings in these mountain wilds, I, too, must submit myself to the sweet lullaby of the little stream near by.

A. C. C.

Wolf Creek, Mont., Aug. 27.

Notes from the Field.

HELENA DISTRICT.

As noted in your last issue the first Sunday after conference was occupied by dedicating the new church at Victor. Bishop Galloway thinks this is an auspicious beginning of the new year. Brother T. W. Flowers will supply the pulpit at Stevensville and Victor in connection with his work in Corvallis circuit until a regular pastor is secured, which we hope will be soon.

The following Saturday and Sunday was the appointed time for holding quarterly meeting at Anaconda; but prostration from a sudden bilious attack prevented my leaving home before Monday. Having partially recovered on Sunday, I assited Brother Farris in the Sunday school in our church at Stevensville, and in the afternoon had the great pleasure of baptizing (by affusion) and receiving into the church a young man who is now secretary of the Sunday school, and who bids fair to be useful in the church. I would that more of our young people would follow the noble example set for them.

On Tuesday I reached Anaconda, and was met by Brother Barbee, who, with his family, is comfortably domiciled in the parsonage. He is cheerful as ever and hopeful of the future. The Sunday school, the prayer-meeting and the attendance on the regular Sunday service are all increasing. A subscription was started for the pastor's support with encouraging results. The people propose to see that their preacher is cared for. They have recently ordered a $125 organ. The pastor expects soon to organize, with a goodly number in society. The prayer-meeting on Wednesday night was a time of refreshing.

On Friday evening I ran down to Deer Lodge, and found Brother Moore and family comfortably domiciled in their own "hired house." We had preaching at eleven o'clock and at night, both on Saturday and Sunday, and held our quarterly conference on Saturday afternoon. The congregation was fine on Sunday night. The great need there now is a new church building, and it was decided to sell the old log building and proceed at once to the erection of a neat brick structure on the same lot, which is one of the finest locations in the city. The Bishop decided that the new building is essential to our success here. The brethren will do all they can, but will need help from the outside. It is a worthy enterprise, and I commend it to the consideration of our friends. We have a mission in Deer Lodge, and a new church will be a great factor in its accomplishment. Brother Moore is addressing himself to the work with great earnestness, and has made many friends. The people propose to stand by him, and I trust that his brightest hopes may be fulfilled. Services were kept up every night during the week, and we had some seasons of refreshing together. The pastor and members are praying and working earnestly for an old-fashioned revival of religion. This is the great need of all our charges, and I trust that they will all be visited by a wonderful outpouring of God's Spirit at no distant day.

The next Saturday found me in Helena, accopanied by wife and baby, having spent just three hours with them the day previous. The business of the District Steward's meeting was transacted, and the quarterly conference held in the afternoon.

Brother Britt is full of business, being the business manager and associate editor of the Montana METHODIST, in connection with his duties as pastor of an important charge. But he addresses himself to his work as though he were an old hand at the business. He is in fine spirits, and thinks the outlook very flattering for the paper, and also fine for success in Helena. We had a good congregation at both services on Sunday, and at night we felt that God's Spirit was manifestly present. Brother Hunter is succeeding well in the Sunday school, and he has the name of being one of the best stewards in the conference. Being a preacher helps wonderfully in making a first-class steward. He knows how much depends upon faithfulness in this office, and the sad effects that follow neglect of duty. I would that every steward in the church could only be made to realize that the bread and meat of the preacher and family are largely in his hands, and that the pastor's success or failure is often measured largely by the way in which the steward performs his duty. I hope that all our stewards will devise liberal things this year, and then put head, heart and hand together to execute them.

Our church in Helena is composed of men and women who are faithful to the Master, and I doubt not their fidelity and patience in long waiting will yet be rewarded, and that an era of prosperity and great usefulness awaits them.

E. J. STANLEY.

The forty-second annual report of the Board of Missions of the M. E. Church, South, issued May 1, 1888, shows in the statistical report from the China Mission Conference the following:

Local preachers, native, 9; members, foreign, 18; native, 198; total, 225; infants baptized, 5; adults baptized, 40; number Sunday schools, 10; teachers, 19; scholars, 653; contributed for missions, foreign, $105; domestic, $131; total, $236; church edifices, 7; value, $10,046; parsonages, 7; value, $26,635; native parsonages, 5; value, $3,895; one Anglo-Chinese College, under Parent Board, is valued at $56,278; Buffington Institute, $5,300; value of property of the Woman's Board of Missions, including foreign teachers' residences, $45,000.

The Faithful Steward.

Written for THE MONTANA METHODIST.

Unbar the doors, swing back the bolts,
Throw wide all avenues;
The house has now been closed too long.
'Twas builded for thy use;
Sweep from the dusty chambers
The cobwebs and the dust,
And cleanse the mind's rich jewels
From all corroding rust.

Then open wide the windows
Of the mind o'ergrown with weeds;
Let in the cheering sunbeams
Of useful words and deeds;
'Tis error clouds the mind with care,
And grows the weeds of sin,
Nor let truth's healthful light and air
That fain would enter in.

Then, friends, watch well the casket where
Thought its fair presence hides;
Let in the streams of wisdom rare,
Where truth and light abide.
'Tis in the mind thought sits enthroned
In reason's high estate;
Then drive the accumulating clouds
Before it be too late.

Wake up from needless slumbers,
Ye souls by sloth oppressed,
And join the increasing numbers,
With wisdom for thy quest.
Nor rest from daily duty,
But from its torturing care
Learn more of life's true beauty,
In wisdom's pastures fair.

Keep watch within the mansion where
Thy deathless spirit lives;
Thy heart, thy mind, may safely wear
The seal thy Savior gives.
Use well thy talents, one or ten,
Nor let them idly lie—
Bnt bring them with thee safely, when
The Master draweth nigh.

I bring the jewels thou dost give,
Lord, are they shining bright?
I've tried to keep them while I live
From canker's rust and blight.

MRS. E. M. APPLEBURY.

Corvallis, Mont.

Friendly Notices.

Of course we enjoy the good things said of us by our relatives of the newspaper family. We have a hearty handshake and a Godspeed from many. The Nashville Advocate says: "A hearty welcome to this latest born of our Methodist journalistic family! It bears date Helena, Montana, July 25, and is announced as "the official organ of the Montana Conference of the Methodist Episcopal Church, South." It is published semi-monthly at $1 a year. It is a neat little sheet and our heart warms to it as we look at it. No editor's name appears, but we think we see the marks of the author of that most readable book, "Rambles in Wonderland" —Rev. E. J. Stanley."

Wrong, Doctor, for once. Bro. Stanley doubtless appreciates the compliment.

The St. Louis Advocate seems to rejoice over our birth with real parental pride. Hear it: "Heigho! Here is a copy of—well, guess—"can't tell?" Don't expect you can. Listen—MONTANA METHODIST, Vol. 1, No. 1, Helena, Montana, July 25, 1888. That's it! Glad to see it. Eight pages, four columns to the page, good paper, well printed, a goodly share of advertisements, other matters interesting, to be issued semi-monthly at $1 a year in advance. Send up the dollars "thick and fast." Direct to the MONTANA METHODIST, Helena, Montana, and give it a good square lift.

How things do change! It seems but a short time since this writer "took up" the first collection ever taken in Missouri for the benefit of the California mission. One preacher was going from this State to join two or three other preachers already there; and now think of what is west of us! The Western Conference, the Denver Conference, the Montana Conference, the Los Angeles Conference, the Pacific Conference and Columbia Conference, to say nothing of the Mexican border and Central conferences south of us! All these since we have been pegging away at this paper, and they have three or four good papers among them. Glad of it. Not jealous a bit. The Western people by whom it has stood so firmly, will not forsake the old reliable Advocate. See if they do.

Many other good things have been said of us which, but for modesty, we would reprint. The Pacific Methodist closes its notice of us by commiserating the editor for having come "to this place of torment." We know, Bro. Winton, "that offenses must needs come," and woe unto that editor by whom the offense cometh, but this writer has the good fortune of having a scapegoat in the person of the senior editor, upon which he can lay the "spring poetry" and all other doubtful contributions.—ASSO. ED.

Assessment Figures.

The following table shows the assessments by the district stewards on Helena district for the year 1888-89:

	Presiding Elders.	Missions	Church Extension	Conference Clmt.	Bishops	Expenses of Delegate to General Conference
Helena Station	$100.00	$50.00	$15.00	$10.00	$5.00	$3.00
Helena Circuit	30.00	15.00	5.00	4.00	2.00	1.00
Boulder	30.00	15.00	5.00	4.00	2.00	1.00
Butte City	75.00	37.50	10.00	7.00	3.00	2.00
Anaconda	50.00	25.00	8.00	5.00	2.00	2.00
De r Lodge	25.00	17.50	4.00	3.00	1.00	1.00
Stevensville	50.00	25.00	8.00	7.00	3.00	2.00
Corvallis	15.00	7.50	3.00	3.00	1.00	1.00
Flathead Valley	25.00	12.50	2.00	2.00	1.00	1.00
Total	$400.00	$215.00	$80.00	$45.00	$20.00	$14.00

This is one of the stories of old times now going the rounds: "Cony Foster, of Crono, Me., was sick. He had made all arrangements for his death and burial, when he begain to gain. One day he remarked to his wife that as he felt better he thought it likely he might recover. "Cony," said his wife, "as you are prepared and I am resigned, I think you had better go now."

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Orders from the country solicited and receive prompt attention and shipment.
Respectfully,

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Woman's Rights.

[The following is from one of our Montana young ladies. We indorse the sentiment, and are glad that all of our western women are not advancing backward on this subject.—Asso. Ed.]

"So from the lovely Pagan dream,
I call no more the tuneful muse;
For woman is my muse supreme,
And she with fire and flight sublime
Shall light and lead me to my theme."

Greek mythology contains this legend of the origin of woman. Jupiter made and sent Pandora to earth to be the wife of Prometheus. He gave her as her dower, a box into which each of the Gods had placed a blessing; but, on the eve of her wedding, she opened her box incautiously and allowed all the blessings to escape, save hope. More pleasing, though nearly parallel with the mythological tradition, is the true account of the creation: "And the Lord said, it is not good for man to be alone, I will make him a help-meet for him." And he made woman, "out of a rib from the side of man; not from his head to overtop him, nor from his feet to be trampled on by him, but from his side to be equal with him, and under his arm to be protected by him." In return for this protection, woman bestows upon man the blessing of her love and confidence. As his companion, she occupies the place for which she was fitted, and the creditable filling of which should be her highest ambition.

"His house she enters, there to be a light,
Shining within where all around is night,
A guardian angel, o'er his life presiding,
Doubling his pleasures and his cares dividing;
Winning him back when mingling in the throng
From a vain world, we love, alas, too long,
To fireside happiness and homes of ease,
Blest with that charm, the certainty to please.
How oft her eyes read his, her gentle mind,
To all his wishes, all his thoughts inclined,
Still subject, even on the watch to borrow
Mirth of his mirth, and sorrow of his sorrow."

In the word of God we find woman's *mission* fully designated. She is to be the help-meet for man. Not, we think, as some of our sisters seem to desire, by taking an equal place with him at the polls and in political affairs generally, but in more modest, but yet more effective ways. The divine record is that man is intended to be the head of the wife, even as Christ is the head of the church. Shall she, then, presume to think her judgment superior to that of her maker, and contend against the filling of the position for which he especially made her? The place for her immediate activity is without doubt in the home, beautifying it, and making it what home should be. William Murray says: "A great many homes are like the frame of a harp that stands without strings. In form and outline they suggest music, but no music arises from the empty spaces." The man who does not find his home pleasant and attractive, who frequently, on returning from his business, wearied with perplexity and the labors of the day, and finds his wife absent, or who does not find in her a sympathetic and loving companion, will become estranged.

In order that she may be his companion in the fullest, truest sense of the word, woman must approach man's equal in intelligence. She must know something of the business in which he is employed, and be ready to lend her quickness of perception and clear sightedness to help him. A woman can often foresee a danger that escapes the eye of man, or can find a way out of a difficulty which to him seems insurmountable. She should be informed on the leading topics of the day, that by interesting conversation the hours at home may be made delightful and helpful. It is common enough to see intellectual men choosing wives of little mind or knowledge, but it is also common to see them, in after years, wearying of the insufficient companionship and seeking that of intelligent men and women outside of the home. Man instinctively seeks the sympathy of others in his achievements as well as in his misfortunes and failures. Where can a more perfect sympathy exist than that which the wife gives to her husband—"Doubling his pleasures, and his cares dividing." Being his sympathetic and loving companion, what an influence woman has in her power to exert. Nearly every great man has had behind him and shining through him the influence of some good woman, and there is truth in the saying that "No man can be greater than his wife will let him."

"As unto the bow the cord is,
So unto man is woman;
Though she binds him, she obeys him,
Though she draws him, still, she follows."

But it is as a mother that woman's greatest inflence is felt. In reading history, if we read to any purpose, we can hardly fail to notice that certain periods seem full of corruption. Instead of assigning the cause of this degeneration to any agency of that particular time, it may usually be traced back to the mothers of the preceding generation. During the reign of Francis I. of France, the influence of woman received a powerful but unfortunate impulse. Francis invited the wives of the nobles to attend their husbands at court, and they began gradually to take part in public affairs. Their jealousies and rivalries entered largely into all political actions. As a result, we find in following years the society in France in a most deplorable condition. The substance of the nation was wasted in war, and in the luxurious excesses of selfish, dissolute and vain-glorious nobles. Napoleon cries, "The great need of France is mothers!" To this what a contrast is the picture of the Spartan mother who spent her life force in instructing her sons in the principles of virtue and valor. She smothered her own affections in the love of her son's glory, and sent him to the field with the admonition, to return with his shield or upon it. A Roman orator, in speaking of that land of the greatest orators, poets and statesmen the world has ever known, and of the bravest soldiers, said: "The secret of our nation is at the fireside." The home is the root of the great tree called society, and if the root be diseased, the tree can not be perfect. Rev. C. H. Parkhurst says in his sermon on religious family life: "It is with boys as with trees—a question of root and fibre—and warm Christian homes are just the manufactories God has expressly set up for the production of root and fibre, personal stamina and tensity. Infidelity in the world will not break down the boy whom faith inside the home has built up." Great indeed is the task of the mother. It is hers, not to make laws and lead armies, nor to govern enterprises, but to make true, stalwart men by whom just laws shall be made, armies led to victory and empires wisely governed. It is hers to inspire such principles and sentiments as shall shed their blessings on generations yet unborn. It is hers to breathe the enlivening spirit, to fire the generous purpose in the glowing breast. The mother in her office holds the key of the soul, and she it is who stamps the coin of character, and makes the being who would be a savage but for her gentle care, a Christian man. Not alone, however, as a mother and companion does woman prove a blessing to mankind. Those women who, unmarried, go through life, scattering blessings abroad to humanity in general, have been styled by some "superfluous women." Is the accusation just? In her poetry and literature she competes favorably with men of those professions. We need only mention the names of Hannah Adams, Gail Hamilton, the Cary sisters and Louisa M. Alcott. It has been her part also to take a high place in the arts, and to furnish the finer parts of music to the world. But her peculiar function seems to be to minister to the needy. So we find these single women, who have not a home of their own to care for, making homes for the homeless, becoming mothers to the motherless, and caring for the desolate. What life could be more beautiful than that of Sister Dora, as she went about among her patients, ministering to their souls as well as bodies, and how many poor friendless orphans have found a friend and mother in Catherine Wolfe? Or, again, the noble character of Francis Havergal, who, whatever her rank may be in the world of literature, was most assuredly "a polished corner stone in the church of the living God." Another field for her is the mission work, at home and abroad. Read the story of the short but beautiful life of Mary Campbell, and you cannot but be inspired with a desire to follow her example. Such is her mission. To visit the forsaken, attend the neglected, to remain unshaken when misfortune pursues and brethren flee. Yet how much like a little child's are the labors of woman. The child sees its mother bending o'er her work and is inspired with a desire to help. Its stitches at best are crooked and uneven, but, however imperfect, the mother accepts the work because done in love. So the dear Heavenly Father is pleased and will say, "She hath done what she could." If we trace a stream to its source, we come to a point where the current may be turned by the palm of the hand. At this point in the human life God has placed woman, to turn the stream in his direction. He has fitted her to take a leading part in the spreading of His gospel. There has been claimed for her a pre-eminence over man in her sentimental and religious nature. From the very first of Christ's ministry we find woman following his footsteps closely. She stood at his cross, was first at his tomb, and received the first command from his lips, "Go tell my disciples." She has been endowed with the rare gifts and graces, the emotional fervor, the warm sympathy and heroic sacrifice necessary to establish the Christian home and carry the knowledge of Christ to lowliest homes and humblest hearts.

"Not she, with traitorous kiss, her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross and earliest at his grave."

The Fence Story.

ANONYMOUS.

A man who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well, on the whole. I sometimes get mad and swear, but I am strictly honest. I work on Sunday when I am particularly busy, but I give a good deal to the poor and I never was drunk in my life." This man hired a canny Scotchman to build a fence round his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said: "Well, Jack, is the fence built? and is it tight and strong?" "I canna say that it is all tight and strong," Jack replied; "but it is a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What!" cried the man, not seeing the point, "Do you mean to tell me that you have built a fence around my lot with weak places in it? Why, you might as well have no fence at all. If there is any opening, or a place where an opening can be made, the cattle will be sure to find it and will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard, and a storm was

driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say, when he heard that, 'No matter, its only one link. The rest of the chain is good. Ninety-nine of a hundred links are strong. Its average is high; it only lacks one per cent. of being perfect. Surely the anchor ought to respect so excellent a chain and not break away from it!' No, indeed; he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all—that he might as well throw the anchor overboard without any cable, as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable it is not safe to trust it. We had better throw it away and try to get a new one that we know is perfect."

Romanists.

Recent investigations in the field of religious statistics have developed some facts which are of interest and of an encouraging nature, at leaat to Protestant Christians. The researches of Dr. Dorchester show that the year 1870 marked the point of high tide in the history of the growth of the Roman Catholic Church in this country. In 1850 Romanism only claimed that its members and adherents amounted to 6 per cent. of the population of the country. At this time the evangelical population was 53 and 3-10 per cent. So rapidly did Romanism increase that during the next twenty years from 1850 to 1870 the Catholic population rose from 6 to 11 9-10 per cent. of the whole, a truly remarkable and threatening state of affairs. But in the ten years from 1870 to 1880 they advanced only to 12 and 6-10 per cent., a relative growth of 9-10 of 1 per cent in the ten pears, while from 1880 to 1887, only six years, they had fallen off from this percentage 3-10 of 1 per cent, and at the latter date could only claim 12 and 3-10 per cent. of the population of the land. On the other hand, in 1850 the evangelical population was only 53 and 2-10 per cent. of the whole. In the following twenty years, while Romanism made such rapid growth, Protestantism advanced only to 60 and 5-10 per cent. But in the following years the tables are turned. Romanism advanced but 4-10 of 1 per cent. in the ratio, while Protestantism's advance was exactly 10 per cent., standing at 70 and 5-10 per cent. During the following six years, up to 1886, Romanism fell behind 3-10 of 1 per cent. from what it was in 1880, while Protestantism advanced its ratio from 70 and 5-10 to 73 per cent. of the population. These facts show that there is not that immediate danger some have feared from the Papacy; but what is more to the point, they show that evangelical Christianity has not lost its power among the people.—Methodist Herald.

The register of Vanderbilt University, Nashville, Tenn., just received from an old class-mate, the Rev. W. R. Sims, Ph. D., shows thirty young men to have received degrees from that institution at the last commencement.

One, Ph. D.; three, M. A.; one, M. S.; one, C. E.; six, B. A.; three, B. S., and fifteen, B. L. Besides these, there were four graduates in the Biblical Department, classical course, and three given certificates in the English course. The University now carries an endowment of $900,000, and as a church school is the pride of the M. E. Church, South.

We take pleasure in calling attention to the advertisement of Vanderbilt Uuniversity in another part of the paper.

When you have closed your doors and made darkness within, remember never to say that you are alone. For you are not alone. God, too, is present there, and your guardian spirit; and what need have they of light to see what you are doing?—Epictetus.

It does not take a congregation long to find out that there is a live man in the pulpit. Life means warmth and motion. The absence of these indicate the presence of a pulpit mummy.—Nashville Advocate.

The pessimist is a pessimist only because he leaves God out of his calculations. The God of patience may seem slow, but the God of omnipotence is sure.—Nashville Advocate.

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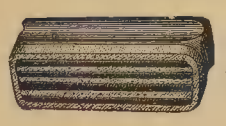

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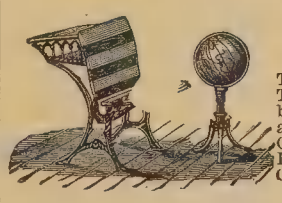

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WOOLEN AT COST! GOODS!

The Brownsville Woolen Mills

At the regular annual meeting of the above firm at Brownsville, Oregon, a few weeks since, that owing to the vast amount of surplus stock now on hand, and in order that the wheels of the factory might not be clogged and the spindles and looms become covered with rust and dust, it was unanimously decided that all goods now lying upon the shelves should be put upon the market and sold at a price. These sales have already been instituted all over Oregon and the greater portion of Washington and Idaho Territories, and are meeting with phenomenal success. Nowhere in the great Northwest is there a class of people who can better appreciate or are better judges of Woolen Goods than those of Butte and vicinity. We offer for the next THIRTY DAYS

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For Men, Youths and Boys at prices never before equaled in this city. Bear in mind that WE MANUFACTURE these goods, and we intend to sell them at RETAIL at about the same price that it costs other merchants to lay them down. These goods are of Medium and Heavy Weight, and are adapted to any season in our Montana climate. Samples of clothing ent to any address. Mail and express orders will receive prompt attention.

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Messrs. Raleigh & Clarke being desirous of reducing or disposing of their Summer Goods, will from this date offer unusual inducements to buyers of dry goods. Numerous articles will be offered for less than half their former prices and much below actual cost. Among the many goods that must be disposed of we call attention to the following seasonable articles, which we yet have in good assortments:

Ladies' White Dresses and Wrappers, Plain and Fancy Parasols, Fancy Dress Silks, Henrietta Cloths, Lawns and Sateens. White Goods, Fancy Wash Fadrics, Fans, Combination Suiting, Spanish, Egyptian and Oriental Lace Flouncing, Black and Colored Lace Mitts and many other useful articles of Summer wear.

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Montana Methodist.

REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, SEPTEMBER 26, 1888.

Vol. 1, No. 5.
Subscription, $1.00 per Year.

Notes.

Judge A. H. Barrett, the Democratic nominee from Silver Bow county, Montana, for the Legislative Council, is a member of the Idaho Street Methodist Church, South, Butte.

Hon. W. A. Clark, Democratic nominee for Delegate to Congress from Montana Territory, is a wealthy miner of Butte.

A note from Bro. William M. Bell, of Silver Star, brings us ten cash subscribers with the following words: "Long live the MONTANA METHODIST. It's a paper that one is not ashamed to send to his friends no matter where they are."

The gross earnings of the Northern Pacific for the year ending June 30, 1888, is said to be $15, 846,327, an increase over the preceding year of $3,056,879. The operating expenses were $9,-266,884; net earnings, $6,579,-443.

A very welcome message has been received from two "old Vanderbilt boys," E. E. Bramlett, U. S. Commercial Agent in Saxony, Germany, and Rev. J. W. Stovall, who is across the waters for the further prosecution of his studies and preparation for the ministry. Bro. Stovall writes: "This winter I shall devote to hard reading of German, Greek, Latin and Hebrew. I shall spend next winter in Greece studying modern Greek and *observing*. Then I may spend some months in Spain perfecting my knowledge of Spanish, which I learned long ogo. God willing, I shall then return to America and again enter the *itinerancy*."

A Note From California.

MONTANA METHODIST—Dear Young Friend: We of Southern California greet you across the mountains and wide extended plains. We welcome you to a sisterhood of more than a score of Christian Advocates published in the interests of our own dear mother church.

Although you are the youngest of them all, yet you are not the least of them all, by any means. Your bow to the public was a graceful one. Your debut was highly creditable to yourself and your friends.

The present is a critical period in our national and ecclesiastical history. This is the crisis of Southern Methodism in the Rocky Mountains and on the Pacific Coast. "Who knoweth whether thou art come to the kingdom for such a time as this." Long may your banner wave over Montana and over the highest peaks in her lofty ranges, till the sceptre of righteousness shall break the sceptre of unrighteousness, Mormonism, Romanism, Vandalism and Spiritism.

D. C. BROWNE.

Los Angeles, Cal.

Letter From Colorado.

Editor MONTANA METHODIST:

Give us your hand. God bless you! Receive our heartfelt greeting from the Denver Conference. We have watched the struggles of the Montana Conference sometimes with anxiety, always with interest. God bless and prosper you and help you to be a blessing to that land! I am delighted to mark your progress. Heaven make you a host!

Some of your men I know. I have had Bro. Britt in my district, and you know we always follow a man with interest after that. I met Bro. Barbee when he was heading for the West. I felt the fire had begun to burn. I have served with Bro. Stateler in General Conference. I have stood for that old Roman and his cause for years. I love the Montana Conference. The call that Dr. Morton answered, I felt, but had to quiet my heart, as I was so situated I could not go then.

I was the bedfellow of your Bishop when he was elected. I know his fervor and his fire, and his faculty for lifting a collection. In the matter of collections you are an inspiration. Your statistics are growing. Hurrah for your projected school! How you do work, building parsonages and churches. And that great achievement, a conference paper! Let us bid you God speed all along.

Well, you know we are both the outgrowth of the Western Conference. We were one for four years and have been two for ten. We ought to love each other and feel some mutual concern about each other's progress. Your success this year springs us. It may prove also an inspiration to you to learn that we also have prospered. It has been a year of financial stringency, but we have scored our largest in membership and passed the half million line in our collections for missions.

After subtracting Deming, which is not counted in our returns this year from the returns of last year, we report 260 net gain, making our membership 1507. We have twenty-two churches, thirteen parsonages and two school buildings and a herd of cattle, amounting in all to $150,-437.

You are always on our heels or a little a head. Witness Church Extension and the Parsonage Aid and now the "Superannuated Preachers' Fund." That's what our herd of cattle means. A brother gave us forty cows, most of them with calves by their sides. We could not sell them to advantage, so he gave us ten more and we put them out for a part of the increase. We are first in this cattle business, aren't we?

If we count the five charges in our bounds served by the West Texas Conference we are ahead of any other Protestant church in New Mexico and abreast of any from Pueblo south. Our ranks are filling up finely and we are taking in new ground.

GEORGE NEEDHAM.

Las Vegas, N. M., Aug. 22.

What Shall the Harvest Be?

Summer, with its sultry days, its lurid, fervid heat, its gorgeous beauty of field and gardens, has gone and has surrendered the sceptre to autumn, who comes, as only autumn can, robed in the regal vestments of September sunsets and brown and russet foliage.

Yet autumn brings but the perfected fruitage of spring's saving and summer's benign and seasonable maturing. For how shall they reap who sow not? or if the genial warmth is withheld?

Then 'tis a happy consummation of spring's early promise, that in these lively autumnal days we gather into the garner the grain and fruits when the early frosts apprise us of the approach of winter and prudence admonishes us to prepare for its coming.

How forcibly do these thoughts, naturally suggested by the recurrence of the seasons, bring to our mind the lesson of life!

'Tis an oft-repeated story, yet exhaustless, as the fount from which nature derives its sustenance. The tender bud unfolding in the spring time warmth, blooming into the perfect flower when the dew of summer has kissed its tender leaves and painted with inimitable tints its delicate petals, an appropriate emblem of the growth and expansion of our moral natures and our spiritual lives under the solitary ministrations of religious counsel and instruction in youth, yielding a rich harvest of good deeds and exhaling the beautiful influence of perfected character when the "sun of righteousness" shall have sent the beams of "Gospel truth" athwart the garden of our hearts, and the dew of a heavenly father's care has blessed the sewing of the good seed; then in life's autumn shall we gather the perfect fruits of righteousness and a rich vintage.

'Tis a fitting end to a life well begun that its waning hours are bright with a halo from noble deeds and holy impulses. Stars are they in heaven's waiting crown, and gems of truth to sparkle and beautify our garments of salvation when this mortal shall have been clothed in immortality. A lesson all might learn, and in learning heed, that in youth, when the heart and mind are susceptible of good inpressions, the good seed of truth be sown, then shall the harvest be a goodly one.

MRS. E. M. APPLEBURY.

Corvallis, Mont.

Good News.

The outlook for THE MONTANA METHODIST is very flattering. The circulation is rapidly extending. Kind words are said. The cash is coming in and, of course, we are gratified. "On with the revolution,' brethren. Our friends abroad are receiving the paper warmly. We must not forget to help ourselves. Let the preachers of Montana, our authorized agents, see that the paper is in every home in the territory. The editors and management will pledge faithfulness to send out the *best paper possible* for $1.00 a year.

Good for the Methodist.

DEAR MANAGER:—I herewith send you (90) ninety subscribers for the METHODIST, with several other precincts to hear from.

E. J. S.

The Editor Camping.

I should have mentioned in my first letter that our first week out we passed over some historic country of Montana. Referring to my diary of August 25th I find the following: "We started from camp this morning at 7:19; came up Alder Gulch. Here there are several squads of Chinamen who are working over the old placer mines, considered worthless by the American. Visions of the early days of Montana could but flit across the mind, as we rode up this canyon. We passed the little, almost deserted villages, called respectively 'Junction City,' 'Adobe City,' 'Nevada City.' The houses were chiefly small log huts that were in keeping with the time and needs when built. About 9 a. m. we reached Virginia City, Montana's first capitol. This town has a number of substantial business houses and several real good residences, and many yards have beautiful flowers. Virginia City is the county seat of Madison. It has two good church buildings, (I don't know but there are more) Methodist Episcopal and Presbyterian, a commodious brick school building, court house, etc.

We called at the house of Bro. and Sister Herndon, purposing a stop of fifteen minutes. BUT NO. The ladies had to get right out—come in and take dinner, anyway, yea, more; stay over till Monday. We greatly enjoyed about four hours' rest, but then felt we should drive on across the range and camp on the Madison river at the Ennis bridge. Any one who knows of Sister Herndon's hospitality may guess the difficulty we met in getting off before Monday morning. We will do better next time."

Diary, August 28.—"Sound sleep was enjoyed too much this morning to wake early. It appeared that most of us felt indifferent about starting, though nothing was said. We, therefore, got breakfast leisurely and left camp about 8:30." It occurs to me just here that Bro. Kemper had quite a time mending our coffee pot. Our lack of experience cooking on a camp fire resulted in burning a hole in it. Bro. K. found a piece of lead and was trying his best to melt it and stop the hole. When he finished the coffee pot had about three holes, and was therefore left at Wolf Creek camp, a relic of the past.

We passed several beautiful streams running down across the valley into the Madison river from the snows of the Madison range. Among them were the Squaw and Pappoose creeks. Between these two creeks and along the Madison is a large stock ranch owned by A. H. Barrett and Geo. Bernard. Here we halted for a few minutes, having a message for Mr. Bernard. We were all soon treated to a refreshing draught of cold milk. We crossed the Madison river on a toll bridge about 12 m.; drove a mile and camped for dinner. "Kit" and "Dolly," our plucky horses, had been very faithful all along (except one occasion when they ran back about fifteen miles, causing us to lose nearly a day's drive) but now Kit was becoming quite lame. The cause we could not detect. Dinner over, we hitched up and drove very slowly about eight miles to the top of the divide, known as the "Horn." We hauled wood several miles, knowing that we would not find any here. I wish I had a picture of the scenery at this place. It is both *grand* and *beautiful*. The long range of mountains on the east, a wide valley stretching between us and its base; a beautiful little stream running by our camp; the Madison canyon dividing the great mountain, down which rolls and tumbles and boils the river. Here, too, are the browsing cattle and herds of horses, fat and sleek. The very sky above is calm and restful to look upon. I am reminded of an expression in Dr. Talmage's great lecture on "The Bright Side of Things." "I love the earth because it's green; I love the sky because it's blue, and I love the sea because of its crystaline flash."

August 29.—Refreshing sleep prepared us for an early ride, and after a hearty breakfast we were off for Henry's Lake, the source of Snake river. A travel of eight miles brought us to this beautiful body of water, which is in Idaho. We had expected to fish here but were disappointed. It could not be done without boats and these we could not well secure. We therefore, made a short stay here, and took up our line of march for Targee river. Just before we reached this stream we came to a small ranch with meagre improvements. We halted to get some instructions about our route over the pass and camping for the night. This ranch is owned by three bachelors, named Smith, Rock and Counts. One of the men were at home. We had not been stopped but a moment when he asked us if we would like to see some bears. We responded yes, and alighted. There were two, something more than half grown, caught this spring in the mountaias near by. One was perfectly black and the other brown, though the man said they were cubs of the same dam. This was new to us on the bruin family. In passing by the great one-roomed cabin I took a look and saw that there were many game specimens, and after looking at the young bears, intimated my curiosity to go in and see. We were invited in with some apologies for the dirt floor and the general appearance of things in a home of bachelors. I have not enjoyed such a "show" for many years. Here were the heads and feet, and wings and tails, and bills and claws of all the birds and wild beasts of the Rocky mountains. Among some of the animals of which there were the horns, heads, feet and hides were bear, mountain sheep, mountain goat, elk, buffalo, deer, antelope, etc. Among the birds were the wings, claws or some other part of the eagle, swan, hawk, curlew, mountain blue jay and others we cannot remember. We were highly compensated for the time we spent in this almost weird home on the borders of civilization.

"Will we be likely to see any wild game among the mountains as we go through the Targee pass," asked one of our party.

"Yes, indeed, you will be very apt to see plenty of it."

By this time it was turning the middle of the afternoon. We drove about two miles, where we crossed Targee river, and turned to the left up the stream. A half mile brought us to a small cabin, with some few other little unpretentious huts, which indicated a ranch. This was right at the mouth of the canyon, and the very last place we expected to see before reaching the Park. There was a board tacked up on the house with a sign, written with charcoal and something else we could not figure out: "Fresh meat—Milk and butter." We stopped and laid in a supply of such as we needed for our two weeks' absence from where we could again secure such *delicacies*. A fine camping place was found a mile or so up the canyon where we stopped for the night. The ladies were not anxious to hear *bear* stories that night, for we did not know what hour in the night we would have such a visitor. We were not troubled, however, with even the sound of a wild beast.

A. C. C.

[CONTINUED.]

When we consider the influence of immigration, it is by no means reassuring to reflect that seventy-five per cent. of it is pouring into the formative West. If the movement westward continues, as it probably will, until the free farming lands are all taken, 25,000,000 of that foreign element will be west of the Mississippi. And this will be two-thirds of all the population of the West, even if that population should increase 350 per cent. between 1880 and 1900. Already is the proportion of foreigners in the Territories from two to three times greater than in the States east of the Mississippi. We may well ask—and with special reference to the West—whether this in-sweeping immigration is to Foreignize us or we are to Americanize it.

Christianize the immigrant and he will be easily Americanized. Christianity is the solvent of all race antipathies.—*Our Country.*

The MONTANA METHODIST makes its first appearance among our exchanges this week, the number we received being the first issue of the paper. Neat, clean, gentle and devout, this new paper starts on its mission to spread Scriptural holiness and advocate Methodistism in the great West, We bid it God-speed on its high and heavenly mission. May its gospel be like the Word of the Lord which shall not return void but accomplish the thing whereunto it shall be sent. We give the MONTANA METHODIST a hearty welcome.—*Texas Advocate.*

Rev. Pleasant Thurman, father of Allen G. Thurman, nominee for Vice-President, was admitted for trial into the Virginia Conference, M. E. Church, 1806, and was appointed as junior preacher (William Jean, senior) to Amherst circuit, Richmond District—the circuit numbered 864 white and 167 colored members. He was appointed in 1807 to "Roan-Oak," Newbern District, junior to Rev. James Boyd—692 white and 528 colored members. In 1808 to Williamburg as preacher in charge—James Harris, junior 783 white and 113 colored members. In 1809 to Petersburg Station, Norfolk District. Ordained deacon 1808 and elder in 1810; locating after ordination to eldership.—*Richmond Advocate.*

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Transfers to the West.

How grandly works the law of supply and demand as shown in our Methodist itinerant system! We know not how this great Western field could be otherwise evangelized. The people in our cities and larger towns possibly might have remaining in them sufficient desire for the *word* to *call* a man to minister to them in holy things, but as a rule secular matters receive the first consideration. Just now there appears to be more interest in our Western work than ever before—thank God for this. An intelligeut, aggressive Christianity is what we love, and it is what we are having in a less stinted measure than in former years. As Moses, and Aaron, and Joshua, and Caleb and many more looked with eager eyes upon the far away land flowing with milk and honey, so have many of our latter day *prophets* cast their eyes Westward. Think of it! Our people here *ahead* of the *leaders!* Notwithstanding this, some *petty prophets* have come "spied out the land," have found *giants* who would eat up Israel as grasshoppers, have *'chode* with Moses, and wished that they had died when their brethren died before the Lord.' They have said, on the *borders:* "It is no place of seed, or of figs, or of pomegranates" and have returned to make *evil* report.

The editor of our general organ, who labored so many years in the West, and but for the voice of the church would be there now, aptly says: "Superficial observation and *ex parte* representation may lead to hurtful mistakes despite the highest order of administrative ability and the very best intentions."

This is a time of transfers to the West. How we hail the day—brethren giving themselves to God and coming West. It may be well for us to pause just here and consider some important points in connection with this subject. It is already conceded by the church that we *need transfers* to the West.

Will the church now allow us who are here and believe from what we have *seen* that we are able to say what *kind* of transfers we need. Though we realize our own inferiority, and would not for a moment claim to *fill* the *bill*, we believe we know what will. In the first place, we will say what kind of transfers we *do not* need. We do not want "*rice eaters.*" We are a long ways from the land of rice, but have not forgotten how a rice eater looks. If you do not know what a rice eater is, we want you to find out.

In the second place, we do not need men that you do not need in the older conferences. If there are in the bounds of any of the older conferences "crippled and crotchety men who make trouble," we do not want them in our young conferences to kill them. No! No! Let such men locate rather than come West.

Third, we are not prepared for men who have no experience. It is very true some of our young "boy preachers" do more in their first four years than any other period of their ministry, but as a rule this is where they have the tenderest sympathy and co-operation of large memberships. All of us have our nursing periods, but nurslings in the West stand in jeopardy of their lives. There are elements here, too, that love to see them cry for milk. Our environments in many places here are such that men of large experience have their faith and tact strained to the utmost, and hence these words on this division.

Fourth, we do not want men who are not wholly given to *the one work* of the *ministry*. A kind of double-purpose, half-hearted committal to preaching the Gospel is enough to kill the *man* in the eyes of the people. They very soon see it and withdraw their support, moral and material, and therefore lose hope for our cause.

The Grand Street Church congregation, of Helena, during the absence of Pastor Britt, is lighting the church with gas. There are to be three jets on each side, three jets along the centre of the ceiling, one on each side of the pulpit, and one in the vestibule, in all twelve. "And six branches shall come out of the side of it; three branches of the candle-stick out of the one side, and three branches of the candlestick out of the other side. Ex., xxv: 32.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

No.		
1	Through west bound limited	9:00 a. m.
3	Through west bound local	1:45 a. m.
2	Through east bound limited	9:15 p. m.
4	Through east bound local	3:25 a. m.
8	Butte and Helena express	2:25 p. m.
10	Marysville passenger	5:05 p. m.
20	Rimini accommodation	5:00 p. m.
7	Wickes, Boulder. Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No.		
1	Through west bound limited	9:15 a. m.
2	Through east bound limited	9:30 p. m.
4	Through east bound local	3:40 a. m.
3	Through west bound local	2:00 a. m.
7	Helena and Butte express	4:15 p. m.
9	Marysville passenger	9:20 a. m.
19	Rimini accommodation	8:00 a. m.
8	Wickes, Boulder, Calvin Pass	9:10 a. m.

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m., arrive Helena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Hellena 10 a. m., daily.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.

Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—To be supplied.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—Aaron K lly.
Townsend Circuit—To be supplied.
Willow Creek Circuit—B. E. H. Warren.
Whitehall—To be supplied.
Judith Valley—To be supplied.

Temperance — Prohibition.

No wise friend of his fellowman will fail to be gratified at the growing prominence of this great moral reform. Every year records a growth that surprises us. He whose observation runs back but fifteen years can remember the infancy of that movement which has now grown to great proportions. The strengthening of the term used to express the idea from *Temperance* to *Prohibition* indicates the growing zeal of its promoters. It may also indicate an extravagance in that zeal, but extravagance seems unavoidable in the success of every great movement.

The suppression of the liquor traffic is engaging the thought of the world. In every nation we see this question coming to the front. England is aroused, and even beer-drenched Germany is awakening from the stupor on this subject. Switzerland has taken a novel course in the matter. "The Swiss alcohol act recently passed, giving the government control over all alcoholic drinks sold in that country, provides that ten per cent. of the net revenue which the cantons will gain from the tax is to be spent in unfolding to the people the effects of alcohol."

It is reported that "the six powers contiguous to the North Sea—Great Britain, France, Belgium, Holland, Germany and Denmark—have entered into an agreement whereby the sale of spirituous liquors to fishermen and other persons on board fishing vessels is prohibited."

Our own country is in the fore front of the great reform. Every church convention, conference or assembly has its Resolutions on Temperance, which are expressed in more emphatic terms at each succeeding annual meeting. The various orders are also beginning here and there to take up the matter. Recently the Grand Lodge of Masons, of Mississippi, passed a resolution to the effect that saloon-keeping is an offense against Masonry, and that a saloon-keeper cannot be a Mason.

Good men differ as to the best methods of opposing the evil, but the determination that *the saloon must go*, unites a vast and growing multitude. Let us trust with Joseph Cook that "Prohibition is the index finger of Providence pointing to better times."

Personals.

Bro. Moore, our pastor at Deer Lodge, writes us in a private letter: "We have just let the contract to build our new church at a cost of $2,365. * * * The paper (meaning THE MONTANA METHODIST) is in favor with the people here and I predict for it a bright future, and shall centainly do *all* I *can* to help it along." We are rejoiced to know that this church enterprise is moving forward with such rapidity. We wish we had $100 to give toward it. We will rejoice, Bro. Moore, when you and your worthy people have a desirable temple of worship. THE MONTANA METHODIST is also grateful for favor with the good people of Deer Lodge, and for the personal interest of her authorized agent, the pastor at that place. Think of it! A new M. E. Church, South, in Deer Lodge. That sounds *musical*. May the voice of praise soon be heard within her walls.

The associate editor, Rev. W. M. Britt, is on a visit East, to be gone a few weeks. He joins his wife, who preceded him, in Ohio, at the celebration of her parents' golden wedding. They return by way of Missouri, the home of Mr. Britt's parents, and will reach Helena about Oct. 10.

Rev. E. J. Stanley, P. E. Helena District, is succeeding in his mission to the States in securing transfers to the Montana Conference. We will gladly welcome good men to fill our ranks.

The Editor returned to Butte from his visit to the Wonderland much invigorated by the few weeks' rest in camp life. Such a trip is better than swallowing pills, and *far* more agreeable.

This time last year we were down in the great Bitter Root Valley, enjoying the hospitality of those good ranchers around Stevensville and Corvallis, who have good gardens, orchards, water melon patches, butter and eggs and Methodist preachers' special favorite in the way of meats. No guessing necessary here.

Any man who can come to Montana and travel through the Jefferson, and Madison, and Gallatin and Bitter Root Valleys, and then complain that we havn't a good country, ought to go back where he came from, and we reckon had best stay there.

Dr. Boland's work, "The Problem of Methodism," is the subject of much controversy among our *doctors*.

We suppose the Montana Conference is the only one in our connection not afflicted with doctors of divinity. Let others say whether we are to be congratulated in our uncommon *distinction*.

The editor of THE MONTANA METHODIST is the happy recipient of a $60 set of the "International Cyclopedia," a present from friends who do not wish their 'left hand to know what their right hand doeth.' For this act of high appreciation we shall ever be in most grateful remembrance. We purpose a faithful use of these bright fifteen volumes. It does us good to make this addition to our little library.

The contract has been let for building a parsonage for the Idaho Street Methodist Church, of Butte City, for $1,650. The work is to commence right away, and is to be completed in about sixty days.

The exchanges of THE MONTANA METHODIST are divided between the editor and the associate editor. Will you please, notice kind friends whether you are asked to send your paper to A. C. Couey, Butte, Mont., or to W. M. Britt, Helena. This little precaution on your part will confer quite a favor on us.

Butte seems to be entering upon an era of unprecedented prosperity. New snd substantial buildings are going up in many places over the city. There is scarcely a house to be seen for rent. In suburban sections, old deserted cabins are being fitted up for occupancy. A new line of street cars is just about finished by the enterprising Bennett Bros. The contract for a cable line to Walkerville has been let. One motor will soon substitute the horse car now in use. Business is quite brisk and everybody goes in a hurry. It is a time for Christian watchfulness.

Boulder and Elkhorn Circuit.

EDITOR MONTANA METHODIST.

DEAR BRO.:—Thinking perhaps you would like to hear from "Our Bachelor Brother," he now sends greeting. I was the only one to move at Conference, or rather, the only one moved. Oh! it is delightful, under such circumstances, to enjoy "single blessedness."

Coming from Butte one passes through some of the most picturesque and romantic scenery imaginable, especially the Elk Park with its Italian sky, Swiss mountains and sparkling streams of ice-cold water. There the Silver Bow and Boulder rivers head, one running to the Atlantic and the other to the Pacific. Indeed, this can be none other than the house of the gods; but judging from the many signs left behind, a gay old time they must have of it playing quoits. Yonder, towers upon the left the remains of an old Titanic castle. Here upon the right unexplored depths of canyon, zealously guarded by cragged peaks of many ages. Boulder piled upon boulder in wildest confusion declares "the hand that made us is divine," and the mournful pines whisper, 'tis God who made us. Now we plunge into a dark place (a tunnel) beneath the mountain's towering height. "The thing at that moment most desired is light." A moment later and we are at Boulder City. Like a gem from the jewelled crown of prosperity she sits embossed within a setting of interminable hills. Met by kind friends, your correspondent of "short, stout" mien is taken to the very pleasant home of Bro. Morris, where a most cordial welcome is accorded him in the name of the Master. "Verily, they shall have their reward." Thence to the kind home of Bro. Beasley, God bless him and his kind family. We, that is, Bro. Beasley and the "Bachelor Brother," together enter upon an active siege of visitations. We enjoy the prayer meeting and visiting. Congregations large Sabbath morning and evening. Communion 11 a. m. Sunday. Sunday School Sunday afternoon at 3 o'clock. I go to Elkhorn next Sabbath.

Most truly,
E. C. FINLEY.

[We regret the delay of this communication.—ED.]

The very house in which Tom Paine wrote "The Age of Reason," is now the property of a good Methodist class-leader.

The press on which "The Age of Reason" was printed is now in Geneva, and is used for nothing but to print Bibles.—*St Louis Advocate.*

Deer Lodge Letter.

Editor of THE MONTANA METHODIST.

Having just finished reading the last issue of THE MONTANA METHODIST, I feel impelled to follow the charm which is still unbroken and tell you how much I appreciate your effort to give the reading public a good paper. I congratulate you upon the achievement. The paper is bright, newsy and full of good things. It must reach the goal of success. But I propose in this short letter to kill two birds with one stone. While I desire to express my most unqualified appreciation of the paper, I have been thinking of another matter equally dear to our hearts.

I refer to our church building enterprise at this place. As you know when we came here we found our church building very much dilapidated. So much so, indeed, that it was found advisable to build a new house, if possible. Accordingly, we addressed ourselves with earnestness to the task, disposed of the old building, and with the earnest and efficient co-operation of Mr. Phil. E. Evans, whose wife is a very devoted member of our church, we have succeeded in securing a building fund which is a credit to the liberal spirit of the people of Deer Lodge. And in this connection, permit me to say that, in my judgment, no preacher ever served a kinder, or more generous people.

In addition to our home subscriptions, which are liberal, we are much indebted to Bro. Stanley, whose earnest representation of our cause in person has caused the Board of Church Extension to desire liberal things for us, for all of which we feel very grateful. But we need more money. The new church has passed the ideal stage and become a *real fact*. The foundation is already laid. The contract for building has been awarded. The work progresses. Soon the church will be completed—and then the money must be forthcoming. Now, in order to finish up creditably, we need a long pull and a strong pull on the strings which open the pocketbooks of all our friends in Montana, which will enable us to dedicate to our loving Heavenly Father a beautiful church, by which the interests of His kingdom may be more rapidly advanced and permanently established. Now, dear friends, will you not help us? We need $600 at once—and we are safe. Who will be the first to help? Any remittances, however small, will be gratefully received by us and duly acknowledged in THE MONTANA METHODIST.

Now, dear friends, all *who can*, *forward remittances at once* to Phil. E. Evans, or the undersigned, at Deer Lodge, Mont.

JOHN MOORE.

Bozeman Circuit.

BY REV. AARON KELLY.

I arrived within the bounds of the Bozeman circuit August 4th and began my first itinerant work without delay. We found our members enthusiastic, and willing to hear what the "boy preacher" had to say. Our members of the Bozemen circuit are nothing but Southern Methodists of the highest type; this, of course, is what the Georgia preacher likes. This I say because I am one myself. There is no name more honorable than Southern Methodistism.

Young preachers have different experiences. One of our young brothers on his first circuit in the South was accosted by one of his stewards, who said: "I can beat you on a sermon." The young minister let him try it. He stepped into the pulpit, gave out his hymn, and after the congregation had sung, he read his chapter, took his text and looked at his astonished audience and stammered out: "If any man thinks he can beat the preacher let him try it."

Bro. Jarvis, of Tennessee, has come to his appointment on the evtensive Bozeman circuit, and begins work.

Assessment Figures.

The following table shows the assessments by the district stewards on Helena district for the year 1888-89:

	Presiding Elders.	Missions	Church Extension	Conference Clmt.	Bishops	Expenses of Delegate to General Conference
Helena Station	$100.00	$50.00	$15.00	$10.00	$5.00	$3.00
Helena Circuit	30.00	15.00	5.00	4.00	2.00	1.00
Boulder	30.00	15.00	5.00	4.00	2.00	1.00
Butte City	75.00	37.50	10.00	7.00	3.00	2.00
Anaconda	50.00	25.00	8.00	5.00	2.00	1.00
Deer Lodge	25.00	17.50	4.00	3.00	1.00	1.00
Stevensville	50.00	25.00	8.00	7.00	3.00	2.00
Corvallis	15.00	7.50	3.00	3.00	1.00	1.00
Flathead Valley	25.00	12.50	2.00	2.00	1.00	1.00
Total	$490.00	$215.00	$60.00	$45.00	$20.00	$14.00

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Respectfully,

CLARKE, CONRAD & CURTIN.

Idleness.

BY E. L.

Written for THE MONTANA METHODIST.

What must the life of the idle be?
Surely they none of a true life see.
Can it be that God ever gave
One of his children that lite to live?
No, no! I think I understand;
I think it is Satan that leads their band.

Many are they who travel along,
Mingling each day with life's great throng,
Leaving their duties all undone,
Spending their life in idle fun;
Then at the end of life's short space,
And of life's labor, they leave no trace.

Think of an aimless, idle life—
It must be a weary, toilsome strife;
A life that ever ends in shame,
Spent to honor Satan's name;
Laid in the grave without a sigh—
They live for nothing save to die.

It is the idle that soweth the seed
Of every wicked and sinful deed;
Yes, 'tis they who ever show
The work of life God would have done.
They it is who seal their doom
And carry others to the tomb.

The idle life must end in shame,
Knowing nought of truth and fame—
Labor thus to pave the way
That leadeth to eternal day.
For here it is we seal our fate,
Open wide or close the gate.

Jesus left the gate ajar
That His light might shine afar,
To light the laborer's weary feet,
When earthly toil is thus complete.
Jesus stands with ready hand
To cast the idle from His land.

Life has its wisdom, its joys and cares;
Mortals should shun the tempter's snares,
Be always ready their work to do,
Llve to be honest, kind and true.
Every mortal live with one aim—
And that be to honor the Savior's name.

A Presiding Elder Abroad.

On Monday, August 27th, we boarded the Montana Central train at 4:30 p. m., for Butte City. Met Bro. R. S. Clark, on his way to Boulder. He made a gratifying report of the outlook on his charge. Got a glimpse of Bro. Finley as we passed Boulder, where Mrs. Stanley and baby stopped off *en route* to White Hall.

An engine having jumped the track right ahead of our train in Elk Park, brought us to a dead stop. A runner had to go on foot ten miles to Butte for another engine, where we arrived tired and footsore at 12 midnight.

At 9:30 a. m. next day, I started on the U. & N. train for Kansas City, Kansas. A misconnection at Pocatello sent us by way of Ogden and delayed us about twelve hours in getting through. A few hours were delightfully spent on Thursday afternoon visiting old friends at Denver. We had to lay over from 2:30 p. m. till 8 p. m. I preferred the renewing of precious Christian friendships to seeing the sights of this wonderful and growing city of the plains. How marvelous has been its growth! How hearty the handshake; how cordial the welcome, and how refreshing the meeting and converse with Sister Morrison, Brothers Brinker, Rhodes, Packard and others whom I met during my brief stay. I had been entertained at the house of the first named when attending the first session of the Denver Conference in 1874. How wonderful the change in the church. Then the congregation worshipped in a small frame building; now they have one of the finest brick churches that I have seen for many a day, well located with a new brick parsonage built largely by the efforts of the ladies, and all worth perhaps thirty or forty thousand dollars. Besides, there is a neat brick chapel (Mission) and parsonage in another part of the city. The house is lighted with electricity and the light is most pleasing and can be turned on in the twinkling of an eye, just by touching a small knob on the side of the wall. Brother Packard was just ready to leave for Missouri, and Brother Bolling, the new pastor, was expected every day.

In Western Kansas and portions of Colorado the drouth has been very severe. I noticed many corn fields that were literally parched by the hot winds, and the crops not even worth cutting for hay. The roads were lined with covered wagons, filled with people leaving the country. Further east there seems to have been more rain, and from Junction City eastward the crops are much better.

How refreshing to look once more on growing fields of corn and to see the beautiful foliage of the oak, elm, walnut and hickory trees. How vividly they reminded me of my childhood days.

On Friday, the third day after leaving Butte, at 5 o'clock p. m., our train rolled into the great Union depot at Kansas City. I walked into the new and elegant church in Wyandotte, where the Western Conference was being held from day to day, just as the audience was assembling to hold the Church Extension anniversary. "The brethren knew not Joseph." This is my old conference, but there was not a man in the house who knew me. I walked right by my own father, and sat down beside an old and beloved friend and co-laborer, Rev. Charles Boles, while Rev. T. C. Downs, my former classmate, was in the chair. I was a stranger among them until I afterwards introduced myself, and then there was handshaking all around.

It was a great privilege to meet with the brethren of this conference. They are a band of Christian heroes. They are "enduring hardness as good soldiers." They are not working for worldly emolument, but for the cause that is dearer to them than all beside. Their trials are very similar to ours in Montana. Our sorrows, hopes, joys and fears are one. "Blest be the tie that binds." The brethren are doing a noble work. God has greatly prospered their labors in she conversion of souls. There was a moderate increase in numbers the past year.

Very many precious memories were called up. The session was harmonious. The Church Extension anniversary was a success. The sermon on Sunday by Bishop Hendrix on the work of the Holy Spirit was *in the Spirit*. The conference love feast, in connection with the celebration of the Lord's Supper, was a time of refreshing that need never fade from memory. The MONTANA METHODIST met with a favorable reception, and a number of new subscribers were procured. The appointments were read out on Sunday night at the close of the Misssonary Anniversary, and the brethren are dispersing to their respective fields. God bless and prosper them. We will not all meet again in this life. May we meet in the "temple not made with hands." E. J. S.

Kansas City, Kansas, Sept. 3, 1888.

M. E. Church, South, in Montana.

Our work here in this grand territory is no longer to be considered an experiment. We are here to do the Master's work to which we have been called. We now have in the territory nearly $50,000 worth of church property, over 400 members, 500 Sunday School children, 15 pastoral charges, 35 organizations, a number of good parsonages, an endowment fund of nearly $1,500 for the support of superannuated preachers and the wives and children of deceased preachers. Besides this, our church occupies a position of importance in this field. Many look to us for the gospel. Having known us elsewhere they have many of them stayed out of other churches waiting for our ministry. Being non-political, and knowing nothing but "Christ and Him crucified," and like our Savior, our "kingdom is not of this world." We have nothing to do but to win souls to Christ and scatter holiness over these lands. For over forty years we, as a church, have stood upon clear ground, refusing to use or be used by any political power, preferring to keep ourselves unspotted from the world. While others have sought to influence political parties and dictate terms to political conventions, we have been engaged in keeping alive a pure spiritual religion in the hearts of the people. While others boasted that they "Saved the Union," "Freed the negro," "Saved the flag," etc., etc., we have boasted that we have been peaceable citizens, doing all we could to get the people converted and by prayer and example, stay the dangerous spirit of worldiness which threatened the church. These things have been so well known in the east and south that within a few years in a country devastated and ruined by war, it has added to its fold hundreds of thousands of members and built thousands of churches, hundreds of schools and secured several millions dollars worth of church property. Many of her educational institution are endowed and are doing a grand work. Having so much to do in the east and south, our church has been unable to do what it wished in the west. Having evangilized the south and east, the church is now taking hold of the west and will use both men and means here till the west is brought to Christ. We have never been the rival of any church or sect; we claim the right of preaching the gospel to the poor and needy, and of teaching the people to fear God and love each other.

Our position is so well known here now that from more than a dozen fields unoccupied by us, the Macedonian cry is heard, saying "Come over and help us." While jealous rivals have sought to do us harm, we have moved on slowly bearing all manner of hardships for Christ's sake. While others have misrepresented us, and falsely accused us, we have kept on till now, our object and aim is being understood and felt. We have been toiling up the hill, till at last the top is in sight. We have both means and members enough to be a great factor in evangelizing this country. The road yet to travel will not be so long nor so steep. Victory is in sight and soon we will be able not only to live ourselves, but to push the battle westward. and to all the "ends of the earth."

B. E. H. WARREN.

Willow Creek, Montana.

By two wings a man is lifted up from the earthly; namely, by simplicity and purity. Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend toward God; purity doth apprehend and taste him.

The Pulpit to the Front.

As the pulpit is the great representative of His friends, the pulpit should be the first to make the attack. It should lead in the fore-front of His army. It should give the watchward. It should make the first forward movement. Its artillery should be the first to open upon the enemy's works. It should claim this precedence as its right, and this right should be exercised without hesitation and without delay. It should never be craven; never be unprepared; never yield its place in the van; never beat a retreat. The pulpit to the front and the first aggressor upon all the works of the devil!—*The Treasury.*

What Two?

A strange echo is heard from our church extension secretary. 'A failure in the first two conferences to meet their assessment on church extension.' The precedent is considered a bad omen, etc. The Montana and Denver conferences must be the ones. We can't speak for Denver, but we do speak for the Montana Conference. She claims to have paid *every* dollar. There's a mistake somewhere, Doctor. Speak, or the brethren will be after you.

An Interesting Card.

DEAR EDITOR:—Three preachers—one for Stevensville, one for Bozeman circuit, one for Townsend, $1,000.00 for Deer Lodge church. Bless the Lord. Will be at home as soon as I can get there.

Your Bro. E. J. STANLEY.

——— Ky., Sept. 15, 1888.

We have received the initial number of the MONTANA METHODIST, quite a handsome and newsy little paper. It is the official organ of the Montana Conference, M. E. Church, South, and is published semi-monthly at Helena, Montana. Price $1 per year. We welcome it and wish it abundant success. — *Baltimore Episcopal Methodist.*

A CLERGYMAN'S WORK.

The Many Demands Made Upon the Time of Faithful Pastors.

The sunbeams streamed in from a bay window through the curtains and foliage plants, and flooded the room with a mellow light, says the New York *Graphic*. The birds sang in their gilded cages, while their less melodious, though freer friends without, added their pretty chirps to the chorus. A stray sunbeam rested caressingly on the head of a man seated at a desk, the green baize top of which peeped out from beneath a mass of papers and correspondence. Around him lay scattered books, papers, magazines and pamphlets of all descriptions.

The central figure was a prominent clergyman of New York. His pleasant face was seamed with the lines of thought, while his pen, scratching rapidly over the paper, was laying the frame-work of a brainy, vigorous sermon. Looking up and observing a visitor, whom he had been too busy to notice before, he courteously motioned him to a seat and proceeded to the completion of his task.

"You catch me in a busy time," he said, pleasantly, as the pen ceased moving and he threw himself back in the chair with an air of relief. "The general public seems to be under the impression that we ministers have nothing to do but to laugh and grow stout, preach a sermon or two and enjoy the good things of this world," said the clergyman. "This idea, strange to say, is shared by some members of our own congregations, who, if they took the interest in the church they should, would soon learn to know better.

"Not long ago I was accosted as I came out of my study one morning by an old parishioner of mine with the remark: 'Ah, how do you do? What do you expect to find to do that will enable you to kill the time between now and next Sunday?'

"This, I am sorry to say, expresses the idea formed by the masses of a clergyman's life. Idle? No, indeed, we are not. I have been in both the business and Christian world for over twenty-five years, and I never worked so hard in my life as I have since I became a minister.

"The world of laborers and mechanics are crying out for less hours, yet we work from fourteen to nineteen hours a day, Sundays included. To be sure, there is a certain advantage in our business—for such I must term it—in the fact of its not being monotonous. We generally try to spend our mornings in our studies, but we are subject to so many interruptions that I do my best thinking and almost all my writing after nine p. m., and have for nearly twenty years. We are public men, the servants of the people, and should be at their disposal at any hour of the day or night. I have always made myself easy of access, and hold myself in readiness to extend sympathy or do good where good can be done. We are subject to sudden calls for funerals, baptisms, weddings and sick calls, and are expected to lend an ear to the wail of sorrow from whomever it may come

"As a minister you are justly expected to give consolation. To do this you must give the matter your undivided attention. Then comes the preparation of our sermons. This necessarily takes time, and a great deal of it. It takes thought and study to enable a clergyman to present to his congregation Sunday after Sunday and year after year thoughts that will reach their hearts, and preach sermons which will not pall upon them, and do more harm than good by turning them from the church with a feeling akin to disgust at the minister's poverty of expression or meagerness of thought.

"What time I can get from my sick calls and other drains upon my time I devote to study, but I have not an idle moment, and have no opportunity for social calls whatever. My method of making a sermon is this: In the first place I settle on a theme early in the week, read about it, investigate it and think about it until the inspiration seizes me to write, and then it is my habit to write it at one sitting. It is done by simply letting my thoughts accumulate. Every thing a man reads, sees and thinks about in his life and travels is held by the cumulative power which stores up ideas. These are occasions when a sermon comes like a flash and is seen from beginning to end by pure inspiration, and some of the best sermons I ever preached have come in that way, suggested by something I had seen or somebody had said."

"Are these studies all retrospective, dealing entirely with the traditions of the past?"

"They should not be, but I regret to say that in some cases they are, and this accounts for the failure some men make as ministers of the Gospel. They seem to forget that the world is progressing, that every year the people to whom they preach are becoming better informed on all subjects; that the minds of the young, like sponges, are absorbing all the knowledge they can, and that each generation is becoming better informed than the last. These points are vital to the success of a clergyman. He must not only keep abreast of the times, but if possible in advance of them, as a school-teacher must ahead of his class. Once let your congregation pass you in this education, so that they look down upon you from the height of this superior knowledge, and your usefulness is destroyed. The narrowness of your views is at once detected by their better trained intellects, and the truths you may tell them lose their value. A congregation look to their minister for guidance and for help, and it is folly for the blind to lead those who can see, or the weak to assist the strong.

"We can not preach a sermon that furnishes food for reflection without first reflecting, nor can we hope to elevate the thoughts of those to whom we preach when we ourselves stand on a lower intellectual plane. Infidelity is narrow, while faith is broad. Knowledge begets liberality. By liberality I do not mean liberality in its abused sense. I mean that the more extensive a man's knowledge of the world becomes the broader his comprehension of its spiritual needs.

"This is the life and these are the duties of a clergyman, and you can readily see that I am not amiss in my statement that the clergymen of this city can be classed among its busiest men."

J. R. BOYCE, Jr.

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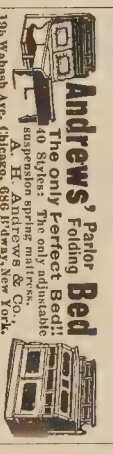

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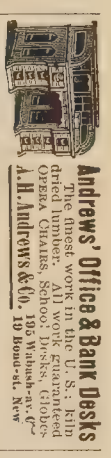

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For Men, Youths and Boys at prices never before equaled in this city. Bear in mind that WE MANUFACTURE these goods, and we intend to sell them at RETAIL at about the same price that it costs other merchants to lay them down. These goods are of Medium and Heavy Weight, and are adapted to any season in our Montana climate. Samples of clothing ent to any address. Mail and express orders will receive prompt attention.

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Messrs. Raleigh & Clarke being desirous of reducing or disposing of their Summer Goods, will from this date offer unusual inducements to buyers of dry goods. Numerous articles will be offered for less than half their former prices and much below actual cost. Among the many goods that must be disposed of we call attention to the following seasonable articles, which we yet have in good assortments:

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Montana Methodist.

Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, OCTOBER 10, 1888.

Vol. 1 No. 5.
Subscription, $1.00 per Year.

Notes.

In our late visit to Cass county, Mo., we were gratified to learn that she had gone dry at the recent local option election, by a jority of 1,300.

The hammer and saw are making quite a noise now on the Idaho Street Church parsonage in Butte. There is something that savors of harmony in it, however.

The short, plainly written communication, if not so meritorious, is more likely to get early attention and is more likely to be read. "Is that so?" Yes, indeed it is. "I shall not forget that."

As we had no special gale in the vicinity of Butte in September, the members of the M. E. Church South stormed Pastor Couey with an equinox of good things for his larder, on or near the 21st inst.

A bright little weekly entitled *The Press and Printer*, published in Boston, has reached our table. A glance over it shows that 50c. a year is a very moderate price for the paper. Send us another copy, please.

We call the attention of our readers to our advertisements. We are very particular as to whom we represent. Our purpose is not to advertise for any firm in any line of business not worthy the patronage of the paper and the people who read it.

There is quite an addition to our subscription list on the books of the MONTANA METHODIST this week. We certainly feel very thankful for the great interest demonstrated in this enterprise which has the work for God in Montana so much at heart. May the Lord bless all our friends and enemies too.

At a meeiing of the Butte Ministerial Association, Oct. 8, some strong terms headed "Whereas," followed by as strong headed "Resolved," were used concerning a certain Col. Hawkins, who has been visiting these parts for some months past. The terms referred to were condemnatory, with no equivocation. The ministers of this association had grown very tired of the gentleman's course in their city.

Some matter intended for this week's paper, sent by the editor from Butte, has been miscarried by the mails, and is therefore left over for another time. There is some inconvenience in one of the editors living four hours' railroad ride from where the paper is printed.

The Church in its organized form is the body of Christ, and hence the various collections that are ordered by the church are but the various methods by which we do the work that Christ has given us to do—which He would do if He were here on earth in person. In this way we are preaching the gospel both at home and abroad, building churches, caring for widows and orphans, binding up the broken hearted and opening the prison doors to them that are bound. At the commencement of the year set apart, if possible, a certain amount that you will endeavor to raise for each of these objects.

Ripeness in Character.

Rev. Charles H. Spurgeon beautifully illustrates the marks of ripeness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized santification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be moulded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of Him "Whom having not seen, we love;" we shall have greater delight in the precious things of His gospel; the doctrines which, perhaps, we did not understand at first, will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another, and a very sure mark of ripeness, is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it, and if it comes off with difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition.—*Selected.*

Personals.

Rev. R. F. Beasley, who was transferred from the Montana to the Pacific conference this fall, has been appointed to the Linden charge.

Our associate editor, Rev. Wm. M. Britt, has been quite ill with an attack of pleuro-pneumonia since his arrival from the states. He is at this writing very much better, and hopes to be on duty in a few days.

Rev. H. B. Cockrill, a recent transfer from the Kentucky conference to Montana, was an old schoolmate of ours at Vanderbilt University. We have noticed his career since leaving school, in the itinerancy, and that he has been doing successful work in Kentucky. We give him a hearty welcome to our ranks, and hope he may be equally successful in preaching the gospel in the Rocky Mountains. He is appointed to the Townsend circuit.

Bro. H. B. Cockrill stopped over in Helena en route to his work, and preached for our Grand Street congregation Sept. 30th, to the delight of those who heard him. Pastor Britt's pulpit has had variety in men, manner and matter during his absence. We trust there was harmony in it all.

Rev. J. B. Parnall, a recent transfer from the Missouri Conference to Montana, arrived Sept. 29th, and began his work by preaching twice the next day, Sept. 30th, in Stevensville, his home for the Conference year. We rejoice to know that this important work has been so readily supplied with an active vigorous man.

Rev. J. H. Johnson, of the Memphis conference, recently transferred to the Montana conference, comes to us highly recommended by his brethren. Just such men we need—those who are wanted where they are well known. No doubt our brethren in the Bozeman district are greatly rejoiced that their ranks are filling up so rapidly. We rejoice with them.

Rev. J. B. Parnall has arrived and commenced work on Stevensville charge. Brother Parnall is a married man, comes from the grand old Missouri conference, brings with him the experience of a number of years in the ministry in that field, where he has been successful and gained the confidence and esteem of his brethren. We bid him and his excellent wife a cordial welcome to our fair mountain land and wish them the greatest possible success in their loved employ.

The Way Dr. Godbey Looks at It.

"The Montana Methodist promises to be a sprightly and interesting paper. It ought to be supported by subscriptions from all the old conferences. It brings news from a mission field; its prompt support will be a good contribution to the missionary cause."—*South Western Methodist.*

A Remarkable Golden Wedding.

At Tallmadge, Ohio, Sept. 18, 1888, occurred the golden wedding of Mr. and Mrs. F. Berger. It was a time never to be forgotten by those who were present. Mr. and Mrs. Berger are among our oldest and most respected citizens. They are known and honored by a multitude of friends far and near. For some time past the children had been planning for a family reunion on this occasion. So on the above named date, after a long separation, the entire family, without a missing one, gathered at the old homestead. There were present besides the eight children and eight of the twelve living grandchildren, the wives of two of the sons and the husbands of three of the daughters; also Mr. Gledhill, pastor of the Methodist church in Tallmadge, with his wife; Mr. and Mrs. Charles Parmlee, of Tallmadge, and Mr. and Mrs. Andrew Jackson, of Akron. The bride's sister, who was present at the first wedding, was present, and also a neice from Cleveland. The exercises of the occasion began about 11 o'clock with song, prayer and scripture readings. After this there followed addresses by Rev. Mr. Gledhill, the pastor, Rev. W. M. Britt, one of the sons-in-law, whose home is in Helena, Montana, and Frederick, the oldest son, whose home is in Crestline, Ohio.

In Mr. Britt's remarks he compared the present anniversary with the wedding day fifty years ago, and noted the more substantial joy of the memory of a life well spent with the end accomplished as compared with the uncertain hopes and prospects connected with its beginning. He dwelt upon the Christian influence of the early home life and the debt of gratitude due the parents from the children.

After an appropriate song Dr. F. C. Berger, the oldest son, proposed that they form the circle as they were of old accustomed to, for family worship. There they were, father, mother and the eight children. In the whole half century death had not once entered the circle. It was "a time for memory and for tears," though only tears of gratitude. It was easy to be eloquent, and the son, in well chosen remarks full of affectionate pathos, expressed to the parents the thanks of all the children for their careful Christian training, and then in behalf of all he presented to them on a platter ten gold half eagles. The scene was inexpressibly affecting. Father and Mother Berger could only respond with tears of joy and expressions of benediction upon the happy group before them. The emotions of all found expression in the hymn, "God be with you till we meet again."

A recess was then taken in order to partake of the bountiful feast provided for the occasion. The repast was concluded by toasts and responses.

Mr. Andrew Jackson, of Akron, responded to the toast, "The Bride and Groom," in a very happy manner, though professing not to be much of a speech maker. His remarks were heartily applauded.

Mr. Charles Parmlee, of Tallmadge, responded to "The Present Occasion." As he looked at the unbroken circle and spoke of the goodness of God to this family, he thought of other homes with vacant chairs and empty cradles where the "Reaper whose name is Death had cut the flowers for the Lord of Paradise," and his emotion almost overcame him.

Mr. John Anderson, of Cleveland, distinguished himself by a speech in response to the toast, "Oh, Why Did I Get Married?"

Dinner over and some time spent in a general chat, the company assembled in the parlor again to witness the children's exercises. They began with the baptism of the youngest grandchild, the infant son of Wm. H. Berger, of Chicago. He was christened William Alvin. Rev. Mr. Britt performed the baptismal rite. The other grandchildren then each responded with a recitation or song. In the evening many of the neighbors and friends in Tallmadge came in to congratulate the aged bride and groom, and to see once more the faces of the children who had come up to the family reunion. It was indeed a rare day, one that will always be a bright spot in the memory of everyone present.—*Akron (Ohio) Beacon.*

One may measure his own growth by looking back upon his own record of his likes and dislikes, his thoughts and convictions, his moods and humors. Have you an old scrap-book of your own making? Have you a once favorite volume which five, ten, twenty, forty years ago you pencil-marked? How many passages that pleased you then please you now? How many statements that you disagreed with then do you agree with now? How many that you agreed to then do you agree to now? How many of those scraps that you thought worth pasting in a book seem puerile and as so much rubbish now? Few of us there are who have not some such record of our past selves; and there are few of us who are not half ashamed of our own measure as thus disclosed. In the light of such revelations of one's past self to his present self, it would seem that one would have no room for over self-confidence, lest the future should pass like judgment upon the present shall have become the past.—*Sunday School Times.*

The attention of the preachers and official members of the Helena District is called to the amounts apportioned to the different charges by the district stewards for the various collections ordered by the discipline. Let plans be devised for raising these collections early in the year, and let each preacher see that these amounts are raised in full. It is painful to see our conference anniversaries burdened with the heavy collections that have to be made to make up the deficits reported by many of our preachers and stewards every year. It is often the case that those who tax themselves heavily to pay their assessments on their charges go to conference and then have to go deep into their pockets to pay what might have been raised if other brethren had done their duty. A hint to the wise is sufficient. Brother, see that you are not the delinquent this year.

Brethren of the Montana conference, let us all unite in work and prayer for a general revival thoughout our bounds this year. Let us catch the fire that burned in the heart of John Knox when he cried to the Lord "Give me Scotlaud or I die." The machinery of Methodism is adjusted with a view to revivals. Without them we become but as sounding brass and tinkling cymbal. Even our material progress will amount to but little unless we have revivals. They are needed in every pastoral charge, and in every community. They will reconcile the pastor to his charge and the people to their pastor, heal neighborhood feuds, bring men and women to the Lord Jesus Christ and build them up in the faith. Let the prayer of every soul be "Oh, Lord, revive Thy work," and let the preachers unite and assist each other in holding revival meetings.

Since Brother Stanley's return he has held the quarterly conferences of Boulder, Helena circuit and Butte charges. Urgent duties limited his stay at those places for the present, and hastened him to Stevensville to assist the new preacher there in starting upon his work. He will return in a short time and spend more time with the brethren on this side the moudtains. He reports a most delightful and profitable quarterly meeting service last Saturday and Sunday with Brother Clark at Alhambra. It was a time of refreshing from the presence of the Lord. The class meeting was like the olden times, and the sacremental service a scene that angels would delight to witness. There was a deep interest among the unconverted. Brother Clark, assisted by Brother Finley, continued the meeting with fine prospects for success.

Brother Stanley has returned from his tour of visitation among the conferences east. He was present at the sessions of the Western Conference at Kansas City, Kansas, the Missouri, at Gallatin, Mo., and the Kentucky, at Nicolasville, Ky. He also attended a called session of the Board of Church Extension, at Louisville, besides meeting with a number of our leading men from various other conferences in our church. He met with a cordial welcome wherever he went, and reports a decidedly increasing interest among the preachers and people there concerning the church in the west, and in Montana particularly. As evidence of this he brings one hundred and twenty new subscribers to the MONTANA METHODIST, with the promise of more, a donation of $600 by the General Board of Church Extension, and a loan of $400 to our church at Deer Lodge, and three new preachers, with the promise of others as soon as we are prepared to take care of them. A number of promising young men have signified their willingness to transfer to the Montana Conference at no distant day. More earnest prayers are being offered up in our behalf than ever before. This should encourage us and stir us to greater activity. The Church will expect something of us. Let her not be disappointed. Let us keep well to the old landmarks in doctrine, experience and practice, be sure that we have the divine presence, work and pray for and expect revivals of religion in every charge, and we shall succeed gloriously.

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The Love of Christ.

Love, love on earth appears;
The wretched throng his way;
He heareth all their griefs,
And wipes their tears away,
Soft and sweet their strains should be,
Savior when I sing to thee.

"I die for thee," he said.
Behold the cross arise,
And lo! he bows his head,
He bows his head and dies.
Soft, my harp, thy breathings be,
Let me weep on Calvary.

Now in the grave he's laid,
In deaths funeral gloom;
Stern watchman in the shade,
And seal upon the tomb.
Hush'd my harp, thy breathings be,
Christ is sleeping there for thee.

The angel cometh at dawn,
The stone is rolled away,
The living dead is gone,
And bursts eternal day.
Loud, loud the strains should be,
Jesus conquers death for me.

He lives! again he lives,
I hear the voice of love;
He comes to soothe our fears,
And draws my soul above,
Joyful now the strain should be,
When I sing of Calvary.

—*Wesleyan Adv.*

A Good Beginning.

ANACONDA, Oct. 10, 1888.

We closed a two week's series of services last Friday night, resulting in one conversion, two additions to the church, and eight sinners requesting the prayers of the Church—several of the sinners being men of mature life. We had old-time *shouting* and hand-shaking. At one time all the Christians in the house were on their feet, rejoicing and praising God. Quite a novel feature of this meeting was that prayer and praise were offered in two different languages. A young woman, a Swede, happy in a Savior's love, offered a prayer of thanksgiving in her own native tongue, which produced a powerful impression. We have had our Pentecost, and some of us are yet "tarrying until we be endowed with more power from on high." Everything considered, I have never seen a better meeting. My constant prayer is, "O, Lord, revive Thy work!" Before the blessing came, I had a measure of that agony of soul-desire that always precedes the gift of the Holy Ghost. O, my dear brother, I want the afflatus of the Holy Ghost for my peculiar work here in this western country, whose entire life is estranged from God. Nothing but the Holy Ghost can do the work to be done for our people, and Southern Methodism is challenged by the Lord Almighty to the inspiring work. In the name and power of the Cross, and in the interest of souls, let us humbly accept, and take the West for God. I expect to renew my meeting when the October moon shall have fully begun to wax, and my purpose is to continue as long as sinners express their desires for my services. Pray constantly for your poor brother, whose only purpose in life is to save sinners. S. W. BARBEE.

I Know Where He is Going.

When Philip Henry, the father of the celebrated commentator, sought the only daughter and heiress of Mr. Mathews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher; but he was a stranger; and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him;" and they walked life's pilgrimage together. How honored would that reluctant father have been could he have foreseen that his daughter would become the mother of Matthew Henry! And how different would the world's estimate of men if they were judged less by their origin and more by their destiny! There is one pride of family highly commendable; there is another pride of family ineffably contemptible.—*Anonymous.*

Theatre Going.

You wish a deliverance from me on the matter of theatres, etc. I give it freely, fully. The nearest road to the Devil that I know of is through the theatre, whether ancient or modern. It gives impressiveness and attraction to every species of villainy; it corrupts the family and the Government. This is especially true of the modern drama and the opera. —*Bishop Keener, in Raleigh Adv.*

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:10 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

No. 1	Through west bound limited	9:00 a. m.
" 3	Through west bound local	1:45 a. m.
" 2	Through east bound limited	9:15 p. m.
" 4	Through east bound local	3:25 a. m.
" 8	Butte and Helena express	2:25 p. m.
" 10	Marysville passenger	5:05 p. m.
" 20	Rimini accommodation	5:00 p. m.
" 7	Wickes, Boulder, Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No. 1	Through west bound limited	9:15 a. m.
" 2	Through east bound limited	9:30 p. m.
" 4	Through east bound local	3:40 a. m.
" 3	Through west bound local	2:00 a. m.
" 7	Helena and Butte express	4:15 p. m.
" 9	Marysville passenger	9:20 a. m.
" 19	Rimini accommodation	8:00 a. m.
" 8	Wickes, Boulder, Calvin Pass	9:10 a. m.

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m., arrive Helena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Hellena 10 a. m., daily.

Connects at Butte with the Union Pacific Railway for all points south and west, and the Montana Union Railway for Deer Lodge, Anaconda, and Gregson Springs.

This line connects at Great Falls with the Manitoba Railway for St. Paul, Minneapolis and all points east and south.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—Aaron Kelly.
Townsend Circuit—H B. Cockrill.
Willow Creek Circuit—B. E. H. Warren.
Whitehall—To be supplied.
Judith Valley—To be supplied.

EDITORIAL.

More About Transfers to the West.

We have, in a former issue of the paper, made some statements on the negative side of this all important question. Some further considerations may not be out of place on the positive side, or, as to the kind of men we want and must have in order for our work to advance.

First, we want men of solid piety and good common sense. Men of loose religious convictions and inconsistency of life may possibiy get along when surrounded by strong Christian influence in large memberships, but out here a minister should, if necessary, be able to stand firm though he have no moral and religious support. Discretion, too, in a leader of the people here, is quite necessary. We haven't strong *official boards* of Godly men in every appointment in the West to counteract unwise statements or actions, but in many places the preacher is almost the sole representative of the church.

Second, we want men of pulpit and administrative ability. The average ability required of the ministry in the West is far in advance of that in the strongholds of the church in the states East.

Most of the church people in this country have been accustomed to the very best pulpit ministrations in the East and South, and demand it here. Our stations, to instance, in the Montana conference, have in them people from New York, Boston, Chicago, Phildelphia, Cincinnati, St. Louis, Louisville, Kansas City, St. Joe, &c., and many smaller cities where first-class men have been stationed. Our idea has always been that our strongest men in our strong conferences should go to the weak places, and be supported, if necessary, with missionary aid.

So, we in conclusion say, we have *grand resources* in the West, here will soon be the balance of power, and we need strong men to develop these resources and control this power for Protestant Christianity. Some charges in the West that pay the paltry sum of four, five, six and eight hundred dollars, if properly manned, and thereby developed, would pay first class salaries. Let us have true and strong men, *men of God*, and our cause will move grandly on.

Hear us, if you please. We want men of solid piety, good common sense, discreet, first-class pulpit and administrative ability to plant Methodism in the West. Let the church pray that laborers may be sent into the harvest.

"All Republicans

In Centerville are requested to assemble on Thursday, Oct. 4th, at 8 p. m., at the M. E. Church, for the purpose of organizing a Carter republican club.

By order of
CENTERVILLE REPUBLICANS."

In answer to this call we see in Friday's paper that "fifty representative Englishmen of Centerville assembled in the M. E. Church to organize, etc."

Concerning the close of the meeting, in which there were several political speeches, the *Inter-Mountain* says, "Three rousing cheers were proposed for Carter, and given with unbounded enthusiasm. The meeting then adjourned, to meet in the M. E. Church next Tuesday."

In the dedication service of *our non-political* church we have the following words: "We present to You this house, to be set apart from all unhallowed or *common* uses, for the *worship of Almighty God.*" This is why the M. E. Church South is needed in this country, and it is for the above-named purpose, as shown in our dedication service, that we are building churches all over this land.

Some one has figured it out that if the members of the Methodist Episcopal Church had contributed *per capita* as much for missions as her ministers did, instead of one million there would have been seventeen millions raised. Why can't the membership contribute as much as the ministers? Answer: They have not as much of the grace of liberality. Why have they not as much of that grace? Answer: because they don't want it! That's the whole of it.

The interest shown in the temperance convention now being held in Bozeman, Montana, evinces the fact that our territory falls in line with the great question of reform. The METHODIST may be relied on as a wide awake helper in this important matter. She is a representative of a church fully committed on this subject.

We purpose in our next issue an article on the relation of the Church of England to Methodism, through the Wesleys, Whitefield, Dr. Coke and others, for the benefit of some of our Montana patrons.

The supreme court of Utah has entered a final judgment in the case of the United States against the Mormon Church. It is said the decree entered is a complete triumph for the government. It declares the corporation of the church dissolved, and ascertains that the voluntary religious sect now in existence has no right to tae corporate property, except the Temple Block. And thus it comes to pass that what is not of God "cometh to nought." May the Temple Block go too.

We, as editors of the MONTANA METHODIST, look at the matter somewhat like many of our worthy contemporaries who have a great deal more experience—"not to push at every red rag" hung out by our neighbors. When the purity and integrity of our church is assailed, then we will bare our arms.

Brethren, while the land is rife with zealous politicians and stirred with campaign meetings and speeches, is it not highly important that we be earnest about the 'election of grace'? Let us also be ready to do our special work for the souls of men.

Dear reader, you may be a lay member of the church. How do you feel about seeing a goodly number of your neighbors and friends converted to God? Would you be surprised next Sabbath morning or evening to see sinners praying for mercy, and Christians praising God for joy?

A preacher need not think that building a church, or parsonage is inconsistent with Holy Ghost gospel preaching and the conversion of souls. Is it not a matter of common observation, that great spiritual health, prepares us for material growth? A grand revival of religion of the genuine type is a sure pledge to success to all lines of church work.

Among the territorial nominees for important public office are some of our Methodist laymen. May we say brethren, in all things, be loyal to God? You will doubtless have many temptations.

Another reason why we will be glad to see Christmas come, is that Dr. Barbee promises us the new hymn book at that time. Oh, how we have wished for it!

We are glad to note that some of our laborers are beginning with the season to sing the "harvest song." May many souls be gathered in.

A report has been submitted to the school trustees which shows the total enrollment in the public schools of Butte and vicinity to be 1,589.

Some of the New England states are ahead of Montana in having an October snow.

Fishing for Husbands.

Recently there was a gathering of young married couples in Louisville, and the conversation turned on the manner in which the wives had secured their husbands. One had paved the way to the altar by making a face at the fated one because she thought he had stared at her impudently. He admired her mettle, and sought an introduction. Another made the acquaintance of the man who is now her husband by accidently sousing him with a pan of dish water, which she tossed out of the kitchen window into an alley just in time to catch him as he was passing. The one that was, however, voted to be the most novel was the experience of a young man connected with the municipal government. The latter was in the habit of passing, on his way home, the residence of the young lady who is now his better half, and one evening, out of a spirit of mischief, she "accidentally on purpose turned the hose on him." He faced about, blushed violently, and stammered a "thank you" in response to her roguish smile, and from that moment he knew he was fated.—*Chicago Herald.*

Some Strange Figures --- Why Not Do It Right?

Have you read the "Forty-second Annual Report of the Board of Missions of the Methodist Episcopal Church, South?" Some things contained therein are strange, others suggestive. For instance, when the figures show that the four Conferences paying the largest amounts per capita of membership are young *mission* Conferences, the exhibit is very gratifying, and suggests to the older Conferences to "raise" their assessments. The China Mission Conference paid last year the largest amount, $1·27, and the Montana Conference paid the fourth largest amount, 97 cents. The Los Angeles paid $1,22, and the German Mission, $1.28. These figures, when considered in comparison, give the four *mission* Conferences in question reason to be proud of their distinction; but do they not likewise suggest to the Conferences "at home" that there is something wrong there?

The Tennessee Conference, the "Old Jerusalem," paid only 37 cents per capita of membership, or only a fraction more than one-third as much as the Montana Conference. The Tennessee Conference has a membership of 56,-829; and had she paid as much per capita as the Montana Conference—and every one knows she could have paid more—she would have contributed to missions last year $55,124.13, instead of $21,505.76, the amount she did contribute. What a lesson these figures teach!

The whole amount paid for missions by all the Conferences was $327,011.15. The total membership was 1,107,447. Now had each of the Conferences paid as much per capita of membership as did the Montana Conference, the sum raised for missions last year would have been $1,074,-223.59, in the place of $27,011.15—a gain of $747,212.44. This, on the basis of the recent appointment of the Parent Board, would have given the Montana Conference for the current year $9,000 instead of $3,000, as is the case. Is there not a wrong somewhere? And who is responsible?

And look at this. The Montana Conference, having a membership of 307, is assessed for missions for the current year $352—that is $1.40 per capita of her membership; while the Tennessee Conference, having a membership of 56,829, is assessed $19,600—that is 34 cents per capita of the membership. Thus, while the old, rich, influential Tennessee Conference—the "mother of us all"—is assessed for missions 34 cents, the young, poor, neglected, "less than the least" Montana Conference is assessed 140 cents. Or, while the Tennessee Conference is expected to pay 3 cents per member *less* this year than she did last, the Montana Conference is expected to pay 43 cents *more*. Will some member of the Board rise and explain? "Why not do it right?"

S. W. BARBER.

ANACONDA, Montana.

Growth.

Last year the charges of the Columbia Conference, including three districts, were twenty-seven. This year there are forty-one. Last year there were twenty charges to whom ministers were sent. This year there are thirty-three. Eight charges are left to be supplied; the preachers for most of these are in sight. When all are filled the working force will be double what it was last year. The net increase in membership was not very great, though there was some, but this want of large results was accounted for on principles not discouraging to the present workers. This increase has been made with but little more missionary money than was appropriated last year, and the appropriations while not so large as we could wish in some cases, are, nevertheless, respectable, and we start out on another year of hard work with bright hopes.—*Dr. Atkins in the Pacific Methodist.*

Assessment Figures.

The following table shows the assessments by the district stewards on Helena district for the year 1888-89:

	Presiding Elders.	Missions	Church Extension	Conference Clmt.	Bishops	Expenses of Delegate to General Conference
Helena Station	$100.00	$50.00	$15.00	$10.00	$5.00	$3.00
Helena Circuit	30.00	15.00	5.00	4.00	2.00	1.00
Boulder	30.00	15.00	5.00	4.00	2.00	1.00
Butte City	75.00	37.50	10.00	7.00	3.00	2.00
Anaconda	50.00	25.00	8.00	5.00	2.00	2.00
De r Lodge	25.00	12.50	4.00	3.00	1.00	1.00
Stevensville	50.00	25.00	8.00	5.00	2.00	2.00
Corvallis	15.00	7.50	3.00	2.00	1.00	1.00
Flathead Valley	25.00	12.50	2.00	1.00	1.00	1.00
Total	$400.00	$215.00	$60.00	$45.00	$20.00	$14.00

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Children's Hymns.

ONE HUNDRED AND FIFTY YEARS OLD. GOOD FOR THE YEAR 1888.

Idle men and boys are found
Standing on the Devil's ground;
He will find them work to do,
He will pay their wages, too.

Are they not of wisdom void,
Those who saunter unemployed?
Young or old, who fondly play
Their important time away?

What a bold and foolish lie
When we hear a trifler cry,
"I no other business have."
Has he not a soul to save?

ANOTHER WITH A MORAL HANGING THEREON.

Let children that would fear the Lord
Hear what their teachers say;
With reverence meet their parents' word,
And with delight obey.

Have you not heard what dreadful plagues
Are threatened by the Lord
To him that breaks his father's law
Or mocks his mother's word?

What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

But those who worship God, and give
Their pnrents honor due,
Here on this earth they long shall live,
And live hereafter, too.

—*S. S. Times.*

More About "The House That Jack Built."

DEAR CHILDREN. — Having read what Aunt Bess told you about "The House that Jack Built," I thought perhaps you would be interested to hear what a little girl has to say about her visit to Salt Lake City, Denver, &c., on her way to Kansas City, Mo., with her uncle and aunt.

KANSAS CITY, Sept. 1, '88.

DEAR ONES AT HOME.—"We arrived here last night on the 5 o'clock train, and now I am going to try and write a long letter for once in my life. I will begin at the beginning and tell about every day. We left Dillon on the 2 o'clock train and reached Pocatello in the night, where we changed cars and went to bed. (She was born in Montana and had never been on the cars before this trip.) I slept in an upper berth and did not awake once in the night. We reached Salt Lake City Sunday afternoon and rested until Monday afternoon, when Uncle Mac hired a carriage and we went all over the city, and saw everything there was to see, from the Mormon tabernacle to the crazy man's cottage, or "The House that Jack Built," as it is called. It is owned and was built by a Swede that came to Salt Lake City in an early day. Eight years ago he had this house built and furnished, and sent to Sweden for his bride, who, no doubt had been awaiting the invitation to come. She started, but the ship was wrecked and she was drowned. When he heard of her death he went crazy, and he still thinks she is coming and has expected her every day for eight years. The front of the house is a perfect confusion of images, fringe, lace, red stuff, gilt, etc. Of course these decorations he has put on since he lost his mind. He says he is keeping it ready for his wife's coming. It is pointed out to strangers as one of the sights of Salt Lake City. Poor man, I am so sorry for him. Surely he could not have known anything of the mansions that Jesus has gone to prepare for those who love him.

We went through the tabernacle and Assembly Hall, and all I can say is that they are truly wonderful and magnificent. Words cannot describe the beautiful gardens and orchards. (You know I never saw an orchard before.) Boys, just imagine—if you can—that you are walking through a garden with pear, peach, plum and apple trees all around you, where you can help yourself to all you want. That is just the way I was fixed last Monday afternoon. We left Salt Lake Tuesday noon and reached Denver Wednesday night, having passed through the Grand Canyon of the Arkansas river. It was magnificently grand, but there were so many turns that it made me sick, and I was dreadfully sick I assure you. We stayed in Denver until Thursday night and had a delightful time.

Our next stop was here in Kansas City. Uncle Mac and Aunt Belle have a lovely home. I have a delightful room, and really everything is just splendid. I fell in love with aunt Fanny the first thing. School begins the seventeenth. I was disappointed this morning because I did not get a letter. You must write often or I will get homesick. All of you please write to your loving child and sister." GRACE.

Sin and Its Consequences.

BY MRS. E. M. APPLEBURY.

When darkness brooded like a pall of gloom, and chaos reigned amidst the impenetrable and voiceless solitude of a pre-historic creation, the Spirit of God, possessing the eternal and inherent attribute of creative power, spoke to the inert mass, and imparted a portion of his divine and moving energy.

At the command of omnipotence, the orb of day emerged from chaotic and solemn inertia, and in obedience to Jehovah's mandate, "Let there be light," diffused the effulgence of his beams athwart the measureless ocean of space; still, throughout the vast, unpeopled realms, there reigned an unbroken solitude, deep, solemn, sombre, which, as yet, echoed no sound save the voice of Deity.

Then did the command go forth again, and from the shapeless mass resting under the omniscient eye, a system of worlds is evolved. The earth came forth from the hands of it's architect, not a vast plain, but a sphere, indented with mountains, valleys, lakes and plains, with the radience of the new-born sun lending to the heights their splendor, and to the vales the charm of shade and perspective.

Let us behold with the eye of intuition, aided by sacred history, the grandeur and glory of the new creation.

Out of these voiceless depths there emerged, at Jehovah's word, countless worlds, all moving in their appointed order around one vast centre—the sun. Then the "morning stars sang together" a song of jubilee in honor of Creation's birth, and the sound echoed down the vaulted arches of illumined and radiant space.

Light, earth, water, fishes, fowls and beasts of every kind attested the power of creative energy, and last, man, the crowning act and central figure in the world's creation, made in the fullness of God's power, in the Divine image, came forth, vested by his creator with the high perogative of absolute rulership over all created beings.

Above him, like a giant in his might, arose the fountain of incandescent light, swinging in grandeur like a lamp hung from the frescoed dome of heaven; around him are scattered on every side the many tokens of the Creator's love and benificence; beside him flow crystal waters, at whose brimming font he may quaff delicious nectars, as yet unimpregnated with impurities. Tall trees, laden with beautiful foliage, and bending with delicious fruit, grow on every side; the air is rife with aroma from fruits and flowers, and a chorus of melody ascends to the Divine presence, from birds of wondrous plumage, and with music's soothing tones charms this lordly autocrat, who, yet unsated, listens, wonders, and adores creative power.

Alas, the scene too quickly changes; With all the splendid magnificence and power of his newly acquired domain, there are permitted to enter his heart the elements of discontent, which were to involve him in possible and dire calamity.

Notwithstanding that he was surrounded by all things essential to his happiness, the tempter came, and by subtle and insinuating arts, won him from allegiance to Divine authority.

From this Paradise, or Eden, where he reposed in peace, he was driven by the mandate of the offended Deity, and gathering about him a mantle improvised from nature's loom, he went forth with the curse of sin upon his soul, to win from Earth his bread.

Oh, direful hour of man's temptation!

She, whom heaven bestowed to share his joys, and with him learn, from nature's manifold and wondrous sources of delight, the just and loyal tribute due to God alone, proved recreant first, and dared with sacrilegeous hand to touch the one forbidden tree; she plucked and ate, and Adam sharing in her sin, lo! their birthright of innocence is forfeited, and man, "created a little lower than the angels," has merited and tasted the bitter fruits of disobedience.

Disposing of the Surplus.

While our politicians are considering what shall be done with the surplus in the treasure chests of our government, the Pope of Rome discovers a surplus of pious works in the treasuries of the church, and resolves to use them to purchase release of souls in purgatory. The *Catholic World*, of this city (St. Louis), in its issue of September 29th, contains the following language:

"Our Holy Father, Leo XIII, on to-morrow crowns the gifts and blessings of his sacerdotal Jubilee by placing the treasures of the Church at the disposal of the souls of Purgatory."

If we know what it costs to get to heaven the Catholic church will have enough to do to furnish each one of her living members a through ticket, and his Holiness ought to be very sure that this be done before he takes the risk of squandering the church's treasures in a "wild-cat" speculation. We commend to our Catholic friends the prudence of the wise virgins who refused to divide their oil with the foolish, saying "not so; lest there be not enough for us and you."

But if, indeed, the church has a surplus of good works above her current needs in her treasury, it seems to us that it would be a wiser policy to use it to save souls from

getting into purgatory than in trying to pay them out when once they are in. It certainly indicates a very bungling management of the interests of the church by his Holiness to allow his children to get into purgatory while there is an available surplus in the treasury to pay their way to heaven. —*North-Western Methodist.*

The Untrodden Way.

There is one untrodden path before us. God is training us—training us for the crossing. The Jordan of death is before us, as this river lay between the Israelites and Canaan. The long journey prepared them for the unknown way. So we live in the world, to be trained and prepared for the mysteries to come. In Athens, we are told, there were two temples; one was the temple of honor. To reach the latter, one had to go through the temple of virtue. Before we can cross this last river, to enter heaven, we must go through the work of preparation. No possible entrance without it. Just as the Israelites camped on the bank of the Jordan, so did Thomas Payson, dying in the prime of life, lay for quite a time in the land of Beulah, just in sight of the celestial city. The writer tells us one said to him, "Do you feel reconciled?" "O, that is too cold," he replied; "I rejoice, I triumph! and this happiness will endure as long as God Himself, for it consists in admiring and adoring Him." Hitherto I have viewed God as a fixed star, bright, indeed, but often intercepted by clouds; but now He is coming nearer and nearer, and spreads into a sun so vast and glorious that the sight is dazzling for flesh and blood to sustain, I see, I see clearly that all these same glorious and dazzling perfections which now serve to kindle my affections in to a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire if I were an impenitent sinner.—*Rev. John Mathews.*

A gentleman of considerable reading was censuring the excitement which attended the religious exercises during a revival. The penitents cried aloud for mercy; some of the converts shouted aloud for joy. Parents rejoiced with their children who had found the Savior. All this excitement offended the man of refinement and good taste. He approved of religion, he said, when it was kept within the bounds of reason; but this excitement, he affirmed, was strongly tinged with fanaticism. A religious friend asked him if he remembered the scene when the herald of Titus proclaimed the freedom of the Grecians. The people crowded around him in their eagerness until the herald's life was endangered. It was not until the agreement was read the second time that the Greeks comprehended the reality and extent of their deliverance. And then they shouted for joy, making the heavens ring as they cried: "A Savior; a Savior;" and all night long they surrounded the tent of Titus extolling him as a God who had delivered them. If that people, said the Christian friend, proclaimed with shouts their deliverance from temporary bonds, why should not these converts rejoice when they realize that the Crucified One is indeed their deliverer from the bonds of sin, and when they experience that joy which the pledge of a title to a blessed immortality confers? "The wonder," he continued, "is that you, my friend, and so many others, can be unmoved when they are confronted with the possibility of forfeiting forever the great salvation God has provided for them."—*Selected.*

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LADIES' WHITE DRESSES and WRAPPERS, PLAIN and FANCY PARASOLS, FANCY DRESS SILKS, Henrietta Cloths, Lawns and Sateens. White Goods, Fancy Wash Fabrics, Fans, Combination Suiting, Spanish, Egyptian and Oriental Lace Flouncing, Black and Colored Lace Mitts and many other useful articles of Summer wear.

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Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, OCTOBER 24, 1888.

Vol. 1, No. 6.
Subscription, $1.00 per Year.

Acrostic.

BY MRS. E. M. APPLEBURY.

Marching on to Zion, over hill and plain,
Our scattered ranks we're trying to rally once again,
Now do not be discouraged, though others may oppose,
The God of Truth shall lead us, to put to rout our foes.
Arise in might with this true blade,
No quarter give to sin,
Armed by faith and courage our marching we begin.

Many from South, from East, from West,
Encouraged, join our ranks,
They glad obey our Captain and know His behest,
Heaven's citadel to capture and offer praise and thanks.
Of loyal tribute to its King,
Demanding that each subject bring
Into the treasures of the Lord
Some true memorial of His word—
To try our faith, our love to test.

Express Your Thankfulness.

An interesting anecdote is related of King Alphonso X, surnamed "the Wise," who succeded to the throne of Leon and Castile in 1252. On learning that his pages neglected to ask Divine blessing before partaking of their daily meals, he was deeply grieved and sought diligently to find the best and most impressive way to point out to them the evil of this omission.

At length succeeded in finding a plan, he invited the pages of his court to dine with him.

A bountiful repast was spread, and when they were all assembled around the table the king gave a signal that all was in readiness for them to begin. The all enjoyed the rich feast, but no one remembered to ask God's blessing on his food. What transpired at this memorial meal? Unexpectedly there entered a poor, ragged beggar who uncermoniously seated himself at the royal table, and ate and drank, undisturbed, to his heart's content. Surpise and astonishment were depicted on every countenance. The pages looking first at the king, then gazed upon the audacious intruder, expecting momentarily that his majesty would give orders to have him removed from the table. Alphonso, however, kept silence, while the beggar, unabashed by the presence of royalty, ate all he desired.

When his hunger and thirst were appeased he rose, and without a word of thanks departed from the palace.

"What a despicable mean fellow!" cried the boys. Calmly the good king rose, and with much earnestness, said, "Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask not His blessing, and leave it without expressing to Him your gratitude. Yes, each and all of you should be heartily ashamed of your conduct, which is far worse than was this poor beggar's." — *Yugend Freund.*

The Vanderbilt Missionary Brotherhood.

It gladdens our hearts in the field to see such movements as this in our great seats of learning. Already the ties that bind us to the Vanderbilt are strong. In September, 1886, this institution had her first representative in mission work in Montana. Now she has three. We would be very glad to have the most intimate relations existing between the Brotherhood at Vanderbilt and her representatives in this part of the great mission field. Is not Methodism repeating itself? She was born in a college. Now she has more of true, genuine aggressive church work in colleges than she has ever had. May all the learning, and all the enterprises of our colleges, be consecrated to God for His glory.

Retrogression.

In one of our exchanges we read: "Dr. Arnold, of Rugby, was broad in his religious opinions. His son, the late Matthew Arnold, was a cultured pagan. On the death of a child, he was found reading for consolation a stoic writer, and his son is a dude, gambler and spendthrift." If this is the fruit borne on a free-thinking or so-called liberal tree, we want none of it in ours. We would have grand state work in a few generations with this character of progress(?).

Arrangements are being made in Butte for a county Sunday School convention, to organize all the schools in Silver Bow county. Nov. 13th is the date and the M. E. Church South is the place for holding it.

Personals.

It is said by a visiting brother to Bozeman station, that "Rev. R. F. Jarvis is successfully filling the Bozeman charge. He received two members into the church the fifth Sabbath in September.

Rev. John H. Johnson, of McKenzie, Tenn., writes that he will reach his work on the Bozeman circuit by Nov. 10th.

Arrangements have been made for Rev. B. E. H. Warren to preach at White Hall monthly the remainder of the year.

Rev. Wm. M. Britt, our associate, has been in bed sick with a slow, treacherous case of pneumonia, for about three weeks. He is not now considered dangerously ill, but has been quite enfeebled by the protracted case. Sister Britt, his devoted wife, does not look the stronger from the wakeful hours of tender watching at his bedside.

We notice in the appointments of the Pacific Conference as given in the *Pacific Methodist* there are sixty-five regular traveling preachers, a number of supplies, and several men transferred to the Columbia Conference. The West is being manned.

Rev. Geo. B. Winton, one of the editors of the *Pacific Methodist* published at Santa Rosa, Cal., has been transferred from the Pacific Conference to the Central Mexican Conference.

Among other good things in the Texas *Christian Advocate* of Oct. 4, is a selection written by Dr. W. F. Whitlock, on "The Preachable Doctrines of Methodism." A good thing for preachers to read and practice too.

The *Arkansas Methodist*, having a circulation of 10,500, comes to us this week as an exchange. Editor Bennett, we would judge, is keeping the paper up to the mark of the late, versatile, well-known Dr. Winfield, his predecessor.

The *Colorado Methodist* has changed its name to the *Rocky Mountain Methodist*, with Rev. Boone Keeton, editor, and Rev. Geo. Needham, business manager. With new name, new dress, new editor and new management it can but be a very newsy paper. It is certainly a very attractive sheet and we hope to have it on our table every two weeks, being a semi-monthly at $1.00 a year, 50 cents to preachers.

Do you know that there is not another religious paper of as neat mechanical get up in Montana for the small price of $1.00 a year? We are not ashamed to place this paper in every first-class news store in the Territory for examination. Let every subscriber send in his dollar, for that is the price in advance.

International Cyclopedia.

We have for some time been using the International Cyclopedia, published by Dodd, Mead & Co., and sold by subscription in Montana by Mrs. S. R. Herndon, of Virginia City. We believe it ranks with the very best in the land. For mechanical neatness, good print, full treatment on all subjects for general information, for bulk, in fact in every respect, we deem it the most desirable of any that we have been privileged to examine. We heartily commend it to everyone wishing a first-class cyclopedia.

It seems that the endowment of the Pacific Methodist College, an institution of learning belonging to the M. E. Church, South, and located in Santa Rosa, Cal., has become a very live question among the patronizing conferences. Very decided action was recently taken at the Pacific conference, where the fire already burning, was given new glow under the strong arguments and fervent appeals of our wide-awake Bishop Galloway. We rejoice to note such movement. May it prosper abundantly. We hope to see much more of our western resources put into our religious educational institutions in Colorado, California, Oregon, Washington and Montana. We wonder how our agent, appointed at the recent session of the Montana conference, is getting on.

There are twenty-five to thirty stationed preachers in the Los Angeles conference, M. E. Church, South, five or six charges filled by supplies, and several to be supplied. The good work goes on in the West. We delight in the onward march of the Lord's hosts.

The Editor Camping.

[CONTINUED.]

By reason of miscarriage in the mails a break has been made concerning our trip to the National Park. We resume, hoping that what we might say will prove of interest to many of our readers who have never been to this wonderfully strange land.

Aug. 30.—In our diary of this date we find "We rose at 5:30 a. m., made ready and left camp about 9 o'clock. Be it remembered we are still in Idaho. We passed up the canyon, through some very thick timber. One place we considered very fine for a stock ranch, which was untaken. Timber, water, and splendid grass, which make the chief constituents. By 10:30 we came to the top of the range, the dividing line between Idado and Montana. Our descent down the slope to the South Fork of the Madison River was quite rapid. Here we stopped about 11 a. m. and concluded to try our "luck" fishing.

Grasshoppers were the first thing in demand, and certainly they were almost as hard to catch as the fish. A good mess of fish was provided, however, and we ate them with a relish.

At 3:30 p.m. we left our nooning place with eight miles before us to reach what we supposed was River Side. We were in camp about 5:30 p. m. Water was very inconvenient. We hurried through for an early rise next morning.

Aug. 31.—We were off by 7 o'clock this morning. Reached River Side about 8 a. m. Here is the military post and entrance to the Park. A slight halt was made with the expectation that we would be examined for arms. The simple question by a polite government official was readily answered, assuring him that the "Weapons of our warfare were not carnal."

Now for a climb up the mountain, a distance of five miles. We reached the summit about 10 o'clock, warm, dusty, tired and thirsty. Having rested our team, as well as ourselves, for we walked up the mountain, we resumed our journey. Just then we discovered that Mary had lost her hat. This reminded Miss Fannie Brown to see that her's was safe, where it had been tied in the top of the wagon, and lo, she too was hatless. We traveled on a distance farther and passed by Mary's Lake, a very pretty body of deep, clear water. Shortly after we discovered that the top of our provision box was gone; thus the mountain climb cost little Mary, Miss Brown and the provision box their tops. It is hardly necessary to tell you the box made the least "to do" about it. At 12:30 we drove down a long hill and camped in Lower Geyser Basin. Here we began our work of wonder. Dinner over, we made a short stay before leaving for better observations, about three or four miles from the point of camping.

The large boiling springs, with their peculiar deposits and varied formations about the edges, afforded us much to admire and talk about. There are many of these springs. A drive of half a mile and we came to our first geysers—the Fountain, Constant Indicator, Impulsive, and Jet. We were told by a young soldier that we were twenty minutes late to see the Fountain "play." This is the misfortune of nearly all tourists, but as an introduction we thought the Constant did first-rate. One hundred yards southeast and we were in the midst of ever boiling "Paint Pots." Surely this great natural manufactory can supply you with a variety of colors, and to any amount if the government allowed.

After very courteous treatment by the young soldier, with further directions about the Midway Geyser Basin, three or four miles south, we drove on and reached this point by 6:30 o'clock and camped for the night quite close enough to see the greatest geyser in the Park erupt every two hours. This was the Excelsior, once known as Hell's Half Acre. About two years since this geyser began first to erupt. We were glad to be on the opposite side of Fire Hole River. The walk, talk and sights of the first half day prepared us for early retirement; not, however, before we had seen the Excelsior make a magnificent display of his power.

Sept. 1.—Bro. Kemper was the first to rise this morning. We were all anxious to get breakfast over so as to make thorough examination of the entire basin. While eating the Excelsior "went off." There must certainly be some guess work as to how high the water is thrown. The distance is safely stated when we say all the way from 200 to 300 feet. What a volume it does pour forth! Water, steam, rocks!

The objects of interest here are almost innumerable; among them are: The grand old Excelsior geyser, the Pool, the Morning Glory—which is a cold spring, most appropriately thus named—the Prismatic Lake, with many large springs. We dare not attempt descriptions. In connection with all the grandeur and all the beauty, and all the impressions of wonder, one leaves this awful place more convinced than ever that there may be a world in answer to that taught in the Bible. Of course we did not doubt it before seeing this. Hell can never have any of its beauty, but its likeness in heat is very probable. We remained at this place till 5 o'clock, and then drove six or seven miles south to the Upper Geyser Basin, where we were to camp over Sabbath in the midst of strange sights and sounds.

A. C. C.

Missionary Progress.

Missionary progress of the M. E. Church, South, as shown by the following table from our *Missionary Reporter*, by Dr. John, our secretary:

"Figures, better and more concisely than words, will be able to tell the tale of progress. Appended is a table showing the condition of the work of the Board fifteen years ago and now. The treasurer confesses great pleasure in the growth which has marked these years of his connection with the Board.

The table shows that fifteen years ago almost all of our work was in the United States. It also shows that the extension of our foreign work has not decreased our work in the United States. The home work is not only more vigorously prosecuted, but much of the work then counted as mission work has now become self-supporting, so that the last figures do not give the full results of this work. Let the reader remember that this does not measure the extent of our home missions; each conference has its own missions within its own bounds, which exceed those under the care of the parent Board.

FOREIGN.

	1873.	1888.
Missionaries	2	34
W. B. M. Missionaries.	..	23
Native Preachers	5	80
Members	75	3,786
Churches	2	42
Value of Churches	$1,000 00	$38,296 00
Parsonages	1	30
Value of Parsonages	$3,000 00	$33,192 00
Total val. church prop.	4,000 00	249,602 00
Collections in Missions.	....	2,660 57
Col's in whole Church.	38,465 32	234,584 00
P'd Foreign Miss'aries.	2,087 65	131,725 04

HOME WORK.

(*Under Care of Parent Board.*)

	1873.	1888.
Missionaries	147	248
W. B. M. Mis'naries	....	3
Members	17,957	25,325
Churches	....	231
Value of Churches	..	$268,332 00
Parsonages	....	68
Val. of Parsonages	....	$ 52,000 00
Total val. church prop	....	506,506 00
Collections in miss'ns	....	7,226 75
P'd to home missions	$36,577 67	66,126 55

So far as my knowledge extends no other church in the land has made the same relative progress in the same time. Our Church has nothing comparable to it in any other fifteen years of our history; no other department of our church work equals this in comparative growth during these years. It is believed that the story told by these figures will be received with devout thanksgiving by the whole Church.

Sin of Neglect.

Let the extract below, from the *Episcopal Methodist*, be read and prayed over by all our readers:

"And we feel sure that this neglect begins at home. There is enough respect for public opinion to keep a man at least nominally devoted to the Church of his choice—at least, as far as public acts are concerned. He attends the Sabbath services with some regularity; he contributes to the church funds; he desires the welfare of the church, and speaks of it as his choice and preference; but, alas, he has no family altar; the voice of prayer is never heard in his home; the Bible is not studied, nor does he retire for pious meditation and secret prayer. Soon he neglects the class meeting and objects to it. Then the prayer meeting is gradually ignored, and at last excuses are prodigal for his neglect of public worship. All this time he is absorbed in his worldly affairs, and manifests a commendable energy in pushing them to greater prosperity. And with him time becomes more valuable than eternity. The sin of omission is strongly entrenched in his nature, and really he becomes spiritually dead. And among these people are found the complainers and disturbers of Zion. The church might be better off without them, but they are to be borne with and carefully nursed, if haply they may yet be saved."

We learn from an exchange that the "Presbyterian missions in Brazil, north and south, have united and organized the Presbyterian Synod of Brazil. Bishop Granbery, of the M. E. Church, South, was present, and congratulated the Presbyterians upon the happy consummation of so important a work."

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Holy Ghost Power.

BY REV. S. W. BARBEE.

The imperative need of the pulpit to-day is the *power of the Holy Ghost*. For lack of it the ministry has been shorn of its strength—the Delilah locks of our ecclesiastical Sampson have been cut off, and we are before the Philistines as powerless as other men. We repeat, the pulpit needs and must have the baptism and power of the Holy Ghost, or vain will be our efforts to convict sinners and save them from hell. I boldly maintain that a preacher's only panoply is the Holy Ghost. With this, although he may be "ignorant and unlearned," his preaching will so move upon the hearts of sinners that they will cry out in the very agonies of despair: "Men and brethren, what shall we do?"

This thought burdens my heart, and has far a long time. Why are not sinners convicted and converted now as they were in the days of Wesley and his colaborers, and for the first half century of the American Methodist Church? Methodist preachers at one time always looked for present results, when they preached. They expected conviction for sin and conversion from it—and their faith was always honored of God. Why do not such results follow the preaching of their successors of the present day? We need not attempt to disguise the fact that our ministry is far more barren of positive results in the awakening and salvation of sinners than was that of our fathers. Nothing like the number, in proportion to preachers engaged in preaching the gospel, are nowadays brought into the Church, and, judged by the subsequent lives of such, there is still a much greater disparity in the number of those who are not conformed to this world. "Why is this," is the earnest and anxious inquiry of every true preacher of the Methodist pulpit throughout the land. The terrors of the law are more potent in the conviction of sinners than is the story of the cross. As preachers we should bend low to catch the faintest whisper of dying love that floats to us on ambient air from glory-crowned Calvary where the Lamb for sinners was slain, but we should likewise awake and alarm the sleeping souls of wicked, perishing men and women in every sermon that we preach, by reinvesting Sinai with all the terrors of an avenged, broken law and an avenging Lord God, from whose mouth goes forth the startling and unrepealed declaration of jealous, divine sovereignty: "The soul that sineth, it shall die."

But how can we do this? Only by preparation. We must be clothed with power from on high. The Pentecostal fire at Jerusalem was kindled by the Holy Ghost, and whenever and wherever revived since that day it has been through the same channel and from the same source. The agonizing cry extorted from the three thousand was superinduced by the Holy Ghost speaking through the lips of Peter, who, with the other disciples, had obeyed the divine command and direction, "Tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Every preacher to-day needs—must have—the same preparation and qualification for his work, and then similar results will follow his preaching. O God, baptise the Methodist pulpit with the Holy Ghost and with fire!

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.
No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

No. 1	Through west bound limited	9:00 a. m.
" 3	Through west bound local	1:45 a. m.
" 2	Through east bound limited	9:15 p. m.
" 4	Through east bound local	3:25 a. m.
" 8	Butte and Helena express	2:25 p. m.
" 10	Marysville passenger	5:05 p. m.
" 20	Rimini accommodation	5:00 p. m.
" 7	Wickes, Boulder, Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No. 1	Through west bound limited	9:15 a. m.
" 2	Through east bound limited	9:30 p. m.
" 4	Through east bound local	3:40 a. m.
" 3	Through west bound local	2:00 a. m.
" 7	Helena and Butte express	4:15 p. m.
" 9	Marysville passenger	9:20 a. m.
" 19	Rimini accommodation	8:00 a. m.
" 8	Wickes, Boulder, Calvin Pass	9:10 a. m.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E H. Warren.
Judith Valley—To be supplied.

The M. E. Church, South, in Name, Spirit and Location.

In the Montana *Christian Advocate* of Aug. 12, '88, may be found, in an editorial note, the following: "There is in our city (Helena) a Methodist Episcopal Church, South, which is its legal and self-elected name. It was instituted in a former day for the especial accommodation of slaveholding Methodists. But now that slavery is dead, and it (the M. E. Church, South) has progressed as far north as Montana, the word South might well be stricken from its name; not that we would have two Methodist Episcopal Churches, but there is no reason outside of sinful prejudice why our Methodism should not be one."

Seeing that here—as in nearly everything written and spoken by our M. E. Church brethren, concerning this subject — is error, that the term South in the name of our church is misapplied —in many places ignornantly, in many others designedly — we would state that the term in our name as a church does not declare adherence to slavery, nor to the Southern States exclusively, but, as any fair, *unprejudiced* mind may see, is that which distinguishes us from the name of any other branch of Methodism, of which there are many.

Very true, there was a time when our church was in the bounds of the southern part of the United States, but now she is not so prescribed, having been providentially drawn out of such limits in a way not necessary to mention. We now stretcth beside the waters of the North American Continent from Maryland, along the Atlantic, Gulf of Mexico, aud the Pacific to the British line, and occupying a vast amount of the interior lying between those waters, to say nothing of our Missionary fields abroad. Anybody can see that "South" cuts no figure as to location, and since "slavery is dead" it has no meaning in connection with that.

Our friend adds: "The word, South, might well be stricken from the name—not that we would have two Methodist Episcopal Churches, but there is no reason outside of *sinful prejudice* why our Methodism should not be one."

We take it for granted that he means the prejudice is all on one side, and that on the part of the M. E. Church, South. To say the least this is a very broad assertion; as to the Christian spirit in such a statement we leave every reader to judge. If this be so, that the M. E. Curch, South, today remains a separate and distinct ecclesiastical body, upon nothing outside of "sinful prejudice," we would think that the M. E. Church, in her fraternal visits every four years to this body of sin, practices the most open, self-inflicted abuse, and violates her duty in not avoiding the very "appearance of evil." She criminates herself to associate with such company. If this be the rock on which our Church stands, we imagine it would not be of any advantage to any body of holy people to unite with us, lest we also soil their pure garments. Thanks be to God the M. E. Church, as represented by her noblest and purest men every four years, does not think as the editor of the Montana *Christian Advocate*.

In another editorial note our neighbor says:

"As to the old controversies of the past, we desire to forgive and forget, and earnestly pray that our Southern Methodism (meaning the M. E. Church, South) may be what Bishop Galloway said in this city (Helena) it was, a non-sectional church."

Here our benevolent editor has misplaced his charity, for we do not ask any forgiveness, and as a church would be heartily ashamed of ourselves to be found imploring mercy, pardon or forgiveness of any man or body of men or Christians whom we have never wronged. We are glad the brother was thoughtful enough not to say that he more than "*desired* to forgive and forget."

"We earnestly pray * * that our Southern Methodism * * may be non-sectional." Here, too, our brother has "zeal, but not according to knowledge(?)"

If we were sectional, we might draw a line around us with the determination to stay within and keep everybody else out. This we do not, as our very presence in Montana declares every day. Not only are we non-sectional in the sense of territory occupied, but we are non-sectional in *Esprit de corps*. We never have to know a man's nationality or party before admitting him into our pales. How many poor, ignorant people have been prejudiced against us by enemies who said such and such about politics? We have men of the varied political faiths in our land in our communion. True, we do not open our churches, or allow them opened, for campaign hurrahs, etc., to any party, nor will we, but for religious purposes our doors are open and our seats are free.

Early Church History in Helena.

A few months ago the M. E. Church of Helena was torn down, and in a box taken from the corner stone there is said to have been found the following record: "In March, 1865, Rev. E. T. McLaughlin came to Helena and organized a small society, and on Aug. 30 of the same year a small log church was dedicated by Supt. Hough. In November following Rev. McLaughlin resigned this position, and Rev. J. H. Pritchett, of the M. E. Church, South, was appointed to the vacancy, on a pledge that he would unite with the M. E. Church, but after serving the church about three months he deserted it and organized a Southern Church, which left our society here without a pastor," etc. The above savors of error, and we trust that our brethren of the capital city will not preserve such, lest the stone cry out of the wall and the beam out of the timber answer it. Therefore, as a matter of justice to all concerned, we quote the following from a reliable historian of the M. E. Church, South, in Montana, the Rev. E. J. Stanley, who got the facts from records in Helena. Concerning Helena he says:

"In the summer of 1865 Rev. J. H. Pritchett, of the Missouri conference, M. E. Church, South, arrived in Helena and preached to the people during the following winter and spring. He *did not organize a Methodist Church*, but formed a *union society*, which was not called by any denominational name. Mr. Pritchett was very popular as a preacher and lecturer. The people rented a large hall for him, as there was some disagreement about the use of a shall church building that had been erected."

Rev. B. M. Baxter was employed at Helena. Stateler went there first in December, 1867, and held the quarterly meeting on Christmas day. They then organized the society and wrote the names of the members in a book, as follows:

Jas. R. Boyce, Sr., Mariah Boyce, Geo. L. Duke, Catharine Duke, Sally Duke, Mrs. Phineas Miller, etc.

Thus history plainly shows that Rev. J. H. Pritchett never did organize an M. E. Church, South, in Helena, and, furthermore, that the M. E. Church, South, was first organized in 1867, two years later than the "corner stone record" shows, and that by Revs. L. B. Stateler and B. R. Baxter.

The question of tariff, which is now the bone of contention between the two great parties of the United States, was introduced into our political affairs over sixty years ago, under tne administration of John Quincy Adams, who was inaugurated March 4th, 1825. It is said that "the principal event of this administration was the adoption of a high tariff for the purpose ot protecting American manufactures from the competition of foreign importations."

As we stood in the front door of a business house in Butte, a few days since, we noticed a freight wagon unloading a great cargo of kegs a few doors up the street. A candidate in the democratic party said, "that is democratic campaign material." "What is it?" we asked. "Sweet cider." We wish we could know that neither party would use anything stronger for the next two weeks. Truly there is no need of stronger "material" so far as liquids go.

The decision has been rendered in the United States circuit court in California upon the two test cases under the recent Chinese exclusion act, in which the court affirms the constitutionality of the act, and holds that all Chinese now in harbor, as well as those on the way here, must be sent back. By this 33,000 Chinese will be affected.

Let all communications for publication be sent to A. C. Couey, Butte, Montana, otherwise they will be delayed and may be lost till they become stale.

Ignorance In High Places.

One of the writers in the *Century* gives us some idea of religious ignorance among young college boys in our New England States. He says that a student of Harvard recently called upon the librarian for "The Acts," with no suspicion that it formed part of the Bible, and writes of a senior at Yale "who had no knowledge of the historical person known as Pontius Pilate." Notwithstanding this, upon the seal of Harvard is to be found the words "*Christo et Ecclesiae.*" Can our institutions of learning be perpetuated under such auspices? Will these young men have proper qualifications to take the place of the present faculty and teach the succeeding generations? We will not live to see it tested, but no prophetic ken is needed to say what the facts will be.

How true the following from one of our exchanges: "What vast power lies latent in our churches. We talk about the latent power in steam—latent till it was called out and set its giant arms to turning massive machinery and rolling cars on the iron track. We talk of the latent power sleeping in the clouds till science drew its thunder and made it abolish distance, outstripping the wings of the eagle, and flashing messages across rolling seas to distant continents. Yet what are these compared to the spiritual power sleeping in the hearts, the minds, the consciences, of our millions of members? O, if the fire of heaven were to touch all these latent forces and wake them up—energize and set them vigorously to work, what mountains they could lift and cast into the sea! If such multitudes were filled with faith and fired by the Holy One, who gave tongues of fire on the day of Pentecost, every mountain would be removed, every valley be filled up, to make a highway for the coming of the Lord in millennial glory."

Brethren of the conference let us have a "Postal Card Correspondence." This is the way to keep the work of the Montana conference before the people, and this we wish to do. Now let us hear from you every two weeks. If you have nothing of great interest to report tell us what you are planning. If you have neither report nor plans, you will be in the predicament of the preacher in charge, who, in his written quarterly conference document, has nothing to report, but after many words of explanation finally closes by saying we hope to do thus and so by next quarter.

An exchange has this:

"A boy in a printing office, having received some 'copy' to set up, in which were many Scripture quotations, came to the foreman and asked whether he should strictly 'follow copy.' 'Certainly, why not?' said the foreman. 'Because these are not like the Bible.' 'How do you know that?' 'Because I learned some of those texts in Sunday school and I know that two of them are different from the Bible.' 'Well then,' said the foreman, 'you need not follow copy there; set them up as they are in the Book.'"

The same incident has occurred in this office several times during the present editor's reign.—*N. O. Adv.*

The wealth of the principal nations is set down as follows: The United States, $57,000,000,000; France, $46,500,000,000; Great Britain, $46,000,000,000; Germany, $25,000,000,000; Russia, $15,000,000,000; Austria, $14,000,000,000; Italy, $8,000,000,000; Spain, $7,500,000,000; Asia, $65,000,000,000; Africa, $5,000,000,000; British Columbia, $5,000,000,000.

Butte is said to have handled 497,385 gallons of beer from June to October, 1888. Is it any wonder that the religious tide is at a low ebb when there is such a flood of beer? Election season, no doubt, will even increase the flow.

Assessment Figures.

The following table shows the assessments by the district stewards on Helena district for the year 1888-89:

	Presiding Elders.	Missions	Church Extension	Conference Clmt.	Bishops	Expenses of Delegate to General Conference
Helena Station	$100.00	$50.00	$15.00	$10.00	$5.00	$3.00
Helena Circuit	30.00	15.00	5.00	4.00	2.00	1.00
Boulder	30.00	15.00	5.00	4.00	2.00	1.00
Butte City	75.00	37.50	10.00	7.00	3.00	2.00
Anaconda	50.00	25.00	8.00	5.00	2.00	2.00
De r Lodge	25.00	17.50	4.00	3.00	1.00	1.00
Stevensville	50.00	25.00	8.00	7.00	5.00	2.00
Corvallis	15.00	7.50	3.00	3.00	1.00	1.00
Flathead Valley	25.00	12.50	2.00	2.00	1.00	1.00
Total	$400.00	$215.00	$60.00	$45.00	$20.00	$14.00

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Trip to Craig.

Going north we wheeled around a group of low mountains made historic by the discovery of Scratch Gravel Gulch, or rather basin, that lies well up toward their summits facing and sloping down towards Helena, where gold was discovered in the grass roots, hence the name. Then up Silver Creek, which has proved to be Gold Creek, for from its placer diggings and from its quartz leads much of this precious metal has already been obtained. And up there a few miles, under the main range of the Rockies, is Marysville, a quartz camp and the terminus of two railroads. We ascended this stream on horse back to perform a marriage service, when the site of Marysville was a lone miner's cabin. Fortunes have been made and may be lost where then there was nothing in sight. None understand the uncertainties of fortune so well as the practical miner. If the value of gold as the representative of commercial commodities consists in the labor and means that are expended to obtain it, then its value stands largely in the former. Going through a low pass we dash into Little Prickly Pear country. The first object of interest that attracts our attention is the ranch of Malcolm Clark, a government officer of the long ago, who married a squaw, by whom he had several children, and one of them, a daughter, has been superintendent of public instruction in Lewis and Clarke county for several terms. Her father was murdered by the Indians, who made a raid up this creek in the fall of 1871, before we reached Helena in December following. This was then on the frontier, but the savages have been driven far back towards Her Majesty's domain, thus opening up extensive fields for the use of that civilization that God started in the house of Abraham for the advancement of the human race as a whole. Now the country monopolizes our attention. Much has been done here for the eye and pen of the tourist. Here rocks have been lifted hundreds of feet into perpendicular, though irregular, walls, whose summits are broken into steeple-like spires as if to pierce the heavens more effectually. And then they slope back into somewhat regular shelves upon which the fir and pine and rich grasses are growing. Some mighty force that had accumulated through the ages until the rocky incrustation in which it was imprisoned was overmatched and lifted by it and shoved back at irregular angles from the opening right and left, and lo! a beautiful mountain stream, animate with white fish and mountain trout, plunges along the track of its escape from its prison cell. Some of Hugh Miller's school might be able to tell us in what age of the world this was done, but a more valuable service might be rendered in the interest of science were we informed by what and for what it was done. There are facts connected with it that seem to inculcate both the one and the other, but facts though stubborn things, do not always teach the cause and design of existing phenomena. Lumber, wood and coal camps are here started up by the presence of the railroad. What a civilizer the railroad is? and by the way, what a friend to the laborer? Wolf Creek is announced and we step off to find a pony provided for us by our friend, A. Harvy, to ride out to his place four miles away. With this outfit we feel more like a frontier preacher than we did awhile ago in the car coach. Here we pass a place on the Benton road, now vacated, where a stage driver was taken with smallpox and conveyed down there in those low mountains on the Missouri river to a lone cabin for treatment and for quarantine purposes. Here in this secluded spot, attended by a single nurse, he died, and when he was passing into the great future he said: "Put on the brakes." Alas! the lever that had so often yielded to the pressure of his foot and held the stage upon the mountain side, had no application to the car of time that was now sweeping into eternity with him. How many there are in this country who can and do control the business that they are driving will find if they change not, like this poor man, that their success in life, however good, will serve them no purpose when they come to die? After spending the night at our friend Harvey's, where we we were treated to a nice mess of trout caught by Mrs. Harvey from the little stream that runs close by the house, we passed on our way on the Sabbath to Craig. Here stands the Moore house, where the tragedy occurred a few years ago, in which Moore and his wife lost their lives in an affray between themselves, with no one to witness the dreadful affair. They were found dead with the blood yet warm that they had shed from each other. At Craig we were greeted by a good congregation in the waiting room of the depot, where we delivered our message to an attentive people. When through with the services a Mr. Wells approached us and asked us if we would preach for them in Rock Creek basin, ten miles away, to which we consented. This is a mountainous country with small valleys and ranches, once large ranges well supplied with rich grasses with which to raise and fatten herds, flocks and bands which constituted the chief industry of that locality. And now, Mr. Editor, allow me to say that the Montana Central R. R. exercises greater care to prevent injury to stock than any road that we have yet traveled. This is a praiseworthy departure and deserves public commendation.

R. S. CLARK,

Helena, Mont.

The Relation of Methodism

To the Church of England and Protestant Episcopalians, Through John Wesley, Dr. Coke and Others.

Under the ministry of Strawbridge, Embary, Robert Williams, John King and their successors many souls had been converted to God, classes formed and circuits planned in New York City snd throughout North Carolina and Virginia.

Peace had been proclaimed between England and the American colonies, thereby making these colonies independent of the kingdom in state, and in church if so desired.

The people called Methodists pervaded these colonies with their societies, and the question arose, "What shall the Methodists now do—about ordinances?" They had no ordained ministers, and their deference to their training to be "regular" forbade them to administer the sacraments without the imposition of hands. These "irregular" preachers had been meeting from year to year in conference, representing a number of Christian converts whom they could not organize into systematic church work. Some friends had written to Mr. Wesley, desiring him to select a suitable young man and send him out to America, ordained by one of the English bishops. Mr. Wesley applied to Dr. Loth, bishop of London, but was refused. There were 15,000 members, forty-six circuits, eight-four itinerant preachers, not one of whom could administer the sacraments. If these ministers received the communion it was at the hands of the ministry of Protestant Episcopalians, Congregationalists, Presbyterians or Baptists. It is said by the historians of the Protestant Episcopalians then in this country, that "Seven clergymen were all that could be convened to transact the most important measure." Presbyterians and Congregationalists would not baptize the children of Methodists without at least one of the parents professed faith in their doctrines; nor admit them to the communion table unless they became members of their church. Baptists were more rigid, and would not fellowship with any unless they had been baptized by immersion.

Conference was coming on, and there must something be done to meet the emergency. With these facts before Mr. Wesley, who was now in England, he says: "The English government has no authority over the provinces of North America, either civil or ecclesiastical. No one either claims or exercises an ecclesiastical authority at all. Here, therefore, my scruples are at an end, and I conceive myself at liberty, as I violate no order and invade no man's right, by appointing and sending out laborers into the harvest."

Again Mr. Wesley says: "I still believe the Episcopal form of government to be scriptural and apostolical. I mean, well, agreeing with the practice and writings of the apostles. But that it is prescribed in Scripture, I do not believe."

With reference to apostolic succession, Mr. Wesley says: "I never could see it proved, and I am persuaded I never shall. I firmly believe I am a scriptural *episcopos*, as much as any man in England, or in Europe. For the uninterrupted succession I know to be a fable which no man ever did or can prove."

Hence we find that in Bristol, England, on Sept. 2, 1784, Mr. Wesley, in answer to the urgent demands, "ordained Richard Whatcoat and Thomas Vasey presbyters for America, having first ordained them deacons; and, being peculiarly attached to every rite of the Church of England, he afterward ordained Dr. Coke, who was already a presbyter, superintendent, or bishop, being assisted therein by presbyters according to the usual order, and gave him letters of ordination under his hand and seal."

Dr. Coke and the two above named presbyters arrived in New York some time in November, 1784. A very short time after this they met Mr. Asbury in Delaware, and after due consideration it was agreed to call a conference of the preachers looking to the organization of the Church. So, on Christmas eve, Dec. 24, 1784, these ministers met. At

this conference Mr. Asbury was ordained deacon, elder, and after the unanimous election by his brethren, to the office of superintendent or bishop. He was ordained by Bishop Coke, assisted by Vasey, Whatcoat and Otterbein.

Several days more were spent in enacting rules of discipline and electing preachers to orders, and the Sunday following ten deacons were ordained elders. Thus, at the "Christmas conference," Dec. 24, 1784, to Jan. 2., 1785, was organized the Methodist Episcopal Church in America.

The Church of England and the Protestant Episcopalians state, and restate, that Methodism is a self-instituted society, and out of the line of succession, and hence is not a church.

Mr. John Wesley, as a churchman, looked at the matter differently. So, if the Church of England or Protestant Episcopalians can ever see, as did John Wesley, that a presbyter and bishop are one and the same order, then they can bear the thought of Methodism claiming to be a church. Protestant Episcopalians have been here in organized form longer than Methodism, but while they have about 450,000 communicants to-day Methodism has grown to the immense number of nearly 4,000,000, or to the ratio of ten Methodists to one Episcopalian. It does not matter particularly whether we are considered "in order" or not, since God thus honors our labors.

A Rich Man on Riches,

The following story is told of Jacob Ridgway, a weathy citizen of Philadelphia who died many years ago, leaving a fortune of five or six million dollars:

"Mr. Ridgway," said a young man with whom the millionare was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month."

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, nor wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you!"

"What better am I off for that!" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot bring back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave and leave it forever? Young man you have no cause to envy me."—*St. Louis Adv.*

Married.

Mary Summers Conwell, to Rev. John L. Teague, Monday, October first, 1888, Wesley Hall, Vanderbilt University, Nashville, Tenn.

We regret that the invitation from our esteemed friend, Miss Mary, came too late to note in our last issue. Many happy days to our old friend and her husband in the *itinerancy*.

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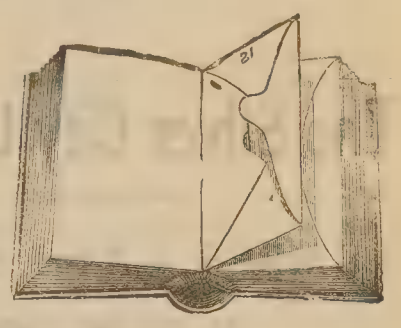

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Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, NOVEMBER 14, 1888.

Vol. 1, No. 7.
Subscription, $1.00 per Year

Notes and Personals.

We are very grateful to be able to announce in this note our partial recovery from a month's illness. We hope by the next issue of the paper to be able to do full duty both as editor and pastor. In all our affliction we had many blessings—the comfort of God's presence and the attendance of kind friends.

Bro. J. B Parnall writes us of the very hearty reception the people of Stevensville have given him in his new work. Their generosity supplies him with a well furnished parsonage and a well filled larder. We doubt not that as they have shared with him their "carnal things," he will also minister to them well in "spiritual things."

Bro. Clark and Bro. Cockrill were in Helena last week, each to purchase a buggy in which to travel his circuit. They give favorable report of their work. Bro. Cockrill's report of preaching twenty times the first month sounds like old time itinerancy.

Extensive improvements are being made to the inside of our church in Helena. We expect soon to have an attractive place of worship which will not only add to our comfort, but we trust will also prove a means of grace.

Dr. Morton compels us to acknowledge our error. At the last session of our Conference the impression prevailed with every one that our assessment for Church Extension was $75.00. It was in fact $100.00, as Dr. M. clearly shows. Bro Stanley says the deficit shall be brought up so the Doctor may rest easy.

Rev. John Moore, our pastor at Deer Lodge, writes us that the new Church is nearing completion and presents quite an improvement on the old one. This is in good season for the winter's work, and we congratulate Bro. Moore and his noble helpers.

Rev. E. J. Stanley, our presiding elder of the Helena district, writes that he has been very busy of late making his own home comfortable for his family while he is away on the district this winter. The office of presiding elder in Montana means a great deal of self-sacrifice and no little responsibility.

Rev. L. B. Stateler purposes selling his home and appurtenances and thus relieve Sister Stateler and himself the responsibility and care of such in their present personal bodily affliction. We hope they will go to one of our towns where Church privileges may be enjoyed in their declining years.

The Tennessee conference, known as the "Jerusalem Conference" of the M. E. Church, South, held its seventy-fifih session in October. Three-fourths of a century old. She now has nearly 60,000 members. How many are in the Church triumphant we know not.

The horse-car is soon to be a thing of the past in Butte, Montana. The cable and motor are to take the place. This is an exponent of western life. People go in too much of a hurry not to go by steam. Although not accustomed to such rapid transit, we take to the way such things go on in the West, with some exceptions. The cable car runs through the city north and south, the motor east and west.

At the recent session of the Tennessee conference of the M. E. Church, South, the Rev. J. J. Ransom was appointed missionary to Cuba. Thus our field grows larger.

President Cleveland has issued the proclamation fixing Thursday, November 29th, for Thanksgiving Day. The markets will soon be filled with big fat (?) turkeys. We should not be too Epicurean.

H. Clay Fleenor, who deserted his post of duty in Bozeman, Montana, and returned to Missouri, ignorantly hoping to get work in any of the conferences there, has made a forfeiture of his former religious views and joined the Baptist Church. He must have had a very singular experience before immersion. If he was repentant of his many misdoings here and after his return, we pray that he may be blessed in his new relationship.

Methodism.

In the leader of one of our exchanges is to be found these words: "Methodism means the adoption of the method that will do the work that ought to be done at any time and any place. It is flexible, adaptable, progressive—a gospel and a movement in the present tense. The changing conditions of society demand new adaptations to meet them while there is and can be no change in the principles and facts of the gospel according to Methodism, which we believe to be the true, sweet, glad gospel of the grace of God for all men and for all times.

Bishop Keener in a recent sermon said: "The awful height of the atonemement demanded the awful depth of hell."

We would call your attention to the books written by Rev. E. J. Stanley and advertised in our columns. About one year ago we read "Rambles in Wonderland." It is enough for us to say, that no book on such a subject has afforded us sucn entertainment. This work has been well received by the reading public far and near. Get it for the very small price named in another column. We purpose reading it again at the earliest opportunity.

Governor Leslie's Annual Report.

Below we give an extract from one of our Montana dailies, containing a synopsis of the Governor's annual report to the Secretary of the Interior: Washington, October 29.—Preston H. Leslie, Governor of Montana, in his annual report to the Secretary of the Interior, estimates the population of the Territory at 140,000, an increase of 10,000 over the estimate of last year.

All the industries of the Territory have been highly active and prosperous during the year. Agriculture has made rapid strides forward. It can be stated in truth that the average yield per acre of wheat, oats, potatoes and cultivated grass in Montana for 1887, has not been equalled by any other Territory or State.

The commercial operations of the Territory during the year aggregate $49,000,000 of assessed value. The taxable property of the Territory is $69,000,000.

Upon the subject of education the report says that in each of the cities and large towns there is the very best and highest class of graded schools, every child of school age in the Territory being on the school roll and at school nine months of the year.

The mines are more productive than ever before.

Townsend Circuit.

Just one month ago I arrived here on what is known as Townsend Circnit, to begin work as pastor. I have preached about 20 times during the month, have received two into the Church, and have become acquainted with most of our members in this region.

If Townsend Circuit is a representative section, I believe I can safely say I am pleased with Montana. The people seem to be honest and industrious and very sensible, and from what I can see and hear, they are also generous. If these claims be true, it may be appropriately said of them as of one of old, "One thing thou lackest." To make good citizenship there must be added to those naturally commendable qualities, industry, sense, honesty and generosity, the more excellent one of religiousness. In this, if I am competent to feel the spiritual pulse of a community, there is much lack. Montanians have let go to a great extent, if they ever held it—the God-fearing and God-honoring spirit which ought to characterize all people. Yet I find they are kind to ministers, remarkably attentive to preaching, making one feel that truly the harvest is great and ready for reaping. I enter upon my work with hope, and keeping my present determination, mean to teach with all dilligence, God being my helper, the fundamental doctrines, repentence toward God, faith in the Lord Jesus Christ, the necessity of being born from above, and of being perfected in love. I desire the prayers of my brethren that I may be a faithful minister of Christ and steward of the mysteries of God, making full proof of my ministry.

H. B. Cockrill.

Nov. 1, 1888.

The Editor Camping.

[CONTINUED.]

As we have before intimated, we make no attempt at a description of the Park, for this we do not think we could do. We believe the very meagre outline of what we saw, just as it appeared to us at the time, will prove as interesting as a studied account. We would be too long writing up the whole trip to give much detail. We will, however, follow our diary pretty closely in this letter.

Sabbath, Sept. 2, 1888.—This morning we did not indulge in late sleep. We heard the eruption of a geyser which we afterward learned was the Bee Hive. We got into camp so late last evening that we could not see very distinctly just what kind of camping place we had. It might, therefore, be more intelligible to the reader for us to give some account of our surroundings as seen by the light of the Sabbath's beautiful sun. We were in the upper geyser basin. Our tent was in the deep shade of a thick clump of pine trees, about 400 yards northwest and across a cold water stream from the Park hotel. It was also about 200 yards west from the soldier's tent. The Castle geyser was northeast 100 yards. Old Faithful was a short way farther off than the hotel and somewhat to the left from the camp. Though he was so far we could plainly see him play regularly every hour. We had unfortunately gotten into camp too late the evening before to make preparation for this day of rest. Cooking was very undesirable from several considerations, but at last breakfast was announced. We considered ourselves quite fortunate in being given a half gallon of fresh sweet milk. When the others had assembled about our improvised table for the morning meal one of the party was missing. He had been the first to rise, and with a good excuse he had gone to find good grazing for our horses. We were too hungry to wait, so by the time we were half through eating the missing one came in. "You must have been out looking at geysers as well as giving attention to Kit and Dolly." "Yes, I was." We thought him perfectly excusable, as we knew there was no risk on our part to be left without anything to eat.

Shortly after breakfast Bro. Kemper and Miss Fannie Brown went out sight seeing. Mrs. Couey, the two children and myself remained at the tent. Although surrounded by such wonders, we felt some obligations upon us by the Lord's commandment to keep that day holy. So at least a part should be spent in reading the Scriptures and in prayerful meditation. In this way the most of the forenoon was occupied.

About 11 o'clock Bro. K. and Miss B. came in, and it was agreed that we have dinner early and spend the afternoon in beholding the marvelous works of God. Dinner over, all except myself and little Charles went out to see the play of certain geysers which would not erupt again while we were privileged to see them. It was needful that someone stay at the tent, and necessarily so, now that Charles was sick—at least not well enough to bear the fatigue of the walk. So I spent most of the afternoon reading, writing and napping. The Old Faithful gave me something of interest every hour.

At 5 p. m. the party returned filled with wonder at the great sights. After a short rest, Bro. K.—who was ever ready to see—and myself concluded to go down in the neighborhood of the Splendid, which was to erupt once more that day. We had gotten in good view, and this highly prized geyser, which is near the extreme north end of the upper basin, made a very fine display. We then walked to it, saw the formation, which is very peculiar, and affords very interesting study. Near this geyser is the Comet, the Daisy, the White Pyramid, the Punch Bowl, and some farther west. Somewhat to the back side of the basin is the Black Sand Basin, Specimen Lake and many small boiling springs, few of which are named. Some are called "spouters." We continued back up a small stream which ran along west of the basin and separated from it by heavy timber, finding along its banks many objects of interest. Our purpose now was to keep up this stream to where our horses were staked for grazing, about a mile west of our camp. On our way up we came to an almost impassable quagmire of boiling, seething springs and marshy ground. We could but think of the memorable "slough of despond" of the Bedford prisoner. We finally made our way through this dangerous place to where our horses were grazing sumptuously on good grass. Thence to the tent by way of more geysers, among which were what are known as the Three Sisters.

When we returned to camp we felt thankful that we were not engulfed during our ramble among the almost interminable boiling springs and marshes. What a day! Was ever a Sabbath spent among such awful displays of God's mighty power?

(To be Continued.)

Sin, its Consequences and Antidote.

The seeds of sin bear in after years the bitter fruit of spiritual death. We see this in the sin of Cain, which stamped him as a murderer.

Time passed on freighted with crime, wickedness, lawless violence, licentiousness and corruption.

Then was apparent the evil consequences of man's departure from primitive innocence, and his fatal error. The voice of God came in warning tones, by his servant, Noah. Dark were the clouds which veiled the presence of God from a people, deaf to the tender remonstrances of divine love.

Yet the Being who created man for his glory, recognizing that justice must be tempered with mercy, and whose spirit was moved with compassion provided means for the transplanting of the race, and the worship of the Creator.

Afar off through the vista of ages, the omniscient eye beheld a light through the night of sin, a remedy whereby lost and sinful man might be restored to favor. Even from the crest of Ararat the first faint beams of prophetic truth heralded the coming antidote for sin.

Rising from the angry waves of the deluge, and resting in safety on the Mount, the ark waited for the subsidence of the waters and descending from its shelter the eight once more stood on the earth the sole representatives of the race, and were permitted to enjoy again the light of Heaven, and to see the bow shining in prismatic splendor, a signed seal of God's protecting power, "I do set my bow in the clouds," and no more will I destroy the world by flood.

Time passed, the patriarch, Noah, has been blessed, houses and land and possessions have increased; children and grandchildren have gathered about him, sons and daughters have blessed his declining years, and at last in the maturity of a long life he is laid to rest, and a mighty nation mourn his death.

Yes, a great nation has been established, to whom is promised a priest and king, "Melchisedec," whose name shall be called Emanuel, the prince of peace, and from Abraham, by promise, shall come the "light of the world," in whom all nations shall be blessed.

On still the ages roll, and the light of prophetic revelation points with unerring precision to the coming of the promised Messiah whose appearing shall bring life and salvation to sinners.

Behold, by retrospective vision, the morning of a new day, radiant from the countenance of a Savior. Look towards the sunclad hills of Judea, and behold thy Savior's lowly birth place, and know that for thee he "became poor."

Hear the angelic hosts, chanting the good tidings of peace and good will; follow the light which shines from the pathway of the sinless one; listen to the words of wisdom which fall from lips which "speak as never man spake;" follow thy Savior to the mount of beatitudes, and drink in those divine precepts which he bade thee obey; then go with the incarnate Son of God to the mount of transfiguration where he wore the garments of glory and light, with which His Father clothed Him; and while standing in its splendor, say if thou canst, that Christ came not.

Learn the heavenly mission of the lowly Nazarene; then wilt thou behold the plentitude of the sacrifice which put to death the Son of God, the promised Savior, and let thy soul rejoice that though sin came into the world by one man's disobedience, all may live by faith in the atonement of Jesus Christ our Lord.

Have faith which dispels doubt and fear,
Accept salvation while 'tis near;
To the blest altar bring thy faith and come,
A Savior bids thee share His heavenly home.—

MRS. E. M. APPLEBURY.

New York *Christian Advocate:* "Those who habitually come late to Church ought to know that they are not only guilty of great impropriety, but also of conduct which inflicts real injury on many. They not only lose a part of the services themselves, but they take from others a large share of the benefit which they would otherwise derive from the sermon, the Scriptures, and the songs of the sanctuary. They disturb the devotions of the worshipers, divert the attention of the hearers, and distract the mind of the preacher."

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Children's Corner.

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Boys of muscle, brain, and power,
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all trouble magnify;
Not the watchword of "I can't,"
But the nobler one, "I'll try."

Do whate'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

At the anvil or the farm,
Wheresoever you may be—
From your future efforts, boys,
Comes a nation's destiny.

—*Home Journal.*

Young Missionares.

The following letter taken from the *Sunday School Visitor* stirs tender memories. Little Deo was one of our best friends when we were pastor in Albuquerque, N. M., three years ago. We wish all our young readers would catch her missionary spirit: "Deo McK. Clayton, Albuquerque, N. M.: I am a little girl seven years old; I live three miles and a half south of Albuquerque, N. M., on a ranch. We came here four years ago from St. Louis county, Mo. I like to go to Sunday School; my teacher is Mrs. Dr. Ames, from Misissippi, and we all love her. I have a nice *Visitor* book, and almost enough papers for another; we send some to a little girl who lives forty miles away and cannot go to Sunday School. My papa is a Southern Methodist preacher, and is one hundred and fifty miles from us where there are no other preachers. I have a missionary hen, 'Hindoo;' one of her chickens is named 'Jappy,' for Japan; her egg-money goes to Brother Lambuth; I sent him some cards and papers, a book and a letter last year."

Appreciation.

Love of appreciation seems to be instinctive in the whole animal creation. Whoever does good work is encouraged and strengthened by merited praise. Well does the writer remember a good farmer, whose sleek, fat horses were admired by all the neighbors ronnd about. This good condition was not a result of their not being worked hard, for the farmer did much of the heavy trucking of the village, over a hilly road. There was a long steep hill between the station and the village, and here the horses were allowed several resting spells on the way up.

Mr. Small always carries a chunk of wood, with which to block the wheels during these rests. Before he started he always rubbed their noses, patting them encouragingly, and when he gave the word, up they went with a will, till the driver stopped them for another breathing spell.

When they pulled well, he always petted and praised them, telling them they were good fellows; and they seemed so pleased at this little act of appreciation, that they would hardly wait to rest, so eager were they to prove themselves worthy of the praise.

Children, and grown people, too, are not less susceptible to the influence of encouraging words.

A little fellow of five years of age was doing something which his father disapproved.

"My son, you must not do that," said his father.

It happened to be something which the child wanted to do, and for an instant he hesitated, as if qnestioning what would be the consequence if he persisted. Finally his better self triumphed, and he replied, "All right, papa; I won't do it any more."

Perhaps most of us would think that was all there was to be said about it, and so the father thought; but the little fellow evidently had different ideas, for not long after he spoke out:

"Papa, why didn't you tell me 'That's a good boy?' An' twould 'a' been easier to be good next time."—*Youth's Companion.*

"If we were asked what are the two greatest human aids to pulpit power, we should say, self-possession and self-abandonment."

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.
No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

In effect on and after 4 a. m. Sunday, May 13, 1888.

ARRIVALS AT HELENA.

No. 1	Through west bound limited	9:00 a. m.
" 3	Through west bound local	1:45 a. m.
" 2	Through east bound limited	9:15 p. m.
" 4	Through east bound local	3:25 a. m.
" 8	Butte and Helena express	2:25 p. m.
" 10	Marysville passenger	5:05 p. m.
" 20	Rimini accommodation	5:00 p. m.
" 7	Wickes, Boulder, Calvin Pass	5:55 p. m.

DEPARTURES FROM HELENA.

No. 1	Through west bound limited	9:15 a. m.
" 2	Through east bound limited	9:30 p. m.
" 4	Through east bound local	3:40 a. m.
" 3	Through west bound local	2:00 a. m.
" 7	Helena and Butte express	4:15 p. m.
" 9	Marysville passenger	9:20 a. m.
" 19	Rimini accommodation	8:00 a. m.
" 8	Wickes, Boulder, Calvin Pass	9:10 a. m.

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m., arrive Helena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Helena 10 a. m., daily.

Connects at Butte with the Union Pacific Railway for all points south and west, and the Montana Union Railway for Deer Lodge, Anaconda, and Gregson Springs.

This line connects at Great Falls with the Manitoba Railway for St. Paul, Minneapolis and all points east and south.

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Connects at Silver with the Concord Stage line for Jay Gould, Stemple, Silver Bow and other towns in that vicinity.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E. H. Warren.
Judith Valley—To be supplied.

The Election.

It might be thought by some that, as Montana is yet a territory, the matter of the election is of small import; but not so. Except in a few of our states east, which are said to have something of the balance of power, where the parties are about equal, there is more interest in Montana than is manifest in most of the Union. So far as our observation is concerned, there is more political enthusiasm in Montana than any place we have yet seen.

The "two great parties" of our country are the only ones that amount to anything of consequence. The third party has scarcely reached recognition in these parts as yet.

The highest honor in the gift of the people of our Territory, in politics, is that of delegate to congress.

The two gentlemen, representing the two parties, in the race for congress, are said to be of Erin's Isle, and one of them a Roman Catholic.

The second highest place given by the people's suffrage is that in the council or senate of the Territory. Of these there is one from each county. While there is not the importance attached to represetatives to this body that there is to the representative to congress, they are in fact more important. By the council our home affairs are to receive attention, and at once affect every interest the people have.

The question as to what is the man, rather than what party does he represent, is fast gaining ground. This we deem a very favorable omen.

Now in all the speeches and all the torch-light processions, and all the barbecues, and in all the club room caucuses, and in all the "treating," and in all the buying and selling of votes and party influence—in a word, in the election how much of true, unsullied, unselfish patriotism has there been?

How many who have ranted, and shouted and betted on candidates, have known just what the issue between the democrats and republicans has been?

It has been well said, "Patriotism does not consist in following a brass band, parading in torch-light processions, and giving three cheers and a tiger for the orator of the day." One of our ex-presidents has truly and beautifully said, "I have seen the sea lashed into fury, and tossed into spray, and its grandeur moves the soul of the dullest man. But I remember it is the calm level of the sea from which all heighths and depths are measured."

We might ask a more vital question than that mentioned above. How much of genuine Christian religion has there been in the election? To say that this has nothing to do with an election is to maintain a false position. Have Christians no right to suffrage? Yea, have they not a duty as citizens in all questions of government?

Now that the election is over, let us accept the situation and be ready to do what we believe to be in accord with true patriotism, and in harmony with true Christian manhood irrespective of partisan likes and dislikes.

When it serves a purpose how easy it is for men to *laud* the rich to the very skies—and again when it serves a purpose how the use of wealth may be *minified* by those who have it not. True character is the only thing possible for all men, that is worthy persistent effort. This alone can stand unshaken amid the storms of political strife.

We rejoice to know that there are some of the candidates now before the people of the U. S. and some in our states and territories against whom the bitter breath of political partisanship dare not come. It is not diffiult for pious men to be called cranks, but this will not blast moral heroism nor render it less useful when placed in power.

Perhaps one of our Bishops would be greatly surprised to learn that his photograph occupied a prominent place in a large frame in a group of other good-looking people, exhibited as an advertisement on Broadway street, Helena, Montana. To say the least of it, there is no mistake that our chief pastors are servants of the public in more ways than one. For our part, we are not ashamed of the face as compared with those around it.

Dr. Simmon's Book.

I have been charmed while recently reading the History of Southern Methodism on the Pacific Coast, by Rev. J. C. Simmons. It is like a romance. The vividness with which it portrays the characters that figure in it and depicts the scenes enacted during the early days of California, and sets forth the difficulties encountered and the victories gained by those noble men who planted our holy Christianity in that land of gold, engages your attention and thrills you from beginning to end.

With the names of men and places changed a little it is, in many respects, the history of Southern Methodism in Montana, nay, Colorado and all over the West. There is observed the same difficulty of getting suitable men for the work, and of keeping them after gotten. The same call for patience, forbearance, and perseverance, and the same evidence that these graces are not without their legitimate fruits. The author is a charming writer and has done his work well. The book is a valuable contribution to our Church literature. Every preacher will be profited by reading it. May God bless the labors and the memory of those sainted men who did so much to lay the foundations of a pure Christianity along the shores of the great Pacific.

E. J. S.

Second Round of Quarterly Meeting Appointments for Helena District.

Anaconda, Nov. 9, 10.
Deer Lodge, Nov. 17, 18.
Helena Station, Nov. 24, 25.
Helena Circuit, Dec. 1, 2.
Boulder, Dec. 7, 8.
Butte Station, Dec. 15, 16.
Corvallis at Skalkaho, Dec. 22, 23.
Stevensville at Stevensville, Dec. 29, 30.

E. J. STANLEY.

Notes From the Field.

Since last report from the Helena district the quarterly meeting for Stevensville circuit was held at Stevensville. Brother Parnall, the new preacher in charge, did the preaching. His message was received with great favor by the people. The communion service on Sunday was a profitable occasion. The good people of Stevensville and vicinity showed their appreciation of the new pastor and his wife by assembling at the parsonage Thursday night, bringing with them many articles that are necessary to housekeepers. It was a time of refreshing in various ways to all who were there. Bro. Parnall and wife are pleased with our country and people. He is addressing himself to his work in earnest, is planning for protracted meetings for raising collections, and we shall expect to hear from him in the future.

The quarterly meeting for Corvallis circuit was held at Corvallis, and was a profitable time. Bro. Flowers enters upon his work with good heart, has found a number of new members, and expects to organize a new society in a short time.

The presiding elder was quite busy for a time, moving his family from Stevensville to the home near Corvallis, and putting the house in condition to be comfortable for them during his protracted absence from home during the winter. He is now in the field on his second round among the churches.

E. J. S.

The N. W. C. T. U. Convention.

We have received the five copies of the Daily *Union Signal* which give a very full report of Fifteenth N. W. C. T. U. Convention, held in the Metropolitan Opera House, New York City, Oct. 19, 23, 1888. The proceedings of this convention as shown in the *Signal*, show that the work of this great host of women is making rapid advances along the lines of reform, so much needed in our land. Our prayer is, that God may bless them in "every good word and work."

One Right View of It.

A preacher sending cash on subscription for the MONTANA METHODIST says in a note therewith: "It is now time all had paid." This brother realizes the fact that it requires money to run a church paper just like it does to keep in grace with a butcher or grocer, to whom monthly payments are made. It is well to have an eye to the *practical* as well as to the *beautiful*. Keep up with your *row* brethren. No time for resting in the shade when the corn is grassy.

Stevensville Circuit.

Editor MONTANA METHODIST :

I have now been in the Territory and in charge of the Stevensville Circuit a little over a month, and after having had the opportunity of a careful survey of my new field of labor, I am glad to be able to report my first impression of the work as of the most favorable and gratifying nature. The circuit as at present constituted, embrace six different points in the Bitter Root Valley. Stevensville and Victor where we have neat and attractive church houses, being the principal ; the other appointments being at school-houses adjacent to Stevensville, except the one at Lo Lo, which is about 20 miles distant. It is a field sufficiently compact to be worked without great difficulty, but broad enough to call out all the resources that the willing laborer may have at his command—in fact, in this respect, an ideal Methodist Circuit.

Among the 80 members whose names are found on the Church roll we have discovered already not a few earnest Christians who are devoted to God and the Church, and appear ready for any and every good work. Taking our appointed and honored place at the head of this little "Gideon's Band," we are encouraged to hope that soon we may be able in the name of the Lord of hosts to lead them on to victory. We would not be boastful however in this matter, remembering that the enemy is strong and firmly entrencehed behind the walls of covetousness, intemperance, licentiousness and other forms of Godlessness and evil. Our trust, however, is in Him and we believe as beforetimes in the history of His followers, He will deliver the enemy into our hands.

Our purpose in coming to this field of labor has not, we believe, been a selfish, mercenary, or ease-loving one ; but solely to glorify God in the salvation of precious souls, and in the upholding of the Redeemer's Kingdom. To endeaver to do this in co-operation with the noble band of workers who have so long been holding and extending the outpost of our beloved Zion in this region, has long been our desire. And having at last found an humble place amongst you, we can truly say we feel glad we are here, and greet you heartily in the name of the Lord.

I might extend this communication, which was only meant to be a short one (you significantly called for a "postal card correspondence," you know Mr. Editor), by referring to the generous hospitality, so characteristic, I understand of Montanians, that has everywhere we have gone in this beautiful valley been accorded us—the special deep and thoughtful interest taken in our welfare by our large-hearted as well as large-framed Presiding Elder, Rev. S. J. Stanley— and the lavish kindness that was evinced not long after our arrival on the occasion of the Donation party at the parsonage when both the cupboard, cellar and "cup" of the grateful "Parson" and his equally appreciative wife were filled almost to overflowing—the heart did overflow—by the generous friends of various denominations who then assembled—but we forbear, lest in the absence of more correct information you and your readers, Mr. Editor, might take me to belong to that unenviable class of individuals, "long-winded preachers !" Respectfully,

JAS. B. PARNALL.

Nov. 5, 1888.

A Preacher's Home.

One parsonage at Butte is nearly completed. The brick-masons and carpenters, are just about through, and the lathers are not out of the way of the plasterers. The pastor and his wife will welcome the *finale*. The house when finished will be one of the very best homes for our Montana itinerants.

Assessment Figures.

The following table shows the assessments by the district stewards on Helena district for the year 1888-89:

	Presiding Elders.	Missions	Church Extension	Conference Clmt.	Bishops	Expenses of Delegate to General Conference
Helena Station	$100.00	$50.00	$15.00	$10.00	$5.00	$3.00
Helena Circuit	30.00	15.00	5.00	4.00	2.00	1.00
Boulder	30.00	15.00	5.00	4.00	2.00	1.00
Butte City	75.00	37.50	10.00	7.00	3.00	2.00
Anaconda	50.00	25.00	8.00	5.00	2.00	2.00
Dr Lodge	50.00	25.00	8.00	5.00	2.00	2.00
Stevensville	25.00	17.50	4.00	3.00	1.00	1.00
Corvallis	50.00	25.00	8.00	7.00	3.00	2.00
Flathead Valley	15.00	7.50	3.00	3.00	1.00	1.00
Total	$100.00	$215.00	$60.00	$45.00	$20.00	$14.00

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Respectfully,

CLARKE, CONRAD & CURTIN.

The "Negro Problem" Solved by One of their Own Number.

We hope our readers will read the following letter published in the Nashville *Christian Advocate:*

BY BISHOP H. M. TURNER, A. M. E. CHURCH.

In your issue of the 6th inst., I find an elaborate article entitled, "The Negro Problem," which article essays to solve in part this grave question about which so much has of late been said and written. The Negro question is no problem to me, nor has it been for years, nor will it be to any one who examines it in the light of history and providence.

There is a God that runs this universe; nor are nations and people any exception. True, an infinite number of laws may harness up the mighty machinery, and serve as so many potencies in its mysterious and marvelous revolutions; but there is a God in the background nevertheless, and he rules in the armies of heaven and among the inhabitants of earth.

Slavery was a providential institution, not a divine institution; for had it been, it would have been as eternal as any attribute belonging to the Godhead. One is temporary and contingent, the other immutable and eternal. God was not asleep nor oblivious to passing events, when the Negro was being captured, and brought to this country, and subjected to a state of unrequited servitude. He knew the horrors of their past and their present condition, and foresaw the grand sequel which awaited the termination of their slave ordeal. God knew that the slave regime, although exceedingly pyrotechnical at times, was the most rapid transit from barbarism to christian civilization for the Negro. Negro as I am, and being thoroughly acquainted with the characteristics of my race, I am frank to make this declaration, odd as it may seem to many.

But what is to be the sequence of this thraldom, with all of its ills and evils, culminating in war, bloodshed, political bitterness, sectional strife, the expenditure of money by the billions, and race legislation?

Reason, the philosophy of history, the indications of Christianity, the signs of providence, the gist of our Lord's Prayer, and the scope of the atonement, all answer the question. They solve the Negro problem by proclaiming the betterment of the world in general, the redemption of Africa, and the addition of infinite resources to commerce, business, and wealth. Men talk about evotntion, but here is to be evolution in its fullest grandeur. God intends that this degraded race, which has been dwarfed through ages of heathenism, shall imbibe your civilization with its religion, and when sufficiently sobered through generations of self-possession, return to Africa and bring its millions to Christ and Heaven.

All will not return to the land of their ancestry. All of the children of Israel did not leave Egypt—tens of thousands remained. But millions of the Negro race will return as soon as we are fit for self-government—I mean as soon as we are able to plant and manage civilized nations. God will never let the Negro leave this country until he can do as the Israelites could when they left Egypt. You will remember they could work in all kinds of metals, woods, fine fabrics, textures, and manufacture anything they needed. Nor will the Negro ever leave this country till he can manipulate every form of civilization—trade, art, mechanism, civil government, churches, and whatever tends to form the bulwarks of a civilized people. So there is but one solution of the Negro problem: Let the people, as God intends, help the Negro to general enlightenment, and he will seek the land of his fathers, as the heart seeketh the waterbrook.

If the rich men of this country would only open their eyes and see what agencies they have in the Negro, and would utilize him as they might, what untold wealth would pour into this nation! Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 240 ships hugging her coasts the year round, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans, or Willmington, and Africa, could in a few years be made to flood the South with unnumbered milllions. The Negro as an agent might be made a thousand-fold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time, burdened with gold-dust, ivory, coffee, camwood, palm-oil and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa, and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a problem, a menace, and a source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation, and a little business thrown in, and the dark Negro problem will solve itself in a few years. The white man brought him here, and the white man must provide for his return.

The Negro problem will never be solved by abuse, villification, magnifying his faults, cold-shouldering him, elbowing him to the right or left, commenting upon his inferiority, or any species of proscription—that will only prolong the solution of the Negro problem.

Let men see and recognize the hand of God in the institution of slavery, and dispose of its remains as God directs, and endless blessings will flow alike to white and black. The christianized Negro will be a blessing to the millions of Africa, and the wealth of that giant continent will be a blessing to the white man. Slavery has been a dark providence, humanly speaking, but behind it God hides a smiling face, if men will only see their duty and adjust themselves to it.

Atlanta, Ga., Oct. 8, 1888.

Light and Cheer.

In ordinary social life a cheerful spirit compensates for many faults. Society delights in light hearts, smiling faces and pleasant words. Don't be too gruff and grum anywhere, but especially in the social circle. Keep sweet in your inner life, and then you will manifest sweetness before folks. Don't have it said of you that "he is a crabbed old fellow." Profundity of thought will not atone for generosity of soul and sunshine of life. Why have your influence marred by defects which you can easily remedy by taking proper pains? There are some things you cannot prevent or change. If you are homely, you cannot help that. If you lack erudition, you may remedy it in a measure, though perhaps not wholly. But if you lack a cheerfull spirit, it is possible to gain it. Think of the happiest facts and experiences you have ever known. Look at the bright side of your present circumstances and surroundings. Look up, not down; forward, not backwards. Help others and you will help yourself. Repine only when you can do nothing else but die. You were born to help, not to be helped. "Not to be ministered unto, but to minister," is the mission of the saints. Fulfill your calling. Make the world brighter and better for having lived in it. God's sunshine will flash around you if you will only keep your own light burning and sending out its warmest, brightest rays upon those in closest contact with you.—*Michigan Advocate*, Jackson, C. A.

Burdette's Opinion of the Parson's Vote.

An Iowa saloon-keeper challenged the vote of a Methodist minister on the ground that, being subject to removal by his bishop, he can not be a good citizen of any town. The case has gone into the courts. Whatever the courts may say, the, stern stubborn fact remains that the Methodist preacher has been far too numerous a citizen for the Iowa saloon keeper. That's what is troubling the bar tender. The parson is apt to be the citizenest kind of a citizen, a citizen of no mean city, free-born and holding his right of citizenship only less dear than his religion, if not, indeed, a part of it. Whatever the saloon-keeper may think or desire, it is likely that the parson will keep on voting just the same, and when "the people," and "also publicans," and "the soldier, likewise," come to the pulpit for their politics they will get it without any boodle, snide or gin-mill influence. The saloon-keeper will have to sell his shop to pay the costs. The parson isn't half through voting yet. He's just begun.

"Men Carefully Selected."

"Our Brother in Red," commenting on Bishop Hendrix's phrase, "Men carefully selected for this field," gives this personal recollection:

The writer, "once upon a time," received a letter from an eastern friend which read on this wise: "My son, Blank, cannot sustain himself in this conference, and I have advised him to go to yours and remain until he learns how to preach, and then return to this one."

"Sustain himself!" What does that mean? If a man has not "learned to preach," what is there about him to "sustain?" And if a man *will not* learn, will the conference continue forever to "sustain" his incompetence and at every session turn him over to the bishop to receive an appointment? That thing ought to be stopped.—New Orleans *Advocate*.

A New Route to Heaven.

Mr. Michael Murphy, a member of the Ontario base ball club, was killed during a ball game on Sunday. Resolutions were passed unanimously by the club, the preamble of which contained these words: "Whereas, the Great Ruler of the universe has entered our organization and taken our beloved brother, Michael Murphy, to the happy home above; and although we bow to the will of Him who doeth all things well, we feel that we have sustained a great loss." It is quite possible that Michael was a Roman Catholic, and had not been brought up to keep the Sabbath; but it sounds very queer to Sabbath-keeping Christians that being killed in a Sunday base ball game is another form of being removed to the "the happy home above" by "the Great Ruler of the universe." Not a great while ago an Episcopal minister expostulated with one of his congregation for playing a base ball game on Sunday, and the yonng man said he guessed it must be right as Father ——— (naming a prominent Roman Catholic priest in a neighboring city), umpired the game. The Romanist and Greek Christians have so many man-made days to keep, that to observe the fifty-two recurrences of the Lord's Day is a heavy tax upon them.—*New York Christian Advocate.*

Geography and Its Related Sciences.

Mr. H. J. Mackinder would define geography as the science whose main function is to trace the interaction of man in society, and so much of his environment as varies locally. According to Mr. Bryce, the environment comprises the influences due to the configuration of the earth's suaface; those belonging to meteorology and climate; and the products which a country offers to human industry. The first of these categories depends more largely than has been acknowledged on geology, and is related to physiography, which asks, "Why is it?" to topography, which asks, "Where is it!" to physical geography, "Why is it there?" and to political geography, "How does it act on man in society, and how does he react on it?" and itself asks, "What riddle of the past does it help to solve?" We may stop short at any of these questions, but can hardly answer a later one with advantage unless those which preceded it have been answered. Of meteorology, average or recurred climatic conditions alone—not weather-forcasting—come within the geographer's ken. In considering the productions of a region, the distribution of minerals is incidental to the rock structure. The distribution of animals and plants is pertinent in so far as those organisms form an appreciable factor in man's environment, and is so far as it gives evidence of geographical changes, such as the separation of islands from continents and the retirement of the snow-line. But the study of the distribution of animals and plants in detail, and as illustrating evolution, is in no sense a part of geography. Geography and history are related in their elementary stages, but diverge in their higher stages. The geographer must furnish to the historian the ideas and facts in science which he requires, and must go to the historian for the verification of the relations which he suggests. The body of laws governing those relations, which might in time be evolved, would render possible the writing of much "prehistoric" history. Mr. Green's "Making of England" is largely a deduction from geographical conditions of what must have been the course of history.—*Popular Science.*

Bishop Galloway in the West.

Says the New Orleans *Advocate:* "Bishop Galloway came in upon us Friday evening from his long tour in the West. He has evidently been busy, as the following information extracted from him shows: Absent from home, 96 days; traveled 9,200 miles by railroad, steamship and stage coach, without missing a connection or a meal; held four Conferences; delivered seventy sermons and addresses; baptized seventeen infants and one adult; dedicated seven churches and raised nineteen thousand and four hundred dollars for various connectional enterprises. Tne Bishop looks well, but considerably bronzed by western suns and breezes.

Banner: "Some Easy Mistakes.—Don't judge a man by the clothes he wears. God made one and the tailor made the other. Don't judge a man by his family, for Cain belonged to a good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed. Don't judge a man by the house he lives in, for the lizard and rat often inhabit the grander structure. When a man dies, those who survive him ask what property he left behind him; the angel bending over the dying man asks what good deeds he has sent before him."

J. R. BOYCE, Jr.

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BUTTE ITY.

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REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, NOVEMBER 28, 1888.

Vol. I, No. 8.
Subscription, $1.00 per Year.

Notes.

At the dedication of our new church at Victor, Bro. W. R. Young, who is agent for the Idaho Nursery, gave $30 worth of fruit trees to help pay off the debt. Parties present offered to take the trees and pay cash for them. May that brother be "like a tree planted by the rivers of water that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper." S.

Bishop Hendrix's sermon at the session of the Missouri conference at Gallatin, on the great need of the Church praying the Lord of the harvest to send forth more laborers into the harvest, was as a nail driven in a sure place. It was a masterly effort, and will bring forth fruit in the days to come. We are praying and laboring that our children may have their daily bread, may have a good education, a good situation —be prosperous and happy in the world, but how few, alas! are praying that the Lord will call them to be preachers of the gospel. I hope the bishop will consent to have that sermon printed and scattered broadcast all over the church. S.

Bro. Barbee's article in a recent number of the METHODIST, entitled "Holy Ghost Power," was right to the point, and deserves to be read and pondered and prayed over by every minister and member of the church. S.

The impression prevails, and we hope it will be permanent, that we are receiving some valuable additions to our ministerial ranks in this conference. We welcome our brethren in the name of the Lord and wish for them the highest measure of success that is possible. S.

Brother Calvin Beach, of Prickly Pear valley, recently made Brother Clark a present of a good buggy horse. The generous gift was well bestowed and highly appreciated. Brother Beach in this way helped no little in that gracious revival reported by Brother Clark in another part of this paper.

That was a grand love-feast on Sunday morning at Gallatin, during the session of the Missouri conference. A mighty tidal wave of glory seemed to sweep over the vast audience, and everyone present felt the thrill of a higher and purer life. It was a Pentecost, and the memory of it furnishes fresh inspiration to more than one preacher in the great West. S.

We assured our brethren of the Kentucky conference, when they were raising money for one of our churches and sending one of their number to help us, that we are preaching the old-time doctrines of "repentance, justification by faith, regeneration and the conscious and direct witness of the Spirit." Let us make good the claim, and may God set His seal to our ministry by the happy conversion of hundreds this year. S.

Two Methodist preachers have been lately added to the ministerial force of this city, namely, Rev. Emil Uhl, of the German Methodist church, and Rev. —— Jones, of the African Methodist Episcopal church. We give these brethren a hearty welcome and trust that they may gather much fruit from their wide fields of labor

Considerable impetus has been given to the cause of Sunday school since the territorial convention was held here last summer. Several counties in the territory have organized county associations and others are soon to organize. Last week a very interesting convention of Sunday school workers of this county was held in the Baptist church of this city, which resulted in the organization of the Lewis and Clarke County Sunday School association. The machinery for church work is being greatly multiplied in these times. It is all well enough, provided, it is not substituted for the power of the Spirit. But there is the danger. A little more Holy Ghost power would doubtle simplify our machinery. As Spurgeon says: "The swiftest current cuts the straightest course."

The protracted meeting in Bozeman in the M. E. church, South, is progressing finely. The attendance is fair. There were three accessions by letter Sabbath morning. The congregation was very good at night. Deep interest was manifested on the part of the whole audience. The church gave expression in keeping with revival interest. Penitents knelt for prayer. The congregation was dismissed Sunday night under most promising auspices. The meeting continues.

A note from L. B. Staleler informs us that his own health is good as could be expected, that he is able to do some preaching, but that Sister Stateler's health is quite poor, causing him no little solicitude. Let prayer be offered in their behalf.

Why this Opposition?

We are sorry that any controversy should arise between us and our brother editor of the Montana Christian Advocate, and still more sorry for the unkind insinuations made againit us in the Advocate of November 7th.

The editor wishes to know what meaning is to be attached to the word "south" as it occurs in our name. For his enlightenment we will say that when the church was divided in 1844 the word "south" was added to our name to indicate that branch of the Methodist Episcopal church which was in the south. The church was not "established to foster a sin" as is insinuated by our brother, for it held to the doctrine and policy of the church as it had previously been without the change of jot or title. We grant that in view of the wide-spread growth of our church the name *south* is in many places a misnomer. But why stop to discuss that? Half the names in the world are misnomers. Is any branch of the church of Christ to be circumscribed because of its name?

It is not true that our church has gone only where it has been preceded by imigration from the south. We served as pastor of one of our churches in Colorado in which but one member out of twenty or thirty came from the south. Our preachers have gone out as pioneers in all this western country according to Methodist custom. They have gone into destitute fields regardless of where the people came from. If people from the south gave them the readiest hearing and the heartiest welcome it was but natural and right that they in turn should give them first service. We deny that their purpose has been to "keep alive sectional prejudice." We would ask what point of "sectional prejudice" our preachers try to keep alive? It is easy to make broad assertions, let the brother specify. We are conscious of doing no such a thing.

But why this opposition of our Methodist Episcopal brethren against us in the mission field? Is there not room for all? With both churches and all the other Protestant churches in the field there are yet many communities without the gospel. This opposition does not show the spirit of Paul who rejoiced in every means by which the gospel was preached.

Moreover God has blessed our work in these mission fields For the number of men and amount of missionary money expended we can show as much and as good fruit as any other chuch. We invite comparison with any.

Again, we ask why this opposition? We say let us work together. Let us oppose the common enemy. Let fraternity be real, then organic union may be possible, but not so long as this unkind opposition continues. B.

Is There Anything in a Name.

For these years we have gone under many names. This has not been of choice. Never yet has it been needful to represent ourself under an assumed title. From the time we joined the itinerant ranks in the report of the conference proceedings the newspapers have had great labor over us. We are sorry to have occasioned such annoyance.

Last summer when Bishop Galloway read us out as editor of this organ we felt the day had come to get ourself right before the world. We found it even difficult to get the press in harmony with our plans, so that today we feel compelled to *own up* and let our exchanges and readers know what is our true name. It has been published as follows: Conway, Cowey, Cooey, Caney, Coney, Cooley, Couly, Couie, Coey, Ceuoy, Conly, Cory, Coury, Cohey, Covey. Permit us to say for the benefit of all our friends that we are beyond a douht named Asbury Coke Couey. A name in part, at least, of as good Methodist make-up as could be asked. We take no offense at the many misnomers, for we do not know that there is much in a name. We purpose to do our best whatever we may be called.

ONE OF THE EDITORS.

My Savior.

I am not skilled to understand
What God hath willed, what God hath planned;
I only know at His right hand
Stands One who is my Savior.

I take God at His word and deed;
"Christ died to save me," this I read,
And in my heart I find a need
Of Him to be my Savior.

And had there been in all this wide,
Sad world, no other soul beside,
But only mine, yet He had died
That He might be its Savior.

One wounded spirit, sore oppressed,
One wearied soul that found no rest
Until it found it on the breast
Of Him that was its Savior.

Then had He left His Father's throne—
The joy untold, the love unknown—
And for that soul had given His own,
That He might be its Savior.

And O that He fulfilled may see
The travail of His soul in me,
And with His work contented be
As I with my dear Savior.

Yea. living, dying, let me bring
My strength, my solace from this spring—
That He who lives to be my King
Once died to be my Savior.

—*Selected.*

It may be of interest to our friends in Missouri to know that Helena, Montana, is within a few miles of the Missouri river. Up here, however, it is not the Big Muddy as its name indicates, but a beautiful, clear stream. Yet we have not heard of anyone insisting that its name ought to be changed because it is not appropriate to this part of it. But that would be as reasonale as to insist that the name of our Church should be changed because it is not all in the South.

The Editor Camping Out.

[CONTINUED.]

Sept. 3d, '88—Be it remembered we are still in the Upper Geyser Basin.

Shortly after breakfast Bro. K. and I started out to finish our sight-seeing in this part of the Park. A few minutes before the time of eruption we were standing at the base of Old Faithful. It is generally held that this geyser does not vary, but that is not the case. It does vary from five to fifteen minutes. According to the most correct observation we were able to make, it went over the time at this hour at least fifteen minutes. The compensation lies in the increased force with which it plays. Near the Old Faithful is the historical China Spring. As we stood on the bank of the Firehole River and thought of the Chinaman's amazement at the eruption of *his* spring, when he dropped soap into it, we felt excusable for some unseen amusement.

Across the river from Old Faithful, and on the east side, is a very extensive group of geysers and springs. We name the principal ones: Bee Hive, Giantess, Blanche Springs, Wild Hog, Little Minute Man, the Sponge, the Beach, the Lion, the Lioness and Cubs. Many we do not mention. On the formation of one of the springs we found the names of two young lovers from Montana and Kansas, registered Aug. 29, 1880. Their name is no more twain. One preservation of pencil writing is very remarkable. This writing was as plain as the day of its inscription.

Leaving this locality we crossed and recrossed the river and went down to the middle of the Upper Geyser Basin, on the east side of the river, where there is another large group of geysers and springs. Among these is the Chimney Cone, Saw Mill, the Spasmodic, the Bulger, the Triplets, the Grand, the Turban, the Minute Man, the Queen's Laundry, the Beauty, the Catfish, and the Chromatic. It is needless to say one can remain among these under perfect charm for hours. Time is one of the needful things.

We were to be in camp before twelve, as our time limit had about expired. We purposed an early dinner and a few hours of sight-seeing in the extreme northwest corner of this basin, and then our departure for other parts of the Park in the afternoon.

In the midst of our preparations for breaking camp the signal was given for the play of the Castle, one hundred yards from our tent. This geyser had gone over its time about five days. It was now about 11:30 a. m., Monday, Sept. 3d. The first spout of water from this furiously mad geyser shot up into the air hundreds of feet, the steam curled beautifully for many hundreds of feet higher, while the welling, thundering, seething noise, with the quaking, jarring earth beneath our feet—as we stood as near as we dared—made this an awful spectacle. We had not waited in vain. We left this locality with a sense of intense satisfaction in beholding the Castle do its very best.

We drove out of the Upper Basin about 3 o'clock, after having spent some time among the geysers and springs of the north end. On our way down we stopped a short while at the Midway Basin, which we have noticed before. Thence we came down to the Lower Geyser Basin and again visited points of interest. That night we stopped on the opposite side of East Firehole river, near Camp Reunion, the headquarters for the soldiers of this section of the National Park. We here had a good night's rest, preparatory to a long day's drive to the Yellowstone Falls, about twenty-five miles distant.

Sept. 4.—We rose early this morning for our drive to the Falls. We drove right up East Firehole river, crossing it seven times in the distance of seven or eight miles. We now came to the main divide between Madison and the Yellowstone valleys. We reached the summit at 11 a. m. By noon we were about fifteen miles from the Lower Basin, having passed Mar'y Lake, a beautiful body of blue water. (We stop here to say we made the mistake in a former letter in stating that we passed Mary's Lake before reach- the Lower Geyser Basin. This lake is, as here stated, within the Park, on the divide just mentioned. A short distance from the lake are ugly sulphur springs. Shortly after noon we came to a rude signboard, marked "The Coldest Water in the Park." This being quite the exception in this country of fire and sulphur, we soon alighted to test its genuineness. It proved to be very good, though the quantity was seriously at fault.

Just here a soldier came hurriedly from toward the falls, who asked us if we knew anything of fire breaking out in the forest near the Lower Basin. We had not heard of such and were afterward glad to learn there had been none. The appearance of the Park has been seriouly injured by this greatly destructive element. By inquiry from the soldier we learned the falls were ten miles away. It was now about 2 o'clock p. m. A few miles farther we came to Trout Creek, a stream on which the Butte Liederkraus (?) is supposed to have camped when the doctor in the company had such a novel experience in carrying wood on horseback. The next stream was Antelope. This we crossed about one-half mile from the Yellowstone river, which we could now plainly see. Five miles from the falls we came to Sulphur Mountain. The material was there in abundance.

Between this and the falls we crossed Alum Creek. The water of this little stream was so clear as to invite us to taste. For the benefit of any future travelers we will say it is best not to take too much of this in the mouth at once. It has an effect something similar to a very green persimmon. We were forcibly reminded of the tricks of boyhood.

We drove into a beautiful grove of thick pines about 5 p. m. The roar of the beautiful Yellowstone, a few hundred yards away, told us the scene of the falls was soon to be onrs. Sharp appetites well satisfied, the soft moan of the pines, and the deep bass voice of the roaring water of the Yellowstone were physical conditions for sweet slumber.

(*To be Continued.*)

Helena.

We proposed in the beginning as one object of our paper to give our friends in the south and east some general knowledge of Montana. During our recent visit east we were asked many questions which showed a lack of information concerning our territory that surprised us. We propose, from time to time, to give some description of our chief towns and valleys and of the various resources of the territory.

We begin with Helena, the capital, which is situated on the south side of the beautiful Prickly Pear valley. It started as a placer mining camp at the mouth of Last Chance gulch, and from this point has grown in all directions—up the gulch, on the foot hills and the side of Mout Helena and down a considerable distance into the valley on the north. Its manner of starting accounts for the irregularity of the streets in the older part of the city. Streets at that time were of much less importance than the mines. The newer parts of the city all have broad streets, many of which have been graded with great labor and expense.

The population of Helena numbers about 15,000. Most of these came from the states east, though we have representatives from almost every nation under Heaven. Native westerners are not numerous yet, though one is occasionally surprised, when asking what state another is from, with the answer, "from California" or "from Oregon" or "I am a native Montanian."

The houses in Helena are mostly brick or stone, and average large. There are few shanties. The size of the buildings indicate that congestion of wealth for which the place has reputation. This wealth has brought its usual accompaniments. We have all the modern improvements and conveniences of an eastern city; excellent public school; churches for all who will attend; culture, taste and refinement. We have also it must be confessed, the extreme of vice and degradation with "wickedness in high places"

which is to be looked for amidst so much unsanctified wealth.

We have no particularly imposing public buildings, excepting the court house, which is a fine structure, built of granite, and of unique architecture. It cost about $200,000.00.

The scenery around the city is charming. Close on the west is Mount Helena, rising a thousand or more feet above the city, while a lower range embraces the south and southeast. To the east and north lies the beautiful valley, twelve miles across, checked with lines of fence and dotted with farm-houses. Running through the valley the tortuous courses of the Prickly Pear and Ten Mile creeks are distinctly marked by the willows which line their banks. The valley seems set in a frame of mountains, among which rises as a prominent figure, Bear Tooth Mountain, with its perpendicular face. It is a noted land-mark, forty miles due north from the city.

Helena has never had a boom, its growth has been rapid, but by all the signs ii has been healthy and permanent. We quote the following with slight alterations, from a correspondent of the St. Paul Pioneer Press. It is reasonably accurate:

"Helena's progress this year will be greater than ever before. There is now in progress, and will be in progress with the next three months, over $4,000,000 worth of improvements in and about the city. There are now going up within the limits of Helena over $1,000,000 worth of residence and business buildings. The enumeration was made by actual count and publication not three weeks ago. A bank building is going up which will cost between $60,000 and $75,000. There is within five miles of Helna, and now in course of erection, a smelter plant, which is to cost upwards of $1,000,000. Among the factories which are now, or will shortly be, in course of erection, are a soap factory, fire brick factory, pottery and vitrified pipe factory and sampling works. Within three miles of the city, at the natural hot springs, there is going up a hotel which will cost $45,000, with other improvements which will aggregate $100,000.

Of city improvements, there is sewerage system to be built, which will cost from $100,000 to $150,000. The old electric light company is erecting new works and putting in a new plant, and a new company has also a plant in course of construction. There is a new line of street cars being built, and a steam motor railway laying track. Add to all this the probable construction of the Wesleyan university at a cost of $100,000, the railway improvements now in progress, upon which $80,000 will be expended, the street grading in all parts of the ctiy, which has already cost $15,000, and it will be seen that Helena is not lagging benind the procession of wide-awake western towns. Only the other day the city assessor completed his roll for 1888, and placed the value of taxable property at $9,000,000. This is an increase of over $1,000,000 since last year, and, at our estimated population of 15,000 people, makes the city's wealth an even $600 per capita. Work has already begun upon the sewerage system and it is calculated to have eight miles of main sewers completed by winter. The balance of the work will be taken up and finished next year.

Morbus Sabbaticus.

This is a descriptive phrase of a disease not sporadic, but epidemic. It attacks Church members with violence on the Sabbath from 10 to 12 o'clock, and it takes the rest of the day to recuperate, for in no case does it last until Monday morning. The patient begins to convalesce after the meridian, and about three o'clock a stroll is taken, or, if his finances will permit, a drive in the park. It is very fatal in large cities. In the country it attacks the horses, and during these same hours they are too sick or stiff for duty, and the pious family that owns them are obliged to stay away from church. Like malarial diseases, it observes the law of periodicity and runs through the scales of sevens. This disease never interferes with sleep or appetite, but is so regular in its returns that many take pills on Sunday and repair themselves for Monday, as some Christian manufacturers stop their mills piously on Saturday night, but devote Sunday to cleauing their boilers. The disease has, if continued, proved fatal to the soul, and in the end the body has gone down too. It is contagious. Beware!—*The Presbyterian.*

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison.

Northern Pacific Time Table.

The following is the time of the arrivals and departures of trains, in effect Tuesday, Nov. 6th, 1888:

ARRIVALS AT HELENA.

No 1	Through west-bound	4:00 p m
" 2	Through east-bound	6:25 p m
" 8	Butte, Missoula & Helena Ex.	12:00 m.
" 10	Marysville passenger	10:10 a m
" 20	Rimini accommodation	5:00 p m
" 7	Wickes, Bould. & Cal. Pass.	3:45 p m

DEPARTURES FROM HELENA.

No 1	Through west bound	4:15 p m
" 2	Through east bound	6:40 p m
" 7	Helena, Butte & Missoula Ex.	8:00 a m
" 9	Marysville passenger	5:00 p m
" 19	Rimini accommodation	8:15 a m
" 8	Wickes, Boulder & Cal. Pass.	8:00 a m

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m., arrive H lena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Hellena 10 a. m., daily.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E H. Warren.
Judith Valley—To be supplied.

"A Sectional Church."

It is very evident that our contemporory, editor of the Christian Advocate, stuck his subject on after writing his editorial of November 7th, for there is not a line that could claim kin with the caption. He is not unlike some preachers who preach *away from* the text so far as never to return after its enunciation.

As to the *term* in the M. E. Church, South, about which he *labors*, we refer him again to the Montana METHODIST of October 25. If by careful reading he does not then "understand," we give him up as we have had to do in the case of a certain kind of boys at school. We quote: "The way our contemporary does deem necessary to mention, which it calls providential, was the emigration of southern people to sections of the west, carrying with them *peculiar prejudices* which we do not understand, refusing to affiliate with the Methodist Episcopal church and demanding the Methodist Episcopal church, South, to come and administer to their Spiritual needs and their *sectional prejudices*." (Italics ours.)

Will the Montana Christian Advocate explain how it was that the *M. E. Church* only a few yeaas after '44 had preachers in sections of the South where she had pledged not to go? In addition, will it tell us why so much money is being wasted; so many chuches are unfilled in Texas and other parts of the south where the M. E. church has gone in positive violation of her agreement of '44? If the answer in part be (for it can only be a meagre part) that her members of the north have gone there, we ask why did they not affiliate with the M. E. Church South? There was quite room enough. The west, as now understood, is a territory of heterogeneous make up—of classes to which we feel as providentially called as any church. We can assure the Montana Christian Advocate that we are not here simply for the evangelization of southern emigrants. Surely the M. E. church has not preceded every other church in all sections of the northwest. We have been pioneers in thousands of sections where there was not a preacher from any other denomination. We can not see how it is that our right to be in Montana or any other territory or state is questioned. Much less can we see that we are here to "administer to prejudice.

We have many churches in the northwest, in which there is not five per cent. of southern emigration, where the warmth of the pure gospel as given by men of God from our church has melted the hearts of men from the extreme north and all sections of this country as well as from foreign lands. If the southern people were our only material in this country we could not move along so prosperously as we do to-day. The Presbyterians are cited as patterns for our example. Possibly our contemporary will allow us to say that the southern assembly and northern people of Presbyterian faith in the south might also be worthy examples for the M. E. church in southern states. Be calm, dear friend, and think of the matter closely. There are two sides to the question. We would also remind every reader of this paper that the time and circumstances of division in Methodism and in the Presbyterian church in the U. S. were very different. The perplexities of organic union or affiliation among Presbyterians are very small compared with those of Methodism. Methodism was divided in 1844. The Presbyterian church during the late civil war. If the latter ever had any trouble in adjusting church property it seems not to have gone so far as to require the civil courts to labor for years that jusmight be done. The M. E. church has never had the genuine humility to say to the M. E. church, South, we acknowledge we strove ten years to deprive you of three to five hundred thousand dollars worth of church property. She has never said we treated your first fraternal delegate to our general conference very shabbily. The M. E. Church, South, has never had an opportunity to say we freely forgive you all, without a compromise of selfrespect—a selfrespect which God's word allows. We wish furthermore to state that there are the fewest, if any sections, where our members have gone, in the absence of their own church, that they did not join the M. E. church, and as a rule make the very best of members too.

Again, "she (the M. E. church) knows no north, no south, no east, no west. She was not established to foster a sin, nor has she a record she is obliged to ignore."

We also state, the M. E. church, South, knows no north, no south, no east, no west, and furthermore, we were not established to foster a sin, for we have been in America just as long as the present M. E. church. The M. E. church, South, is as much the original M. E. church as our honored sister. Indeed, it is a fact worthy of note that the M. E. church, South, has ever been more conservative than the M. E. Church. The very radicalism of the M. E church is to-day one of the great hindrances to organic union of the two bodies. Lest our contemporary say different, we call his attention to a resolution passed by the general conference of the original M. E. church in 1836, in the City of Cincinnati:

Resolved, That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding states of this union. Bang's Hist. M. E. C., vol. 4, pp. 245, 246.

This very view of the question was maintained by the southern delegates in 1844, and to-day, with reference to similar questions of a civil or political nature, the M. E. Chnrch, South is where she has ever been.

As to the partisan character of the M. E. church, we have not space to say more this issue, but simply add, that we have on hand a pamphlet containing the political status of the M. E. church as taken from her general and annual conference records. We will give this subject due notice another time, provided, the editor of the Montana Christian Advocate insists. In conclusion, we congratulate our contemporary in the concessions made to our last editorial on this subject.

Rev. J. M. Johnson and family arrived in Bozeman, Saturday, November 17th. The family will reside in Bozeman, and for the present, Brother Johnson serves the Bozeman circuit.

A New Field.

With a horse given us by Brother C. Beach, of our valley, to serve us in the ministry, and with a buggy bought with the help of a little missionary appropriation, we made our way to Rock Creek basin on wheels. This method of going, though not so pleasant as car traveling, enables the minister of the Gospel to visit, talk and pray with those who live between settlements where public preaching is impracticable. Such service is usually received with marked appreciation. Rock Creek basin which is about ten miles west of the Missouri river, is an irregular group of low hills hedged in by mountains, where Rock Creek is lost in little streamlets which lead to their respective spring heads. This basin has a radius of about four miles, and though unsurveyed, there are a number of settlements made in it. The first settlement was made by E. N. Jonhson, in March, 1881, and the first living child, was a daughter born to Mrs. Mattie Evans, about the 1st inst. The people in this basin are thriving in this world's goods, and what is better still, many have gladly availed themselves of God's plan, through his adorable Son, to bring them and their houses into normal relations with Him. We held among these kind people, a meeting of eight days, commencing the first Sabbath in November and ending the second at night; and, although they were quite busy, the services were well attended, and as one of its immediate results, we organized a society of twenty members, about half of whom start from the world. The religious people here, with a few exceptions, although they are of different faith, hailed with joy the opportunity of uniting in church relations. I have never seen a more signal display of God's power in the religious unity and purpose of a people, than it was my happy privilege to witness on this occasion. This is as it should be, and we thank God that he has permitted us to live to see in Montana what we have long and much desired to see —that realized need in God's people of church relation in communities where each cannot be favored with his or her own church. In such a case all should unite in church relations when an opportunity is offered, and thus be knit together in Christian fellowship that God may come and dwell in them and shine through them the beauty of holiness. Building material in its kind may be at hand, but it can never enter into a habitable

structure until it is brought and built together therein. So God's people may be at hand in a community with their letters in their trunks or their memberships far away, but God is not likely to dwell in them in His Spirit's power until they are united in church relation. Alas! in their former relation they are seen soon to loose their spiritual power and become much like their ungodly neighbors, even desecrating the Sabbath of their Lord. God's grace is a unifying agent, knitting in love its recipients that God's power may be effectual in and through them in the overthrow of Satan's kingdom in their midst. "Out of zion, the perfection of beauty,hath Gods hined" in all ages of our lost world, and in all communities where his redeeming power is displayed. "Except the Lord of Sabbath had left us a seed, we had been as Sodoma, and been made like unto Gomorrah." R. S. CLARK.

HELENA, Nov. 15.

Watchman, What of the Night?

The first quarter of the conference year is gone, and it is fitting that we give a brief review of our work. There has not been the prosperity that is so desirable to every true minister. Many things have contributed to prevent the fullest measure of success. The country has been passing through one of the most exciting political campaigns in our history. It has been in the midst of the busy season among the country people; farmers were harvesting their crops and stockmen attending to their herds, and hence it has been almost impossible to get their attention.

Then, it takes time for the preachers to get moved, get acquainted with the people in their new field, and to organize for work.

One preacher, we are sorry to say, deserted his post without cause, and his place had to be filled, and was filled at once.

Several of the preachers were necessarily absent from their charges for several weeks at a time.

Brother Britt has been prostrated for several weeks; Brother Warren, also, for awhile, and unsupplied pulpits had to be filled by brethren dividing their time to the best advantage.

Notwithstanding these difficulties, the labor has not been in vain. A handsome new brick Church at Deer Lodge has been commenced and carried forward almost to completion. It was a grand achievement.

An elegant and commodious brick parsonage has been planned, erected and is nearly ready for occupancy at Butte.

The Church at Victor paid out of debt and dedicated to the Lord, and the Church at Helena completely renovated and rendered far more comfortable and beautiful inside. Parsonages have been improved and better furnished.

There have been a number of baptisms, conversions and additions to the Church in various places.

Five new and effective men have been added to our ministerial force. The MONTANA METHODIST has been favorably received and its circulation greatly increased.

And now, at the commencement of the new quarter, the preachers are all at their posts—except Brother Goulder, who is expected to arrive upon the field in a short time. They are reasonably well provided for, and are cheerful and hopeful in their work. Better yet, they are of one accord and one mind praying for each other, and praying and working for a mighty outpouring of the Holy Spirit.

Upon the whole their is much to be grateful for. We thank God and take courage. And now, brethren, keeping the unity of the Spirit in the bonds of peace, let us put on the whole armor and press the battle at every point until the notes of victory shall greet our ears from one end of the land to the other. "Speak unto the children of Israel that they go forward." E. J. S.

The Silver Bow County Sunday School Convention.

The Silver Bow county Sunday School convention was held in the Idaho street Methodist Episcopal church, South, November 13th, 1888. A well digested programme had been prepared, which gave the order of the proceedings. There were so many points of interest for consideration that time was at a premium. The convention was well attended. A very fair representation from the Sunday schools of the county. From the reports we gather the following:

There are twelve schools in the county. An enrollment of 1,044 scholars—average attendance of 739. Officers and teachers, 79. All the schools use the International Series of Sunday school literature. The schools were all reported in good financial and otherwise healthful condition. There was only one school outside of Butte and suburbs. It is well know however, that Silver Bow county is very small. These schools do not represent the Episcopal denomination and of course not the Roman Catholic.

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Helena District.

I am most happy to report that the outlook for our cause in the bounds of the Helena district is quite hopeful. The preachers are at their posts organizing for a winter campaign, while some of them are already in the midst of the battle and report that victory is perched upon our glorious banner. God's work is being revived and souls have been happily converted, for which we give praise to the Lord of Hosts.

The second round of quarterly meetings was begun at Anaconda on the 11th day of November. The services on Sunday morning were reasonably well attended and were quite refreshing, and the Sunday school in the afternoon was an occasion of interest. Bro. Barbee has had a protracted meeting, doing all the preaching himself, during which there was quite an interest awakened and there was a time of refreshing from the presence of the Lord. There have been some additions to the church and others are expected to unite soon. A beautiful and well-toned organ has been purchased and placed in the church, and paid for, and our friends are beginning to take hold of the work with more earnestness. Bro. Barbee is diligent in his labors, is in favor with the people, and is hopeful of still greater success. He says that the District Conference, which is appointed for that place, will be hospitably entertained. Anaconda is growing rapidly and is one of our most promising towns. The finest hotel in Montana is being built on the lot adjoining our church and parsonage there.

From Anaconda I went to Deer Lodge, where Bro. Moore is actively engaged (together with our friend Mr. Phil Evans, who has taken a very active part in the enterprise and contributed largely to its success) collecting money for the new church, and doing much other work that has to be done in the building of a church. It is a grand success. Scarcely two months ago the old log building stood on the ground, unsightly and uncomfortable, and, as our people thought, unfit to represent Methodism in such a beautiful city and among a people of such refined tastes as Deer Lodge. Since that time the old house has been removed and a beautiful brick structure 26 by 46 feet, with gothic windows, gothic roof, and a vestibule at one corner, surmounted by a tower and handsome spire about fifty-five feet high, has been erected and is now almost ready for occupancy. It is the handsomest church of our denomination in the territory, and by the way, is pronounced by many, as handsome as any in Deer Lodge, and is a monument to the liberality of the people of Deer Lodge and the energy of those who projected and carried it forward. Brother Moore intends to commence a protracted meeting as soon as it is completed, and we are praying that it may result in an old time revival of religion. The Master above knows how much the prayers and efforts of a few faithful Christian women have had to do in this noble work.

Brother Moore grows in favor with the people. He has organized a promising Sunday school and is doing good work at Stuart. Our Sunday services were held in the court house where we felt the presence of the Master, as we worshiped together in an upper room. In the afternoon by invitation of my young friend, Brother Moore, a young minister of the Presbyterian church who is attending school at the college, I preached to the prisoners of the penitentiary. Never did I feel more sensibly the Spirit of the Lord God upon me and within me, as, locked up within those prison walls, I preached the glad tidings of Salvation to the poor unfortunate creatures who sat behind the bars and listened with eager interest to every word that fell from the speakers lips. Never did I realize more fully the force of that passage that exhorts us to remember those who are in bonds as being bound with them." Tears flowed from many eyes, and I trust good was accomplished. Brother Moore is doing a good work among the prisoners, a number of whom have united with the Presbyterian church.

While in Deer Lodge I visited the Montana college, which under the presidency of Dr. McMillan is enjoying great prosperity. I found among the pupils a number of friends that I had known when they were little children. It is pleasant to see them growing up to be such accomplished young ladies. A number of the students were present at our services on Sunday, and several of them will assist in our Sunday school as soon as it is organized in the new church. E. J. STANLEY.

The Chief Object of Sunday School Teaching.

A paper read by J. E. Rickards at the Silver Bow County Sunday School Convention.

If the theme assigned me was in the form of a question, which I was supposed to answer in as few words as possible, I would say, "The Chief Object of Sunday School Teaching" is *the religious education of children.* I would then affirm the religious education of children is the most important matter before the church.

Let us look at these for a few minutes, but, reversed, considering first the statement that "the religious education of children is the most important matter before the church." If this is true the church needs an awakening. Not that the work of the Sunday School does not receive attention, but because so few, comparatively, seem to realize the *importance* of the work. Can I say a word that will in any manner increase the enthusiasm and zeal of the Sunday School workers before me? If so I shall have some hope of reaching through you the local churches, and have more who will see and feel the importance of the work in which we are engaged.

Some one has said, "The children of to-day will in twenty years wield the social and civil power of the world. Whoever wins the youth will govern the world." This is apparent to every one.

The religious education of children is important from every standpoint, look at it how we may. Their own temporal and eternal interests demand it. The perils that beset the family and society demand it. The needs of the church demand it, to supply the call for intelligent workers and willing burden-bearers. And above all, God demands it and is calling us to his work.

In our children is the hope of the world. To be intensely practical, the hope of this community is in our children. How many conversions have there been among the adult population in all the churches of this city? The membership of our churches in this county is made up almost entirely of those who brought their church letters with them. The children of six and eight years ago are the young men and women of to-day. Very few of them have been religiously educated by our churches. Three thousand over four years in city and suburbs. Who believes one-fourth of them are reached by our Evangelical churches in their Sunday School work?

The religious education of the children is *important* from the standpoint of the *possibilities* in them. And in the use of that term I do not mean the possibilities for good only, for I think we do well to keep in mind also the corresponding possibilities for evil. I have often visited penitentiaries where are confined the convicted criminals of a commonwealth. As I look upon them and talk with them the thought always crowds itself upon me, "They were once somebody's innocent darlings"—innocent, tractable children.

O, friends! look around us at the pitfalls open for our children—open to engulf them. Dou you say, "My boy is safe?" *Somebody's* boy is in danger. Let me tell you, cut off all recruits to dens of crime and infamy that come from the young, and such places would soon have to close their doors, and our jails and penitentiaries would, in a few years, be almost empty. If we would save the world, we *must* save the children. Every child will grow up to be either a blessing or an injury to his fellows. Oh! Sunday School workers, do we ever stop to think how much is involved in the future of the child before us? Think of them a few years hence as actively entered upon life as young men or women. Consider the MANY, that young man or that young woman, when they step aside from the path of virtue, may take with them and bring many others in generations to come, all working to bring men and women passionward, earthward, *hellward.*

I must express my deep conviction that the church does not fully measure up to her responsibility in this matter. Every christian father and mother in this community should be alive to the fact that their own now innocent child, which they so lovingly press to their bosom is in *great peril* if the children all around us are not brought in and religiously taught to believe that sin separates us from God. A very large per cent of the children in this county will never receive any religious instruction unless they are reached and taught by the church.

This community needs a quickened conscience—a love for truth and purity. The inspiration for whatever is good, pure and holy comes from God's word. It needs to be brought home to the hearts of the people that the Book from which we teach is the *Word of God.* We should impress this upon our children, have them grow up to reverence and respect it as such.

Fellow workers, this is our text book; not of men, it is of God. Not a cunningly devised fable, *but the power of God unto salvation.*

Do we believe this? If so, let us study how to use it, how to make the most of it. We send our childred to school five days in

the week for mental development and are content to crowd into one hour out of 168 a little training on spiritual things. Let us learn a lesson from the Roman Catholic church. We see them within a stone's throw of us to-day, gathering their children into their parochial school where they are being taught *daily*, not an hour a week. When will we be as wise? Oh, that we were more alive to the necessities of this work!

Teacher, the chief object of Sunday School teaching is the religious education of the child before you. In other words, you should study, teach and labor to bring your scholars to a saving knowledge of Christ as a sin-pardoning Saviour. Anything short of this, if not failure, is certainly falling short of your privilege. Instruction, edification, winning their affections, all this is good work, all on the right line, but yon should not rest content until you have won them for Jesus.

We know very well the difficulties in the way; but believe us they are not so great as they will be a few years hence if we allow them to go from us unsaved, and they can be overcome.

1st. Have a personal experience.

2d. Have a knowledge of what you want to teach.

3d. Have a knowledge of human nature—know your scholars.

A Visit to Bozeman.

In answer to a call from our young active pastor, at Bozeman, Rev. R. F. Jarvis, I came over to this valley city Thursday, November 22nd, or rather I reached it at 1 a. m. Friday morning, too late to expect to meet my brother at the depot. I stopped at the LaClede house, where I found a good warm bed and the next morning a very palatable breakfast. Shortly afterward I walked up Main street to the postoffice, and upon coming out I stood for a moment on the sidewalk enjoying the bright sunlight. Upon looking up the street I saw a gentleman coming whose face looked familiar, and I believed at once that I knew the party. By the time he had got within twenty paces I saw it was a well known friend from the states. Sure enough it proved to be Judge Thomas A. Garrett. A pleasant meeting it was. We soon found ourselves in his office in the court house, engaged in a slight review of the days gone by. I received a hearty invitation to go around and see Mrs. Garrett and the children who had just arrived a few days before. I in turn gave my friend a cordial invitation to come out to our protracted meeting, and he will do it.

As I was walking down the street, I felt the nudge of some one behind me, and upon turning around found it was Brother Jarvis, who had been pursuing me from the hotel where he had found me registered. I was truly glad to see him in such a hopeful mood. He was very cheerful indeed, and thought the prospects very good for a meeting. I was soon escorted to the hotel, my satchel gotten and we were off to Sister Gitthens, where the young pastor boards. Dinner over, we were out among the flock visiting. In in our rounds we stopped at Brother John H. Johnson's, a recent transfer of the Memphis conference. Brother Stateler had been to Bozeman and bought a house and lot, and had Brother Johnson and family domiciled for the winter. I found him and his helpmate in good spirits, busy at arranging affairs, as they had only been in a few days. He will keep his family in town and serve two appointments in the Bozeman circuit for the winter, as planned by the presiding elder.

At 7:30 p. m. we were in our cozy temple of worship on Church street. We had a very fair congregation indeed, for a week-night service. The people appeared to hear the words gladly. The after meeting showed revival interest. Services dismissed, I met a number of good people who lingered, and we talked up the meeting. I am quite hopful of our cause here. We have much for profound gratitude to God, the little band rallying to the help of our highly esteemed young pastor, and all are working well. We wait for further developments in the meeting and hope Brother Jarvis will have a good report for our next issue.

A. C. C.

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Second Round of Quarterly Meeting Appointments for Helena District.

Anaconda, Nov. 9, 10.
Deer Lodge, Nov. 17, 18.
Helena Station, Nov. 24, 25.
Helena Circuit, Dec. 1, 2.
Boulder, Dec. 7, 8.
Butte Station, Dec. 15, 16.
Corvallis at Skalkaho, Dec. 22, 23.
Stevensville at Stevensville, Dec. 29, 30.

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HELENA, MONTANA, DECEMBER 12, 1888.

Vol. 1, No. 9.
Subscription, $1.00 per Year.

Notes and Personals.

Dr. Fitzgerald, according to his usual custom, gave us a good editorial November 24, on "Christianity the Religion of the Body."

Rev. W. F. Goulder got in from Kentucky November 25th, and we suppose by this time, is on his work in the great Jefferson valley. We congratulate our friends at White Hall and Silver Star in getting the services of this young man, for a few days acquaintance with him at Bozeman on his arrival made a very favorable impression.

From what we learned of Brother J. H. Johnson while in Bozeman, we judge him to be a man who will see to it that the people of his circuit take our church papers and read our late publications from Nashville. Brother Johnson is also one of our best peachers. We hope he will do us much good.

We are sorry to record the recent serious illness of Bro. Warren, our preacher at Willow Creek. He has had an abcess in his right lung, but reports in a letter received this week that he is much better. We pray he may sood be restored to his usual health.

We notice in the report of the Memphis Conference, that there are nine Church schools under her auspices, with an attendance of 883 scholars.

Rev. J. H. Riggin, writing on the origin of "infant baptism," has traced it in history as far back as A. D. 305, and says "the origin is not yet." This is an old subject, but we will watch his articles in the *Arkansas Methodist*, with interest to see if he can go back to the days of the Apostles. The next article will be number 8.

The Ladies' Aid Society of the Idaho Street Methodist Episcopal Church, South, of Butte, Mont., had a grand "Thanksgiving dinner" November 29, and netted a handsome sum with which to furnish the new parsonage. The pastor and family are now cozily domiciled in as comfortable a home as any itinerant in Montana. How pleasant it is to have an appreciative band of noble women as ministers to our temporal wants in Butte. The Lord help us to feed this flock in *Spiritual things*.

The postoffice of Rev. E. J. Stanley is Corvallis, Montana, though he is absent in the district most of the time.

"Three classes of preachers: The losing class; the holding class and the gaining class. To which class do you belong?—*Ala. Chris. Adv.*

Brother W. F. Goulder, from the Memphis conference, arrived in Bozeman, Montana, Sabbath, November 25th. We do not yet know where his work will be. We suppose our presiding elder will find a withered field somewhere in the bounds of the conference.

Is there not more meaning than at first appears from the statement of Dr. J. E. Godbey, when he says: "A Methodist pulpit will make a Methodist membership?" As long as there is a necessity for distinctive church organizations we take it that there is a necessity for distinctive doctrinal, denominational preaching. Our meaning here of the word doctrinal is not in that narrow exclusive sense known as sectarianism.

An old friend in the city of Monroe, Louisiana, sends us a paper containing an account of the unceremonious arrest of a preacher on his way from Texas to Georgia, having been transferred by Bishop Hendrix. He was landed in prison, kept until next morning, and tried on suspicion of being a noted express robber. We are surprised that our officials in the states are so uncivilized. We don't do things up in that style in Montana. Preachers have great courtesy shown them up here.

That steward who went sixty miles to attend the quarterly meeting, carrying with him a good collection from his society to report to the quarterly conference, and to give in his testimony as a Christian at the experience meeting, shall not loose his reward. It has the old time ring and augurs favorably of success. If our offlcial members knew how much their presence at the quarterly meeting cheers the pastor's heart and contributes to the success of Christ's Kingdom, they would surely never be absent without good cause. S.

It was with pleasure that the writer observed the expression of painful solicitude on the countenance of a lady teacher in the Sunday school recently when on taking charge of her large class of interesting girls she remarked: "I notice that two of my girls are not here. I wonder what can be the matter?" No wonder that lady has a a large class and holds it, and no wonder there is life in that Sunday school. Personal interest and sympathy and painstaking efforts are great secrets of success in Sunday school as well as in pastoral work. The great Shepherd left the ninety and nine and went in search of the one that was lost and was *missed* from the fold. An eminent minister remarked that a great proportion of those who had been converted under his ministry were "hand picked"—gathered in by personal and individual effort. S.

The Union Pacific Railroad company is making a survey from near Melrose up the Big Hole river and down through the Bitter Root valley, and it is expected the line will be built next summer. If so, it will assist wonderfully in the development of the vast resources of that country. S.

The weather throughout the territory is delightful. The ground is generally free from snow. Cattle, horses and sheep are doing well on the range. Improvements are being made and business goes forward almost the same as in midsummer. A wonderful country, this. S.

Our paper is prospering, but its friends must not relax their efforts. We want to double the present subscription list before the year is out, and we can do it easily if all will be diligent in canvussing for subscribers. The paper commends itself wherever it is seen and read. It will prove a valuable auxiliary to every pastor. S.

Let all our brethren send contributions to the METHODIST. There are now fifteen active men in the field, and while there would not be room enough for a long article from each one in every paper, yet there is always room for short, crisp communications and reports from the field of battle. We want the paper to be an exponent of life, particularly religious life and activity in Montana. To this end all should labor. If an article now and then is overlooked, just thank the editor for it and try again. Such things have befallen the greatest writers of the world. Resolve to bear and forbear and work early and late for ths success of this paper. S.

Rev. W. W. McMurry, one of the solid men of the Missouri Conference and a subscriber of the METHODIST, writes to have his paper changed and compliments our conference organ. He was chairman of the examining committee when this scribe applied for admission on trial into the traveling connection, and his genial face did much to quiet the fears and inspire confidence in the heart of at least one member of the class of 1869. May his shadow never diminish. S.

If some of our ladies could have attended the meeting of the Woman's Missionary Society at the Kentucky Conference held at Nicholasville, listened to the able address of Miss Bennett, the president, and the earnest words of Christian experience and exhortation from Mrs. Hughes, and the fervent prayer of other Christian women there, it would surely have awakened a greater interest in Christian effort both at home and abroad. It is a grand work that we are doing in this Montana land to-day, laying the foundations, educating public sentiment and giving type in a large measure to social and religious life for generations to come. The women of the church have much to do in this mighty movement. S.

We regret to learn of the continued serious illness of our senior Bishop McTyeire. He is one of the great men of the church, and has always been a friend to Montana. We will not soon forget his kind and encouraging words betore the Kentucky Conference at its last session in behalf of our work in this territory when he announced his intention to send our Brother Cockrill to this field. We hope to hear of his recovery soon. S.

The Great White Throne.

On the glassy sea of green
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee;
Flight from God to God must be.

Evermore my changeless past
Will gaze on me from out the vast;
Thou art first and thou art last;
Evermore with God must I
Dwell in strife or harmony.

O, if now before thy face,
In thy brightness I had place,
With the past unscreened from thee,
Thou from whom I cannot flee,
How could peace abide with me?

Since from thee in heart estranged,
If this instant, I, unchanged,
Were in heaven, thou, God, dost know,
Highest heaven were deepest woe,
I and it are variant so.

God, O God, thy likeness give,
In and of thee let me live!
God, O God, for sin atone;
By thy love awake my own;
I must face thy great white throne!

—*Joseph Cook.*

The Editor Camping Out.

[CONTINUED.]

Sept. 5, '88.—As we expected to spend most of the day at the falls, we thought on retiring that we would not rise very early the next morning. Having been in camp life now for several weeks we had gotten accustomed to early rising, so this morning Bro. K. and I were ready for sight-seeing by 5:30 a. m. The first thing for Bro. Kemper was to see to his horses, which had been picketed some distance from camp the evening previous, while my first morning task was to get the buckets and scramble down the bluff for some Yellowstone water. This gave me an early opportunity for seeing the upper falls. Just about sunrise I found myself entranced with the scene. It appears to me that it is enough to reduce anyone to a solemn pause at least once in life to stand here and watch and hear this beautiful and yet grand volume of water roll over the great precipice. I crawled out on a projecting rock to a place where I considered myself safe, and, while I supposed there was no danger, I must confess I was better prepared to enjoy the grandeur rather than the beauty of the scene.

On the left side of the falls there was a slight pink tinge, in the center it was blue, while on the right side it was apparently snow white. To behold the falls by sunrise gives one too much to describe. While standing looking at this most interesting sight there came down from the hotel a young man and lady whom I judged to be spending their honeymoon, and you need not ask me why I thought so. I would think this would be a most delightful place for passing a part of that eventful month of married life—or even preparing for that relation. The sentimentality must be quickened by such a scene.

Breakfast came at 8 o'clock. This over, we were all eager for going down to the lower falls, a mile below, where, according to all tourists' accounts, a sublime sight awaited us. About 9:30 o'clock we walked down to the lower falls, and what scrambling we did have. To worm along down the narrow pathway was no easy task. Finally, however, without accident, aside from a fall or so by some of us, we reached the point of observation just over the falls. By this time it was raining some, and the heavens looked as though they threatened a storm.

We were filled with a deep sense of awe as we stood and saw this roaring, leaping, furious river plunge over the mighty precipice to rebound twenty, forty, and possibly fifty feet to fall again as softly as snowflakes. With a black cloud in the background the scene was unique, and chiefly that of the sublime. We amused ourselves for a while by throwing rocks over to see them go down, down, until lost in the spray below.

We had not been here long before a sense of some disappointment came over us lest we should not see the falls by sunlight. The clouds soon rolled away, however, and in just the proper time for the scene to be the prettiest, in contrast with what we had already observed, the sun burst out in all his morning glory. Quoting my simple language at the time, "Oh how beautiful the water as it leaps over the mighty precipice and turn into white spray as it rebounds from the fall into the depths below." A sweet young bride with her flowing bridal veil could scarcely for one hour be more charming than this pure, innocent child of nature. Here, too, was the "bow of promise" spanning the beautiful Yellowstone, and making it impossible to describe.

After returning to the point of divergence from the path leading on down the river to the Grand Canyon, the ladies had grown faint and said they would return to the tent and rest and prepare the noonday meal. Bro. K. and I could not resist the temptation to make further investigation by going down the Yellowstone to the place known as "Point Lookout." From this we got a view that was worth the walk. While here we thought of the adventurous E. J. Stanley, whose descriptions of this very place are so interesting in his "Rambles in Wonderland." We could but think of his dangerous experiment in trying to go down these almost perpendicular walls to the water's edge to get a better view the falls. I imagine I know just where he made his descent, but I had not the courage or strength to follow in his wake. Had he then been along it might have been otherwise.

Our alotted time having expired we returned to camp to prepare for going to other parts of this great wonderland.

(*To be Continued.*)

From Willow Creek.

DEAR EDITOR:—The bright beautiful face of the METHODIST beams upon us every two weeks, filling my heart with gratitude and praise. Among many things I thank our God for this bright "Thanksgiving day" is that Southern Methodism is taking deep root in Montana's soil, and is becoming a power. I was thankful that we had a church organ well edited and well patronized. I am also thankful that God put it into the hearts of so many preachers to come to our assistance. My congregations are good and there is an increased interest taken in the general cause over last year. The prospects for a general revival on my work is growing better all the time. Many of those gathered in last year are faithful and are doing good work for the Master, while a few, alas! have gone back to the beggarly elements of the world. I am persuaded more and more that the need of Montana is not "fine sermons," so called, to convert and save sinners, but *Gospel truth* simply, delivered "in demonstration of the Spirit and truth power." The ministry as well as the church needs to be baptized with the Holy Ghost. We must tarry in the closet till fire from Heaven comes down and touches our hearts and lips. As Southern Methodists, we have no other work but to save souls. We are not anxious about who is president or delegate to congress. We want no offices. We spend no time in political canvasses. Our churches have been consecrated to the service of the Almighty God alone, and we are not bothered with so called "Grand Army" reunions in our houses. Being clear of the world, and not of the world what a field for work there is before us! Let us pray now for the presence and power of the Spirit to prepare us for a general move upon the fortifications of sin and Satan. Let us preach holiness of heart, "without which, no man shall see the Lord." Many of the professors of religion in Montana, I fear, are only nominal Christians. We need a revival in the church as well as out of it. The "loaves and fishes,' though few and small, if "blessed" will abound and increase until the thousands are fed. Oh, for hearts burdened for sinners! burdened until our eyes weep and our hearts break for the salvation of the people.

My health has been poor since conference, a few appointments have been missed on account of affliction. I hope to be myself again so that I can do more for the Master. I send greeting to all of our people and preachers and say to them, let us in God's name move up and push the battle for the right into the enemy's camp. God has ordered us to the front and expects that each one will do his duty.

Your Brother,
B. E. H. WARREN.

Nov. 29th, 1888.

North Carolina Conference.

The following statistics of the North Carolina conference for the present year make our Montana conference look very small. But we must not despise the day of small things. The North Carolina conference is one of the oldest and by far the largest of all our conferences. Ours is the youngest of all.

STATISTICS OF N. C. CONFERENCE FOR 1888.

Presiding Elder's Districts,..	14
Preachers of the conference,.	250
Pastorates	207
Church edifices	895
Parsonages.....	108
Sunday school scholars...	55,077
Total amount raised for missions	$22,066.16
Church Extension	2,395.97
Education (independent of endowment)....	2,572.78
Raised for S. Schools.	8,626.71
Paid P. Elders.....	14,789.67
Paid Pastors	106,447.25
Paid Bishop.....	1,649.63
Paid worn out preachers and widows....	5,311.83
Other objects.....	10,822.90
Total amount raised for all purposes.....	245,374.26

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Stevensville Notes.

Without wishing to occupy any more than my share of your valuable space, I venture once more to send you a few items that will possibly be of some interest to your readers.

We are making some progress at Stevensville both spiritual and financial. On Sunday last at the night service, it was our great privilege to reap the first fruits of our labors in Montana. In response to a call for seekers of religion made at the close of the sermon, a dear girl, the daughter of one of our principal friends from whom we have received great kindness, came forward, bowed at the altar, professed conversion, and offered herself for membership tn the church. A gracious feeling pervaded the congregation at the time. Others evidently, were under conviction. It was an hour to be remembered.

We held a church conference on the following Monday night, at which, after the correction of the church roll, the disciplinary plan in regard to ministerial support was adopted. A committee was also appointed consisting of two male and two female members, with the pastor, to solicit subscriptions in "cash, produce, goods, stock, or any other marketable articles" towards liquidating the debt of nearly $400 remaining on the church property here. This method of raising the amount needed, although, perhaps a slow one, was unanimously chosen in preference to a series of suppers, festivals, etc. A wise choice we think.

We are especially gratified at the interest that some of our young men and youug ladies are taking in church matters. This is as it should be. The old standard bearers will fall some day and these will then be needed to take their places.

A very interesting Sunday School convention for the purpose of affecting a permanent organization of the county was held here on the 14th and 15th inst. Rev. T. V. Moore, of Helena, represented the territorial association as organizer and greatly enlivened and enriched the proceedings of the convention with his earnest, wise and weighty words. Several other ministers were present and the attendance of lay delegates from the various Sunday schools in the county was fairly good considering that such gatherings are a "new departure" with us. We noted that Union Sunday Schools were not in favor in the convention. "Makeshifts for something better" was the designation given them. Strong objection was taken to the Lesson Helps to the neglect of the Bible. A traveling Sunday school was found to exist in a sparsely settled part of the country.

We are now co-operating with our Presbyterian friends in a protracted effort at Victor. Rev. M. Bishop, of Deer Lodge, is the principal preacher. The attendance is good and the interest is increasing.

Oh, for a signal outpouring of the Spirit on all the churches in Montana, on our own valley and church in particular. For this we pray and work and wait.

Fraternally,
JAS. B. PARNALL.

Nov. 22, 1888.

Fraternity.

Dr. W. T. Bolling, one of our pastors at Denver, Colorado, writing with reference to fraternity, gives no uncertain sound, as follows:

"I have not yet had the pleasure of meeting any ministers of the Methodist Episcopal church, and presume they visit only by a fraternal delegate once a year. We have political and social humbugs, but the crowning humbug is to be found in cheap talk fraternity with nothing to back it. There is nothing in it. Dr. Steel and others may talk themselves hoarse, still it is as "sounding brass or a tinkling cymbal." I must freely confess I am sick of it, and do not propose to act either the hypocrite or the dummy with reference to it.

Second Round of Quarterly Meeting Appointments for Helena District.

Anaconda, Nov. 9, 10.
Deer Lodge, Nov. 17, 18.
Helena Station, Nov. 24, 25.
Helena Circuit, Dec. 1, 2.
Boulder, Dec. 7, 8.
Butte Station, Dec. 15, 16.
Corvallis at Skalkaho, Dec. 22, 23.
Stevensville at Stevensville, Dec. 29, 30.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.
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Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Hellena 10 a. m., daily.

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HELENA, MONTANA.

The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E. H. Warren.
Judith Valley—To be supplied.

Pulpit Leverage.

It is said that the lever is the most simple and common, but the most important of the seven mechanical powers. What is true of the lever in mechanics, is also true of the pulpit in the ministry. "Preaching," says Dr. Broadus, "is characteristic of Christianity. The great appointed means of spreading the good tidings of salvation through Christ is preaching—words spoken, whether to the individual or to the assembly. And this, nothing can supersede."

If then, the pulpit is the source of such power, whatever makes the pulpit what it should be is the thing for our most serious and devout consideration.

1. We must have somebody to hear us. Can that man fail who has great crowds in the pews before him twice every Sabbath? Yes. Many have done it. Success does not follow of *necessity* because a preacher has many hearers. He may have throngs and yet fail. While this is true, for *success* the preacher must have the ear of the people. He need not rest content, and feel that he is filling his function, when preaching to empty seats. But, hearers alone fill not the bill.

2. It is not our intention to write at length upon the qualificatious for the pulpit. A man, called of God, filled with the Holy Ghost, who makes the *word* the man of his counsel, who unfolds the Scriptures, one of whom it can be said, "truths divine come mended from his lips"—be it understood that such a one is the preacher.

3. The leverage about which we feel so concerned is in the church itself. The body of Christ—the visible church—our brethren and sisters who hear. Where there is no church, the hearers being all "of the world," we believe God will honor his word faithfully spoken by his servants. But when he has a "people" is there not vested in them the leverage necessary for the pulpit to become the power that God purposes?

Moses was very near the Almighty on Sinai, but came down to find the people in idolatry. Joshua, the great leader of Israel into the Holy Land, was blameless, when the sin of one man brought a great curse, and stopped the onward march of the Lord's hosts. Peter preached a grand Holy Ghost sermon on the "fiftieth day," three thousand souls were converted and were added to the church, but the brethren had met in the temple "with one accord."

Dear brethren and sisters of the laity, in you is the leverage. Own the responsibility. Help your poor struggling preacher with your prayers and sympathy and look for great blessing in your congregation. Leave not your home for the house God on Sabbath without going to God in secret prayer for the outpouring of his spirit upon your preacher, the congregation and on your own heart. Let us sow in tears, we will reap in joy.

Substantialism.

By degrees the scientific world is making new discoveries along the lines of investigation. Development is on the alert and men have found something new under the sun(?).

Mr. Swander, of Fremont, O., writing in the *Microcosm*, says: "The fundamental tenet and teaching of substantialism maintains that besides the material substances in the general constitution of nature there are also forms of immaterial substance as real as the adamantine rocks of the earth or the glittering stars of the firmament."

This is spoken of, or written about as "the new philosophy."

A. Wilford Hall, Ph D., LL. D., is said to have put a quietus upon the thinkers of the age, about the middle of the afternoon of the 19th century, by introducing the "Substantial Philosophy" in the form of "The Problem of Human Life."

Now as to the newness of this philosophy as such, it may be as new as is claimed, but is it not from the *standpoint* from which it is viewed? Were the writer above referred to, Mr. J. I. Swander, not a divine, we would be led to think that he supposed this was new even to the theological world. As such, however, he has been living on this philosophy for years, knowing that Christianity as taught by the word of God has not been ignorant of this philosophy. Job, even, many centuries B. C., held that in great comfort to his soul.

We are then led to this conclusion, viz: That this doctrine of *substantialism* is new from a scientific standpoint only. Paul said, "There is a natural body and there is a spiritual body." To extend this theory to anything beyond *humanity* is carrying it beyond any teaching we have from God. If it be held by this new philosophy that *all nature* has its immaterial counterpart, why then, we hold that it is a theory "wise above that which is written," and we prefer to wait to see how it works.

The spirit of organic union amongst the churches in missionary fields abroad, seems to be growing. This will doubtless knit them more closely together in the home churches. We see that "the plan for the organic union of the Presbyterians, Congregational and the Reformed churches in Japan has been completed." Should the plan be carried out, it will doubtless result in great good. We say: "Let brotherly love continue."

Let Success Be Followed Up.

Brethren of the Montana Annual Conference, we know of no better time than just now for you to double the number of subscribers to the Montana METHODIST. We have succeeded admirably this year. The thing to do is to pursue this line. As early as the income of the paper will justify it, we should improve our paper, by enlarging it or issuing it every week. Let us grow. See how many cash subscribers you can get before the new year comes. A strong pull, and all together.

To the Stewards

And others who have the responsibility of looking after the preachers' support committed to them: Dear brethren and friends:—Let me remind you of the importance of promptness and diligence in your work. The preacher is depending largely on you for his living, according to the plan that the great Head of the Church has ordained. If you are unfaithful, he not only suffers in consequence, but is largely shorn of his strength and the entire church suffers. There is nothing like starting with the year. There are many who will give a dollar or more a month, and give it every month, beginning with the year, merely for the asking, who would not think of giving ten or twelve dollars all at once. Many people give three times as much as others in proportion to their means just because they pay a little at a time, pay often and *keep it up*. It may require a few hours of your precious time to do this work, yet it is better for you to bear part of this burden than for the pastor to bear it all. Many hands make light work you know. We expect the peacher to do his whole duty—to spend and be spent in his work. But he cannot succeed without your co-operation. We are "members of the body of Christ and members one of another." Let each member perform faithfully the duties of his office and Zion shall triumph gloriously. E. J. S.

Field Notes—Helena District.

After the quarterly meeting at Deer Lodge, I took a trip over home near Corvallis in the Bitter Root valley. Thankful for even a brief visit with the loved ones and again committing them to the care of Him whose servants we all are, I left on Friday afternoon, and the next day at 1 o'clock dined at the home of Brother and Sister A. Collet, who happened to live in walking distance of thc depot at Helena, and whose house has been a home for our preachers in Montana for nearly twenty years. It is a pleasure to share their hospitality after a lapse of years. It revives pleasant memories and awakens pleasant anticipations. What a pleasure it will be after the battles of life are over to meet in the "home over there" and recount the trials, triumphs and incidents of the journey here below. Oh, how many we expect to meet in that "innumerable company" by whom we have been helped and refreshed in our labors in Montana.

Brother Britt has quite recovered from his sickness, and is gathering fresh life and zeal from his affliction, and is addressing himself to the work, if possible, with redoubled energy and vigor. The work of associate editor and business manager of the METHODIST, which necessitates reading proof, soliciting patronage, collecting bills, seeing that the paper

is brought out and mailed to subscribers, all in addition to the duties of the pastorate, keeps one man pretty busy to say the least of it. We had a pleasant service on Sunday morning and evening. The Sunday school shows a good degree of vigor, and is in a healthy condition under the leadership of Brother Hunter. The good ladies of our church here have surely acquitted themselves nobly in repairing and re-arranging the audience room of the church. The walls and ceiling are handsomely papered, and a vestibule with a class room on each side, has been cut off the front end. All of which may be connected with the audience room when necessary by means of the folding doors. May the Lord accept the offering and hear the prayers of the pastor and people and send a time of refreshing and a great ingathering of souls. I verily believe he will.

After spending a few days with Brother Britt, visiting and helping with the paper. On Thursday, Thanksgiving day, Brother R. S. Clark and I boarded the north-bound Montana Central train for Rock Creek station, thirty-seven miles distant, where we arrived at 1:30 p. m. We expected to meet a team to convey us to Rock Creek basin, seven miles distant, where the quarterly meeting was to be held. But no conveyance was at hand. After getting our dinner, for which we were indebted to Mrs. Wynne and Mrs. Howton, we started on foot to Craig. Mr. A. Harvey kindly offering to furnish us a team from there to use for several days. We had completed two.thirds of the journey and were just thinking of the rest that awaited us at the home of our friend when we were overtaken by a man who came at break-neck speed, hallooing at the top of his voice and bringing the team that was sent for us but had not arrived until after we left the depot. We took passage, returned to Rock Creek, and from there over a mountainous road, drove to the "basin," Brother Clark holding the lines and talking theology, which accounts for us not arriving at the home of Brother and Sister Willis, who had sent the team, until after dark. The reception was just such as two weary and hungry Methodist preachers were prepared to enjoy.

Learning that the school house was not in condition to hold a meeting in, the next day the neighbors were visited and arrangements were made for underpinning and pointing the building which was completed early in the day on Saturday and the house ready and comfortable for service on Saturday night. The preachers joined in with the rest, one carrying mud and helping to mix it, and the other daubing the cracks, much after the fashion, I imagine, of Robert Strawbridge and his co-laborers when building the first Methodist church in America, near Baltimore, more than one hundred years ago. Well, it was a decided success, and the meeting reminded one of olden days. Our hearts were refreshed as we visited these sturdy mountaineers at their humble, but comfortable homes and worshipped God together. Brother Clark took sick and we closed on Sunday night. The people cheerfully contributed the sum of twenty-five dollars in cash to assist in paying for a buggy for the preacher in charge.

This is a comparatively new settlement. The people are intelligent, industrious and well disposed. They are in a way to prosper. Brother Clark is doing a good work among them, and I shall expect to hear good things from this quarter in the future. He is the first preacher that ever visited them. A society of twenty has been collected. May it increase more and more. We had a good experience meeting on Sunday night. It was good to be there. May the Lord bless those good people and carry forward His work. On Monday Brother Woodruff brought our party, consisting of Brother St. John, a steward, who had gone all the way from Alhambra, sixty miles, to attend the quarterly meeting, and two preachers, over to the station and we reached Helena at 5 o'clock p. m.

E. J. STANLEY.

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Holiness.

My experience of conversion was clear. I received the witness of the Spirit that my sins were forgiven, and with this, after a few years, entered the ministry. But I never felt that my experience or character measured up to that promised to me and demanded of me in the Bible. Such Scriptures as "He that drinketh of the water that I shall give him shall never thirst," and "Blessed are they which do hunger and thirst after righteousness shall be filled," condemned me, for my soul often panted for God as the hart pants for the waterbrook, and the promise was plain that if I would drink I should *never thirst*, and that I need no longer be hungry and thirsty, but that I could eat and drink till I was filled. This, through ignorance and unbelief, I failed to do, until the doctrine of "Holiness or Christian Perfection" was brought fully to my knowledge through the writings of Wesley, Fletcher, Watson and others. I sought the blessing with much prayer and fasting, glad to receive the light these men threw upon the subject, and God filled me with His Holy Spirit in a measure I had not known before and I have had His conscious presence ever since. The God of hope filling me with all joy and peace in believing, I have abounded in hope through the power of the Holy Ghost.

The simplest and most unobjectionable way of describing the experience is, "being filled with the Holy Spirit." Not an imaginary, but a real, conscious filling. If a man can only get filled with the Holy Spirit, then he is entirely sanctified. But there are some things which necessarily accompany this fullness of the Spirit.

1. Complete consecration. If a man does not surrender himself and his all to God he seeks this experience in vain.

2. He must be cleansed from all sin. The law of sin in the heart must be eradicated through faith in Christ our atonement, in order that the Spirit may take full possession. For how can the Holy Spirit occupy the heart when sin occupies it? One or the other must go. Pure oil and water will not mix.

3. We abound in joy and peace and hope.

4. We possess the love which is the fulfilling of the law.

5. We have a prayerful spirit, being "fervent in prayer," and "praying without ceasing."

6. "In everything we give thanks."

The above are only some of the things which accompany an entirely sanctified life. Now just so long as a man keeps himself filled with the Spirit, just so long is he wholly sanctified, and just so long will all Christian graces abound in him. If he allows sin to encroach upon the territory that rightfully belongs to the Holy Spirit and which he gave to Him in his consecration, to that extent he is not entirely sanctified, for he is not then filled with the Holy Spirit. Or if, through unbelief, he allows the deceitfulness of riches, or the cares of this world, or its pleasures, to get possession of his heart, he becomes barren and unfruitful.

Then the question arises, can a man keep filled all the time with the Spirit? Yes, certainly he can. The same condition, faith, on which he obtained the fullness of His presence, if exercised, will retain the fullness of His presence.

Few men have ever appropriated fully the blessing placed within the reach of all through the atonement of Christ. The ministry, especially, are without excuse for not getting all that God has for them.

H. B. Cockrill.

Consolation.

The St. Louis Advocate gives the democrats consolation over their late defeat in the following words.

1. It is only the one side that is depressed; if the whole country was in depression it would be a grave condition. Four years ago, when the news of Cleveland's election came, we were riding in the street cars and a gentleman got in who was greatly troubled and he gave vent to it without reference to his surroundings, declaring that it was too bad, most afflictive. We were not troubled a bit and said to him, "That depends on which side a fellow is on." He brightened up at once and said, "That is true." It seemed never to have occurred to him that the whole country had not gone down in his calamity and he was relieved by the suggestion.

2. Think how many happy people their are. More than one half of this glorious people are rejoicing at what seems a sorrow to others. If our sorrow can't effect them, it will be virtue in us to be consoled by their joy. For they are happy and there are a great many of them, and some of them are not the worst fellows in the world, some of them are not worse than our crowd, and several of them are as good as our best.

3. A great many of the religious papers coming to us seem well content at the result. It is true, they do not come from a very warm climate, but some of them are hot with joy. Most of them, though, seem quit sober and thoughtful and satisfied; even those who took no political stand and who seemed by their silence to be impartial, if not democratic. We, of course, have all confidence in editors; some of them are not as moderate as we think they ought to be, not even as religious, may be, as their profession demands; not even so good politicians as they are partisans—but they have a good mixture of politics and religion and withal are a very clever, kindly, philanthropic set; they are, in the main, not only satisfied but highly gratified at the results. Maybe we ought to respond a feeble Amen to their hearty thanksgiving. At least if we cannot get up to the injunction to rejoice with those who do rejoice, we ought to restrain our tears and be happy conditionally.

4. It is said that President-elect Harrison is a Christian of the Presbyterian type, active, earnest, sincere—no mere politician church-membership. At least he will send no gifts to the Pope, nor join, for popularity, the people who are marching to Rome; but will be a true blue Presbyterian, and the White House will have those sturdy and pious things, the Westminster confession of faith and shorter catechism and family prayers, and that is a great improvement on many things that have been there, and we are inclined, though very sorry, to be happy at that.

5. The country is safe, the politicians can't kill it, and that fact gives us confidence.

6. God reigns. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

7. We will, if faithful, soon be in heaven, where they neither vote nor elect. No change of administration, no political revolutions, no wire-pulling, no election frauds. All settled, happy, free forever.

The following figures from one of exchanges show an encouraging contrast in the rising generation: "The total enrollment of children in our public schools last year was 12,000,000, and the average attendance was 8,000,000. The Roman Catholic parochial schools have an enrollment of 500,000."

Work Every One Can Do.

Don't talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself, the next one is the nearest and most needy.

Help the lost sinner first; the weak Christian will get to heaven; help him afterward.

Invite the lost ones to service; do it by kind word or letter, or any good way. Pray for them in private; speak of the meetings, praise them.

Cut and send clippings out of the paper; use your pen; quote apt passages of Scripture.

Introduce the unsaved to some one who will better tell them the way of salvation. Go with the inquirer to the altar or inquiry room. Ask them to your homes; talk and pray with them.

Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and remarks.

Live for Christ in your homes. This is the great need of to-day. Wash dishes, broil steak, make beds, sell calicos or silks like a Christian. Keep sweet, happy and hopeful. Be a walking sermon. Don't growl with your face. If you are sick, show what grace can do. If you are tried, bear as only a heaven-helped man can. If you are in trouble, let the world see in you the peace of God.

Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother.

Ask God to direct you to work, and He will do it inside of forty-eight hours.

Don't quit work until the breath quits the body; then begin service on the other side, in heaven.—*Rev. C. H. Yatman.*

Teachers' Association.

We have received a programme of the Territorial Teachers' association and Siver Bow County Institute to be held in the astembly rooms of the Butte high school, Butte, Montana, December 26 to 29, 1888. This will no doubt be a profitable use of the holidays by the teachers of Montana. If properly attended it will be a great benefit to the profession as well as to all who may visit the sessions.

Drunkenness increases since the barrooms were re-opened in Atlanta. This means that the young manhood of the city is being wrecked, and that the hearts of many mothers and wives are breaking.—*Nashville Advocate.*

Echoes from the West.

Once upon a time, in Nashville, Tenn., at a certain hotel, Dr.—— and a young engineer from the West were seated at the same table. The old doctor's appetite not being very sharp, he was scolding at the waiters a little. The young engineer, noting this, remarked, "Your appetite seems rather hard to please this morning." With an expression not entirely free from amazement, the doctor looked at the engineer, and said: "Rather, sir. Young man, do you know who I am?" The engineer, nothing abashed, and with the frankness characteristic of railroad men, and yet pleasantly, replied: "Pardon me, sir; but I was just thinking that you were what we out West call an 'old crank.'" "Young man," replied the other, "I am Dr.——, a member of the Board of Missions of the Methodist Episcopal Church South. You are from the West, are you? Our Board is greatly interested in your country. Do you know anything of our Church and preachers out there?" "Oh, yes, sir! I often go to our churches and hear our preachers." "How is our Church work progressing out there?" "Not much to speak of, sir." "Well, can you give any reasons why it does not prosper?" "I can give one reason. Your Church makes the same mistake that our railroad companies make. The old and experienced engineers are allowed to choose their places, and they select the easier and safer runs back here where not much experience is necessary, and the young, inexperienced engineers are sent out West on those new and dangerous runs. Your Church keeps big preachers back here where the work is well organized—as we railroaders would say, where the runs are easy—and sends the young and inexperienced preachers to the west." "That is how it is you think? You seem to have studied the subject." "No sir, not at all—just been keeping my eyes open, as we engineers are expected to do. Why, sir, there are churches who have some of their biggest guns out there." "Now, that our breakfast is over, will you mind walking down town with me?" asked the doctor. "Certainly not," replied the other, not suspecting that he was further wanted on the question of our church's work in the west. By and by they stopped in front of a large building, and the doctor invited his new-made acquaintance to walk in. In one room they found several gentlemen engaged in earnest deliberations. After awhile the subject of our church work in the west came up, and, to the astonishment as well as bewilderment of the engineer, the old doctor rose, and said there was present a young man from the west, and moved that they now hear from him as to the work out there. Though by no means accustomed to public speaking, yet, like a true brave engineer that he is, the young man rose, and made about the same statements he had made to the doctor before. (If there are any who would like to hear further from the engineer, I will say that he has both married and got religion since the above occurred, and is now an enthusiastic Southern Methodist.)

Game Laws Now In Force in Montana.

The following sections from the game laws are published for the information of sportsmen, many of whom may keep out of the penitentiary by heeding their provisions:

Section 1,143, page 965 of the compiled laws of Montana, provides that any person or persons who shall shoot or otherwise kill or cause to be killed any buffalo, moose, elk, white tailed deer, black tailed, deer, mountain sheep, Rocky mountain goats or antelope, between the 1st day of December and the 15th day of August of the ensuing year, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not less than twenty dollars nor more than fifty dollars for each offense.

Section 1,147 provides that any person or persons who shall shoot or kill, or cause to be killed, any grouse, prairie chicken, pheasant, fool hen, sage hen, partridge or quail, between the 15th day of November and the 15th day of August of the next ensuing year, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not less than twenty-five nor more than fifty dollars for each and every offense.

Section 1,151 of the same act provides that the possession of the dead bodies or any part thereof of the animals or birds mentioned in this act shall be taken as prima facie evidence that such person is guilty of killing the same.—*Ex.*

If in our church statistics we could have a column showing the number of members lost to the church each each year in consequence of having changed their residence and gone into other churches, or, worse still, having abandoned all church-fellowship, it would be one of the most painfully suggestive of any in our year-book.—*United Presbyterian.*

J. R. BOYCE, Jr.

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Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, DECEMBER 26, 1888.

Vol. 1, No. 10.
Subscription, $1.00 per Year.

Christmas.

Clear was the night when Syrian shepherds saw
High in the starry heavens a wondrous light;
Reclining on the ground they heavenward gaze
In trembling expectation, awe, and praise.
Seraphic strains float o'er the silent earth!
Ten thousand harps proclaim the Saviour's birth!
Mercy and Peace! Foretold by prophets hoary;
Announced by angels from the hights of glory;
Such was the Syrian shepherd's simple story.

C. Jay Smith.

Notes and Personals.

The MONTANA METHODIST greets her friends with good wishes for the NEW YEAR.

We have recently seen it stated that a proposition has been made to dam up the canyons of the Rocky Mountains in order to gather water for irrigating the plains that they may become fruitful.

We note in the appointments of the Mexican border conference that of the six presiding elder's district, five of the presiding elders have work as preachers in charge also. The question arises, how can a pastor be a presiding elder without loss to his flock?

In the life of Bishp Pierce we read: "There was not a Methodist college in the world in 1831, and few educated men, in the generally received meaning of the word, entered the traveling connection." How matters have changed in the Methodist family in the past half century.

One of our local C. E.'s report the weather in Butte for the first half of December, shows the coldest weatheer 14°, the warmest, 56° above zero. The mean temperature for the time, 35°. This means very pretty, open weather. Be it remembered that our city is 5,800 feet above sea-level.

We are glad to see that Bishop McTyeire, our senior bishop, in convalescing from a serious attack of illness.

From the number of contributions to the paper on the Holy Ghost, power, revivals, and kindred subjects, from the protracted efforts and from the good reports from various parts of the field, it is reasonable to conclude that our brethren are moving along the good old way which our fathers have gone. We predict the best ingathering of souls we have ever had in our conference.

Our *overworked* congressmen take a vacation in the extra session from December 21st to January 4th. It is just as well we presume.

John G. Whittier, the poet, was eighty-one December 17th, and is said to be in fairly good health.

A movement is on foot in West Virginia to change name of the state to that of *Kanawha*.

The improvements recently made on our church in Helena have cost about $500. The money has been well spent. Most of the amount has been raised by the Ladies' Aid Society. Last week they had a sociable and sale of articles of their own handiwork at which they cleared nearly sixty dollars.

We call attention to the advertisement in another part of this paper under the heading "The 50,000." It is a liberal offer made by our Nashville publishing house to all new subscribers to the *Christian Advocate*. The paper is more than worth its cost, and the premiums are among the best of recent publications. Every one will be better for reading such literature. All our preachers are agents for the *Christian Advocate* and any of them will take pleasure in forwarding your subscription.

We are gratified at the good news of revivals that comes to us from various points in our conference. We have just received intelligence of a gracious work in the Bitter Root Valley. Will the brethren write us fuller accounts of their meetings. Nothing else is read with such interest as news of revivals.

We learn that Brother Moore and his congregation at Deer Lodge occupied the new church for the first time December 23rd.

It is said that president elect, Harrison, will hold family prayers as usual after going to the White House. We have some curiosity to know at what hour prayers will be held the night of the *inauguration ball*, which is likely to cost fifty to seventy-five thousand dollars. We suspect it will be w giddy whirl.

Every one acquainled with the work of Henry M. Stanley, the the great explorer, is interested to know that he is yet alive and is pushing ahead in his praiseworthy mission in the *Dark continent*. The last reports are favorable.

We regret to learn that Spurgeon, the great English divine, will probably not be able to preach again during the winter. Bodily affliction compels him to desist from his labors.

Dr. D. C. Kelly, late missionary treasurer of the M. E. Church South, in addition to his pastoral work at Gallatin, Tennessee, has been given the editorship of the *Monteaglan* and *Southern Evaegelist* combined. This is to be published in Nashville.

We have not yet seen it authoritatively stated that our new hymn book is on the market. We are a long ways from headquarters but we do not wish to be the last in having our churches in Montana supplied. Watchman, tell us of the hymn book!

Quarterly Conference At Butte.

We had something of an old fashioned Methodist quarterly conference at Butte, December 14, 15, 16 and 17. The pastor announced on prayer meeting night that there would be preaching Friday night as an introduction to the conference occasion. The presiding elder, Rev. E. J. Stanley, came in about 6 o'clock. We had tea, and at 7:30 p. m. we began services with a fair congregation for a week night. At the close of a pleasant service we announced preaching for 11 a. m. Saturday, and also for 7:30 p. m. Though the attendance was small at 11 we had a profitable meeting. Saturday evening we had another fair congregation and a good sermon. Sunday 11 a. m we had a most precious time A good sermon by the presiding elder on "Jesus' walk with the two disciples to Emmaus" followed by the sacrament of the Lord's supper. Two members were received into the church. A better spiritual feast had not been enjoyed by us for some time.

At 2:30 p. m. the Sunday school assembled. Forty-five to fifty were present. Brother Stanley gave the children a very impressive talk. There seemed to be unusual zest in the singing of the children, and indeed the hour was pleasant. At 7 o'clock the people gathered for a Lovefeast meeting. This also was a pleasant and profitable occasion. Brother Stanley then followed with a good sermon on "The Old Paths." The congregation was dismissed under the wholesome influence of the Spirit's presence. The business session of the quarterly Conference was announced for Monday 10 a. m. There were present, the Presiding Elder, the pastor, Benjamin Mitchell, steward; J. W. Kemper, steward and trustee, and A. H. Barret, steward and trustee. The reports showed good work done by the sisters of the Church, advance in the Sunday School, the social meetings, in accessions to the Church, in the financial report of the parsonage building committee, in money raised for ministerial support, and in the Annual Conferedce collections. The Presiding Elder having finished his work, bade us good-by saying that we had had a refreshing time. We thank God and take courage for renewed effort another quarter, trusting God for an ingathering of precious souls.

Mystery Made Plain.

God, as Creator and Ruler of all things, moves in mystery. He maketh darkness his secret place; clouds and darkness are about him, and he directs us to be still and know that he is God. We must wait until we stand before him, redeemed, sanctified, immortal, for the full solution of what is often so mysterious here; for a lifting of the darkness which so often hides him from our feeble vision. And yet, this side the river, there comes to us times when we think we see and understand dealing that were once dark and mysterious. A patient and prayerful waiting may make all things plain.—*Evangelist.*

Emperor Frederick's Favorite Hymn.

[Emperor Frederick, of Germany, in his long and heroic struggle with a fatal malady last spring, became so attached to a little hymn, especially appropriate in his case, that it is called his favorite. The words are by Ernest von Millich, a twelve-year-old boy, composed as he lay on his dying-bed. The following is a translation.]

When the Lord me sorrow sends,
Let me bear it patiently,
Lifting up the heart in prayer;
Comfort he will not deny.
Therefore let there come what will,
In the Lord my heart is still.

Though the heart is often weak,
In despair and all forlorn,
When in days of utmost pain,
Not a day of joy will dawn,
Tell it: Let there come what will,
In the Lord all pain is still.

So I pray, O Lord my God,
That my faith and hope may stand;
Then no care I know nor need,
Guided ever by the hand!
Therefore let there come what will,
In the Lord my heart is still.

—*The Advance.*

Helena District—Wayside Notes.

There has been quite an improvement on the Boulder and Elkhorn charge during the past quarter. The pastor is much encouraged and the people seem to be taking hold of the work in earnestness. Brother Finley reports fine congregations at Elkhorn.

The second quarterly meeting at Boulder was a time of refreshing. The services were continued from the prayer meeting on Wednesday night preceding until the next week resulting in a number of conversions and thirteen applications for membership in the church up to the time that I left. The church was much revived and Brother Finley rejoiced with joy unspeakable. Brothers Currin and Sanford, local preachers of our church, and Brother Guyler, of the M. E. church, rendered efficient service. Brother Currin did most of the exhorting. The vigor and fire of his younger days seemed to come upon him again. Brother Finley preached two excellent sermons. A goodly number of the accessions were young persons. The success realized is largely due, first, to parental interest in the spiritual welfare of the children, and secondly, wholesome religious instruction and influence in Sunday school. My heart was deeply stirred, as a brother called us to prayer and remarked with great earnestness, "my dear friends, let us ask the Lord to convert our children."

The Suneay school, under the leadership of Brother Currin, is prospering, and the children are expecting a fine time Christmas eve when they intend to have a Christmas tree well laden with good things.

From Boulder I had planned to make a visit to the home of Brother and Sister Stateler, but felt prompted to stay and assist in the meeting, which prevented a trip that would otherwise have afforded me great satisfaction.

On Thursday at 1 o'clock p. m., I mounted the one-horse buck-board, and with the division agent, a lively young man recently from California, and Fred, the driver, an old time friend, we crossed the mountains on the old overland road and arrived at Whitehall at 6 p. m. How times have changed since '64. Then two or three six-horse Concord stages were necessary to carry the crowds of excited gold-seekers. Now the driver plods his lonely way with his "one-horse shay," and entertains his occasional passenger by narrating skillful feats, hair-breadth escapes and daring deeds performed by the Jehus of other years. Next morning at 10 o'clock, in company with E. G. Brooke who drove a spanking team hitched to a spring wagon, we started for Butte. Of that ride across the main divide of the Rocky mountains, over icy roads with a slick shod team, a heavy load, up and down steep mountains where rocks and stumps are plentiful, I will not say much now. It is sufficient to note that the major sustains the reputation given him by Bishop Hendrix who had something to say about "driving furiously," etc. The story of Hank Monk and Horace Greely was called vividly to mind. At first I thought we would never get up the mountain and then I feared we would never get down—with necks unbroken. But Major Brooke always gets there. At 5:30 p. m. we drove into Butte, and this writer was warmly welcomed by Brother Couey to comfortable quarters in the elegant and commodious new parsonage that has just been completed and is now occupied by the pastor's family.

Quite an advance has been made in this charge. The new brick parsonage is handsome, and a model for convenience and would be a credit to a much older and stronger charge. It takes faith and courage, and plenty of grace and perseverance to undertake and carry onward such enterprises. It adds greatly to the comfort of the preacher and his family. Brother Couey and his little band of co-workers have done nobly. There is a debt yet remaining upon the property, but with good management and persevering efforts its liquidation will afford only healthful exercise, while the comfort to the preachers family and the assistance that it will render otherwise will far more than balance the interest of the debt. The labor and expense of building churches, together with that of supporting the preachers, makes it hard both for preacher and people in our new fields.

The religious services commenced on Friday night and were interesting and profitable throughout. The morning service on Sunday, including the sacrament of the Lord's supper, was a melting season. Our hearts were strangely warmed and knit together with love.

The Sunday school is vigorous and is doing good work, though I am sorry to note the absence of so many teachers that day. Two persons were received into the church by letter.

The labor of editing a paper, soliciting and collecting money for a parsonage, in connection with the principal burden of such a work that the pastor has to carry on his mind, all in addition to pulpit and pastoral duties are about enough for one man in a place like Butte City. Brother Couey looks feeble, but he is cheerful and hopeful, and I trust he will soon see the desire of his heart realized in a gracious revival of religion. The spiritual condition of the membership is greatly improved, and the indications all point to better times.

E. J. STANLEY.

Power.

"But ye shall receiue power when the Holy Ghost is come upon you." The one thing needful to-day and always, by Christian workers, especially the ministry, is power. It is a vain thing to look about in the world for this power. It is not found then. The world's wisdom, the world's skill in devising plans and organizations are good enough in their place but will never overcome Satan nor eradicate sin from the human heart. What the steam is to the locomotive the Holy Spirit is the church. The machinery of the locomotive may be ever so good and well adjusted and may fairly shine but if there is no steam there is no go. Our church management may be faultless in its workings as the machinery, we claim this for our system, but without the Holy Spirit there is no progress. If there is not other power than that furnished by human skill and wisdom the world will never be brought to Christ. By this means they may be brought into the visible church but not into the kingdom of heaven.

What the blood is to the body, and the blood is the life, the Spirit of God is to the church. We are dead if we have not the Spirit, we are salt having no savor.

It was not the thought of the apostles after the ascension of Jesus to devise prudential means for propagating their Gospel, but simply waited the descent of the Holy Ghost, whose coming, they were taught would bring power. And they were able to overcome the terrible opposition of their enemies and win thousands of souls to Christ. What could they do before they received the Holy Ghost? Nothing but go into the upper chamber and pray. Now, if we are not endued with power that should be our line of action. For as certainly as we worship the God of the apostles he will give us the very same power. This example of the apostles waiting for baptism of the Holy Spirit ought to be initiated in every Christian church. I see where lately the Presbyterian church had a special convocation of her ministry solely for the purpose of spiritual improvement. Why can't we Methodist preachers have a similar meeting for the purpose of being baptized with power from on high? Wesley and his co-workers often waited whole nights upon the Lord and they were often filled with unction of the Spirit. If spiritual power was ever needed anywhere at any time it is in this country and now. Some one may say that our district and annual conferences ought to answer this purpose, but they do not for the reason that this is not the special object of the meeting and the work of the church occupies much more time and thought. A meeting like this at Helena, a point accessible to all our preachers and where many of our laymen could come, would do our whole church good. If we believe in the special baptism of the Holy Ghost and that we need it, then let us act up to our convictions. Such a meeting would help me wonderfully, I am sure. H. B. COCKRILL.

If such a meeting cannot be held, let us individually wait upon God in our closets, daily, which should be our custom all our lives.—[ED.]

CHILDREN'S CORNER.

Engineering Skill of Beavers.

Deep Creek and Poverty Flat are the names of two fine bodies of land on the Missouri river, forty-five or fifty miles a little south of east of Helena. These bodies are divided by a small stream known as Dry creek. Away up this creek into the mountains where it becomes small from the loss of its branches the beavers, we have been informed, built a dam across it that they might collect water in which to swim and gather and sink their food out of sight for safety and convenience also. Off to one side of the dam there was in a clump of quaking asp trees, some small spring heads, and having need of these trees, they found out by some means, evidently, that these springs could be collected and the water conveyed into their pond, and they went to work and dug a canal, using their long sharp teeth to cut the roots that lay across its track and to spade up and remove the sod also, until their little enterprise was completed. Now, what is curious in the building of this canal is in the facts, first, that the fall was so light that it required perfect grading to convey the water above the dam, and second, to do this all a levee had to be built along the lower side of the canal to raise and force the water a little, and we find that this they did by carefully placing all the dirt taken from the canal along this side of it, and the third fact is, that the raising of the water was not only necessary to overcome the want of running grade in the canal but it was needed to obtain depths of water in which to freight the poles that they needed for food from the little orchard of quaking asps that surrounded the springs. Now children, we can only wonder how these little creatures that have no compass nor grading instrument that we know of at least, did so lay off and dig this ditch as to meet and secure these ends.

UNCLE BOB.

Quiet And Effective.

An old man and a young man were riding in a stage coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh cemplexion and a bright, piercing eye. The young man swore a great deal, until once when they stopped to change horses, the old man said to him: "I perceive by the registry books that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to swear, you will caution me about it." The youth instantly apologized, and there was no more swearing heard from him during that journey. The old man was John Wesley.—*Northwestern Chris. Adv.*

Spiritual Lock-Jaw.

The church at Maple Grove is afflicted with spiritual lock-jaw. The presiding elder held the love feast there last Sunday. After he had read a chapter, sung and prayed, and delivered an earnest exhortation, and passed the bread and water, he called upon the brethren and sisters to speak. Not a soul responded, out of a congregation of forty-seven, except Sister White. Physical lock-jaw always results in death; spiritual lock jaw is no better.—*Southwestern Methodist.*

We know of other churches in the same sad condition of that at Maple Grove.

Second Round of Quarterly Meeting Appointments for Helena District.

Anaconda, Nov. 9, 10.
Deer Lodge, Nov. 17, 18.
Helena Station, Nov. 24, 25.
Helena Circuit, Dec. 1, 2.
Boulder, Dec. 7, 8.
Butte Station, Dec. 15, 16.
Corvallis at Skalkaho, Dec. 22, 23.
Stevensville at Stevensville, Dec. 29, 30.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

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The Montana Methodist.

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REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E. H. Warren.
Judith Valley—To be supplied.

Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.

Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Coney, Pastor.

Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

Let other ministers send in their appointments and services.

The last days of the old year, and the new glad Christmas Day has come again—the holidays now pass, the last day of the year comes apace, and then the new. In all the world where the festal Christmas Day has been known, what diversity of joy and sadness in the lives of the poor and the rich, in the strong and in the weak, yea, in the same life what changes have been recorded?

In the days of innocent childhood, in that unbroken family circle, what a joy the Merry Christmas brought—but now that life once free of care, is burdened with sorrow, too much to bear alone. One cries in bitterness, these are not like the days of yore.

In one home misfortune has come—the hand of death has been placed upon the fairest—the one that made the home so bright and cheery a year ago, is not. Where plenty blessed the home a year ago, the sad face to-day declares want.

But why this diversity? "Hath God forgotten so be gracious?" No, no. Christ was given for all. That home, now blighted with the loss of the perishable, may be rich in Christ, and who knows but what this is the purpose of the loss, by Him who "was born in Bethlehem of Judea." In the language of Prentice we read:

"Remorseless Time!
Fierce spirit of the glass and scythe! What power
Can stay him in his silent course or melt
His iron heart to pity? On still on
He presses, and forever. The proud bird,
The Endor of the Andes, that can sour,
Through heaven's unfathomable depths or brave
The fury of the northern hurricane,
And bathe his plumage in the thunder's home,
Furls his broad wings at nightfall and sinks down
To rest upon his mountain crag—but Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no chain to bind.
His rushing pinions."

Let Christ be in every home—whether there be sickness, loss of dear ones the flight of earthly store, ore all these, there is happiness. The new year comes, and ere it wanes, may Christ become a guest in the hearts of many precious souls.

"Asking for Bread and Getting a Stone."

This is the caption to the closing article of the *Montana Christian Advocate* on the differences of the two Methodisms. We regret that we did not get the paper so as to give our last also in our a former addition.

We promise our readers a brief notice of the editorial referred to in the above. Says the *Montana Christian Advocate:* "We inquired if a Southern Methodist, standing on the North Pole, was a Southern Methodist still." We answer, yes, on the same principle that we remain members of our Church when in our mission fields in China, Brazil, Mexico or elsewhere. Our contemporary asks, "Is there any difference between us, outside of sinful prejudice and a bondage to a dark chapter in the past history of the Church and nation?" We answer, yes.

1. Since the beginning of the "dark chapter" referred to we differed on the question of the *Episcopacy*. The resolutions offered in regard to Bishop Andrew, brought out the difference. The M. E. Church thinks a *bishop* the creature of the General Conference, subject to a *majority* vote as to whether he shall continue as such. We hold that a bishop is the creature of the Church and continue such till death, if good behavior warrant. A bishop has the right of trial by his peers.

In the case of Bishop Andrew, the Northern element of the General Conference violated the third Restrictive Rule of what we hold as a part of the Constitution of the original Methodist Church.

2. We differ in our views, so far as public print is concerned, in the "Social Equality" question with the Negro. We think it best for the Negroes to have their own separate and distinct church organization. The M. E. Church prefers gathering that race within one organic whole. It is not for the social feature alone, but for the best interest of the Negro himself that he should have his own church.

3. Though our contemporary denies the fact, we differ from them on the question of "Church and politics." Facts show this, and we need not go to the records, of which we have an abundance.

4. We believe in adhering in *practice* to the agreement of the Joint Commission at Cape May, Aug. 17-23rd, 1876, when it said:

"Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church, organized in 1784. Since the organization of the Methodist Episcopal Church South was consummated in 1845, by the voluntary exercise of the rights of the southern annual conferences, ministers and members to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

That is—we recognize the fact that these two bodies have a right to go where the gospel is needed at our hands, without the continued envy of the other and the declration that "sinful," "peculiar prejudice" is the great actuating principle of the M. E. Church South. We ask our M. E. brethren to go ahead and win as many souls for Christ as possible, and let us do the same thing without bickerings, and if it ever becomes expedient, we may the more easily have a *marriage* in the Methodist families, for as yet we don't wish to get married, lest we have the shame of divorce.

"With so many unoccupied fields, why should the two Methodisms war to possess the same field?"

Surely it is not absolutely necessary to unite the churches to keep from war, and here is where the *Cape May Commission* has practical application. If our contemporary is as anxious to marry as it would seem, it is altogether expedient that we keep peace preparatory to that end. Whoever thought of a marriage as necessary to keep peace? We should think agreement first very necessary to have such a consummation.

We have no doubt that when it can be clearly seen that organic union will be most conducive to the salvation of souls—and furthermore, when there is the proper love to warrant a marriage, it will be effected. To date neither of these points are tenable as seen by the M. E. Church South, and she must, in honor to herself and honesty to her suitor, decline the overture, called by the *Advocate*, "popping the question." Our contemporary most signally fails to show in his rehash of history the consistency of the M. E. Church in the "plan of separation," and on the question of the "Episcopacy." The Third Restrictive Rule of our government could be very easily ignored to save trouble to New England, but the Sixth Rule must be scrupulously guarded to withhold "more than was meet" and make good the charge that the Church South severed its relation with the Methodist Episcopal Church, "so mildly" stated. It has been well said, by the College of Bishops of the M. E. Church South. "We separate from you in no sense, in which you did not separate from us. The separation was by *compact* and *mutual*."

Heart divisions must be cured before corporate division can be healed.

Our friend, in a very Methodistic way, at the end of his last, said: "*Let us pray*"—to which we, as another good Methodist, would say—Amen; yea, more, let us "*pray without ceasing*."

Some important matters for the consideration of the new administration, suggested by the New York *Christian Advocate:*

1. The right to vote on the constitutional amendment, providing for the suppression of the liquor traffic.
2. Some form of local option, where oppressed sections, oppose to the sale of liquor may protect themselves.
3. In the absence of ability to have above, to pass such restriction laws as they can carry.

This paper then adds: "Consideration of duty, and political wisdom unite to make this question the peer of any other. Education, coast defenses, tariff revision and civil service reform are important, and the people expect them to receive attention. But this question cannot be neglected without such neglect being the cause of apathy or positive alienation."

Bishop Galloway In Mexico.

In one of our exchanges we find some very interesting and instructive letter from Bishop Galloway on Mexico and our church work in that mission field. We regret that we cannot copy them for the benefit of the readers of the Montana METHODIST.

From the St Louis Conference.

DEAR BROTHER:—We get much from the West and Northwest through various sources. Do you want anything from us? I am sure you will be always glad to have a kind word from any of the older conferences. Brother Warren was so kind as to send me your paper of Nov. 14. I did not see a sentence in it from anyone, I believe, outside of your own Conference. This made me fell that the brethren in Montana would highly appreciate a few words from some of us.

I have a grand work, at Arcadia, in the St. Louis Conference. The Arcadia Valley and its surroundings are lovely and wonderful. I am so thankful to God and to Bishop Hendrix and Bro. Batten, for this most delightful field of labor, where the possibilities are so grand as to be a continual inspiration. I never realized so much divine light and help before. My audiences are good, and often, upon their minds and hearts, there is a deep, divine impression. This is manifest. We are laboring and praying for a very powerful and a pervasive revival. We need it. We *must* have it. We can't live and prosper without it. Somebody is praying. I feel it mightly sometimes when I am preaching. We are looking for the Lord to do "great and mighty things for us which we have not known." I think there is much prayer, and work, and earnest effort in the St. Louis Conference this year. I think God is greatly blessing the labors of our gifted and pious pastors in St. Louis. Dr. Chilton takes Dr. Hammond's place at First Church. I don't believe that our entire Southern Methodism could have furnished Central College with a grander President that Dr. Hammond. I think he has few equals and no superiors. He is really great intellectually, but the best of all is he is a pure and a consecrated man.

Father Browning, you know, has passed away, and we are confident that he has gone to dwell still more closely with God, and to enjoy Him forever. Dr. McAnally will write a biographical sketch of this holy man. But no pen can chronicle the permanent and far-reaching benedictions of a holy life. Father Browning believed, and preached, and *exemplified* the doctrine of Christian Perfection, as it was believed and taught, and *exemplified* by Mr. Wesley.

Mr. Wesley's little work on Christian Perfection will never die while God and truth are known on the earth. Its truthful and searching utterances and its spirit of power, will live and burn in human souls until the end shall come. L. PULLIAM.

Notes From Willow Creek.

A new stable has been built, and other improvements have been added to our parsonage property here.

Our Sunday school and the Good Templars united in a Christmas tree and a song service Christmas eve.

Rev. W. F. Goulder, on his way to White Hall, circuit, stopped over the third Sunday in December with us. He is a bright consecrated young man, gifted in song. He will make his mark in Montana. Our people in the Jefferson valley are to be congratulated in getting such a preacher.

Rev. A. J. Rundell, local elder, who came to us last year from the M. E. church, is preaching some in Madison county. He is an acceptable man and a good preacher and his usefulness is widening. He is an enthusiastic friend of the MONTANA METHODIST.

South Boulder church, which was organized last year with fifteen members, seven of them coming to us from the M. E. church, is active and on time in raising the preacher's salary. Over $100 has been subscribed on the P. C.'s salary and considerable of it paid. Brothers Black and Cooley make excellent stewards.

My congregations at Harrison and Pony are good. In time we will have strong societies at each of these places.

Brother Stateler is able to preach and do effective and acceptable pulpit work, though too lame to get about with ease. Sister Stateler, his noble companion, is greatly improved in health. May God spare them to the church many years.

A note from a member on the Bozeman work says: "Brother Johnson is a good preacher and a noble man." I am sure this verdict is correct.

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Bozeman Circuit.

MESSRS. EDITORS:—On the first Sunday in December I preached at East Gallatin and Weaver's to attentive audiences.

The Sunday school at Bozeman is growing in numbers, and, we trust in interest. The venerable L. B. Stateler is here holding the quarterly conference. His words in the family as well as in the pulpit are weighed in the balances of truth. He uttered a grand truth is his sermon yesterday from the text, "Be careful for nothing, but everything by prayer, etc.," when he said, "anything which you cannot take to the Lord in prayer is not worthy of your attention."

I wish to state through the METHODIST to our preachers and people in Montana that I will be glad to supply them with our books and periodicals, to the laity at catalogue prices; to ministers at twenty per cent. discount. If there be no other agent for our publishing house here, I expect to have a good supply of our literature on hand at district and annual conferences. If the brethren will kindly inform me by postal card, what books they want I will supply them as early as possible, either in person or by mail or express, charges for express or postage prepaid. I am agent for "Life and Times of Bishop Pierce" and "Light in Darkness," or the latest, most complete and reliable "History of Modern Missions," by the Godbeys. I expect to have on hand the "Life of Dr. McFerrin" and the new "Hymn Book," in large quantities.

Yours in the Bonds of Peace,

JOHN H. JOHNSON.

Great Need Of a Revival

Is evident on every hand. We need it as ministers to strengthen our faith, to fire our hearts with greater zeal and to put us in better condition for the great work that the Master has given us to do. We need it as church members to purify our hearts, to brighten our armor and to better qualify us to stand in our place in the great battle against sin. We need it as parents to help in re-establishing and in keeping up the family altar and in saving our children from the ten thousand snares that the devil is laying for them. Society needs it to help educate public opinion, stay the tide of corruption and tone up the morals of the country to a higher standard. Sinners need it to help turn them from their evil ways, save them from the power of evil appetites and snatch them as brands from the burning." We need it for the good of the church. The Methodist church has been aptly styled "the revival church." It began in a revival, all its machinery is adjusted with a view to revivals. Here is her chief glory—to go out after the masses, rescue the perishing, bring them in and build them together "for a habitation of God through the spirit."

Other churches may live and prosper; go on with their forms and ceremonies; but not so with our church. We lose our spiritual life and are shorn of our strength and glory when revivals cease in our midst.

Then, brethren in the ministry, let us look well to the charge committed to our trust. We are responsible in a large measure, for the state of life and activity in the church. "Like priest, like people" is an old adage and a true one. Water will not rise higher than its source. We are examples of the flock. The revival must commence with us. The Lord demands truth in the inward parts. The disciples were to tarry until power came from on high. We must first have the Son revealed in us before we can witness his power to others. Barnabas was a good man, full of faith and the Holy Ghost and much people were added to the Lord. David prayed "restore unto me the joy of thy salvation, then shall I teach transgressors thy ways, and sinners shall be coverted unto thee." This has been the divine plan from time immemorial. What need is there for the church if sinners are not saved and God's cause advanced? We must have revivals else the Lord will remove his candlestick from us.

Let us improve the time during the winter months while the people are more at leisure than in the spring or summer. Don't wait, commence at once.

Whenever practicable, let the preachers adjacent to each other unite in protracted efforts. Don't let a false pride keep you from calling for assistance. Two are often better than one in this work. The devil unites his forces to increase his power. The Master sent his disciples out two and two and they came back reporting that even the devils were subject unto them, which so gladdened the Saviour that he broke forth in strains of exultant joy. This is the plan by which our fathers have made their great conquests for Christ and Methodism. Let us inquire for the old paths and walk in them.

We have much to encourage us. The revival fires are already being kindled and reports reach our ears that souls are being converted to God. More than forty persons have been gathered into the church during the last month or so. This greatly cheers our hearts, and shows that Lord is with us in power. Let us praise him for what has been done and pray and work for still greater displays of divine love and power.

E. J. STANLEY.

A Presbyterian On Methodism.

Talmage is quoted as saying: "Methodism has purified, invigorated and revived every denomination of the Christian world." If this should not be literally true of the past, may it not be so in the future. To do this we should keep Methodism pure, fresh and aglow with the revival spirit.

Mathematico - Religio - Calculations.

From the *Southwestern Methodist* we clip the following statistics, gotten from some one who has reduced the evangelization of the world to a minimum. Read and ponder for yourself. It may do you good. If the spirit should work as rapidly as figures, preachers could soon have a rest:

Of the 1,400,000,000 human being that people the earth, 135,000,000 are Protestant Christians. If the number of Protestant Christians should double themselves ever year, their churches would, in four years, include the human family.

Supposing there was only one Christian in the world at the present moment, and were he to be the means of bringing only one perishing soul to the Savior in the course of a year—and were these again to bring one soul each during the following year, and so on—each saved soul bringing in one lost one in course of a year—how many years would it take to evangelize the whole world? The result seems so marvelous that one is naturally tempted to try the calculation. (I did so myself, to make sure there is no mistake.)

Beginning with one single soul, the geometrical progression referred to comes in thirty and one-half years to one thousand, six hundred millions!

The Unpopular Application.

From the following selection from one of our exchanges, entitled "My Scrap Book, No. 14," we get an idea of failure in many practical applications of our sermons of to-day:

A farmer went to hear John Wesley preach. The farmer was not a Christian man but was thrifty and upright though rather inclined to be too economical. His attention was soon rivited upon the sermon, for Wesley was preaching about money, and his first point was—"Get all you can." The farmer nudged a neighbor and said: "This preaching is not of the usual sort, but I like it. I like to hear a preacher who urges me to get all I can, for it is just the thing I am trying to do."

By and by Wesley, after speaking in praise of energy and living to purpose, makes this second point, which was quite in keeping with his first and which was still more gratifying to the farmer. It was, "Save all you can." Wesley went on to denounce prodigality and waste and the sinfulness of useless luxuries, while the farmer rubbed his hands and thought: "This is the sort of preaching that suits me. All these things have I observed from my youth up. If getting money and keeping it is religion I am certainly a religious man and salvation has come to my house." Such was the current of his thought, but it was rudely checked when Wesley made his third point, which was—"Give all you can." "Dear me!" said the farmer to his neighbor, "the man has spoiled his whole sermon by such an absurd application. As long as he talked about getting and saving I was with him, but when it comes to giving, count me out."

Holiday Photographs.

For the best photographs of yourself, wife or baby, go to J. P. Ball & Son. These artists fully understand their business, and never fail in pleasing their patrons. Galleries, 129 Broadway. opposite Merchants hotel, or, 211 north Main street, below Sixth avenue. Come soon, to avoid the holiday rush. 4-t

"In ye olden time" our forefathers placed clocks on the outside of their "meeting houses" that they might not be too late in their attendance upon worship. In these days the clocks are frequently fonud upon the inside of the house of worship, to prevent the worshippers from tarrying too long before God. Surely we do not love the message of salvation less than the grand men and women of other days. Then let us not become infatuated in our worship with the race-horse way of the world, and when the sermon exceeds thirty or forty minutes by two or three seconds, fidget and examine our watches as though we might "lash the lingering moments into speed."—*The Trowel.*

The Dying Scotchman.

"Asleep in Jesus! Far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

A Christian man was dying in Scotland. His daughter Nellie sat by his bedside. It was Sunday evening, and the bell of the Scotch kirk was ringing, calling the people to church. The good old man, in his dying dream, thought that he was on his way to church, as he used to be when he went in the car across the river, and as the evening bell struck up, in his dying dream he thought it was the call to church. He said: "Hark, children, the bells are ringing; we shall be late; we must make the mare step out quickly!" He shivered, and then said: "Pull the buffalo robe up closer, my lass! It is cold crossing the river, but we will soon be there, Nellie; we will soon be there!" And he smiled and said: "Just there now." No wonder he smiled. The good old man had gone to church. Not the old Scotch kirk, but the temple in the skies. "Just across the river." How comfortably did God hush that old man to sleep! As one whom his mother comforteth, so God comforted him.—*Talmage.*

Personal.

H. Clay Fleenor deserted his charge at Bozeman last August and left under peculiar circumstances. On investigation by a committee appointed by the First Quarterly conference at Bozeman station, he was found to be guilty of gross immorality under six specifications, including fraud, embezzlement and lying. A copy of the charges was sent to him at Dallas, Texas, where he was operating as a Baptist preacher, and denouncing what he called the "tyranny of Methodist Bishops and the "iron rule of Methodism." His reply to the charges was full of rude, foul epithets hurled against his accusers and against the two Presiding Elders. His language is too foul to be quoted. He denounces all of our preachers as "fools" and made savage threats of what he would do if dealt with. His words force us to believe he is void of all moral honesty and decency. At the session of the Second Quarterly Conference of Bozeman, held recently, Fleenor's lester was read, which only added insult to injury. The charges having all been proven, the Quarterly Conference proceeded to expel him from the church, he having been suspended from the ministry at the First Quarterly Couference. We regret to thus chronicle the downfall of any man, and especially a minister, but in justice to ourselves and in behalf of the Church everywhere, we give the public this information. If any one desires further information they can get it by addressing Rev. L. B. Stateler, Willow Creek, Montana.

Where Heaven is.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' you ask for a Bible, and you read the 23d Psalm, and you then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Wesleyan Advocate.*

The 50,000.

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Montana Methodist.

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HELENA, MONTANA, JANUARY 9, 1889.

Vol. I. No. 11.
Subscription, $1.00 per Year

Notes.

Our compositors decapitated our *leader* in the last issue of '88, so as to run the title or head into the body, thus producing a deformity for which we have had to suffer pain two weeks before getting relief. When it is understood that one of the editors has not the opportunity to read his proof it will be a sufficient apology for such blunders. So we will not worry longer over that for which we are not responsible —except in poor chirography.

That man who got drunk on the first day of the year made a poor start for success in '89. It may have been the old year's debauch. Either is bad. It is not too late, however, to stop such now.

Our friends frozen up in the south and east may wonder what kind of weather we are having away up here in Montana so near the north pole. Well, just now we are having a *chinook*, i. e. a warm west wind It is melting the snow and making us think of spring. Our friends are welcome to move up here and thaw out.

The Disciples church in this city suffered a fire last week which damaged it to the extent of about $500. The Congregational church is hospitably sharing their house with the unfortunate sister while repairs are being made.

Reports from fourteen of the sixteen counties of Montana enable the authorities to say that the total valuation of property in the Territory for the year 1888 is between sixty-nine and seventy millions of dollars. This does not include her mineral resources.

It is said that a little girl in De Kalb County, Ga., rejoices in the name of Susan Julia Melinda Mariah Savannah Sophia Elizabeth Lady-Bug Towers. Can any of our readers guess her *alias?*

Nearly all agree that there is nothing in a name, and yet it is very noticeable that among men of prominence in the world a large per cent. have but single given names. More than two-thirds of the presidents of the United States were without double names. The president-elect, as well as the present incumbent, belongs to that majority. The bishops of our church will also show a large proportion of single names. Those who are looking for names for their young hopefuls might get a point here.

Riches and Rich Men.

As being out of the usual line we quote the following from a New York writer in the Raleigh (N. C.) *Christian Advocate*:

"Some people see in the accumulation of great fortunes a sign of inevitable ruin to American society and its institutions. The cry is that the rich are growing richer and the poor are growing poorer. The census statistics of land holdings and savings-bank deposits do not support this theory. Nor does observation support it. Nor does the history of prices and of the purchasing power of wages support it. They all proclaim the gradual amelioration of the condition of the poor under the free institutions of American society.

"But aside from these economic aspects, are great fortunes necessarily a source of menace and danger to the poor and to free government? From a religious standpoint, rich men are among the things we should be most devoutly thankful for on Thanksgiving Day. Take the support of rich men away from the colleges and seminaries; from the churches and missions; from charities and benevolences, and where would the Christian world be? One-half of its organs of usefulness would collapse in a day. And yet we sometimes join the chorus of anarchists in bewailing the riches of the rich.

"Riches accumulated by dishonesty, fortunes erected on the ruin of honest men, are indeed abominations; but riches of this sort are not the kind that bless the churches and the poor. But the riches of scoundrels are no more dangerous to society than the poverty of other scoundrels. In either case it is not the instrument that is the source of danger, but the character that employs it. There are men who glorify God with their poverty, just as there as there are others who glorify him with their riches. Now, I believe there are plenty of rich men who hold their riches in pure hands, just as I believe there are many poor, pious Christians who are poor through no fault of their own."

The writer continues by speaking of the beneficence of the Vanderbilt family and others in New York.

And since we think of it, we are not sure but that the Lord gets a better return from the goods he entrusts in the hands of the rich than from those he puts into the hands of the poor or middle classes. We remember, in 1872, when our church purposed to build a central university, the effort to raise a subscription of $500,000 from the whole church was given up as a failure. But at last the amount was given by one rich man—Cornelius Vanderbilt. A wealthy man in Richmond, Va., has recently given $15,000 to the Board of Missions. This is about as much as the whole Virginia Conference gives to foreign missions in a year. Some unknown person of wealth has just given $300,000 to establish a Christian university at Pekin, China. We wonder how long it would have taken to get that amount from a thousand persons whose aggregate possessions were equal to those of the one donor.

We do not mean to encourage the hoarding of wealth until one can give large sums. Better follow the scriptural plan of giving constantly as the Lord prospers you. We are glad, however, to see there is a bright side to a dark subject.

Excerpt From "Governor Leslie on Montana," in Holiday Miner.

The annual output of our mines ten years ago was estimaten at $7,000,000; now it is over $34,000,000. The total value of taxable property in the territory then was $12,000,000; now it is $70,000,000 (not counting the ualue of the mining property). The number of cattle in the territory was then 220,000, now it is 1,500,000; number of sheep then was 120,000, now it is over 2,000,000; number of horses then was 40,000, now it is 200,000; number of acres of land then under cultivation was 265,900, now there are over 2,000,000 acres appropriated and settled for farming purposes; then the commerce of the whole territory was $20,000,000, now it is $40,000,000; then there was but a dozen or so miles of railroad, now there are over 2,000; then the population was 30,000, now it is 140,000; then the territory was in debt $112,000, now it is out of debt and has plenty of money in the treasury; then taxes were high, now they are low; then the contest for the mastery of this country between the Indian and the white man was red with human blood, and every household waited in anxiety the triumphs of peace and of rest, now all is quiet, and the hostile foe has laid down his battle-ax, put on the robes of civilization, and treads the path of industry side by side with the white man.

The Sun's Eclipse.

The sun's eclipse on January 1 was the source of much interest to thousands of people. It took place, as seen from Butte City, Montana, from 2 to 4 p. m. About four-fifths of the sun's disk was hid. There was enough smelter smoke hovering over our city to enable one to look at the sun without the use of smoked glasses or other contrivance. This reminds us again of the accuracy of astronomical culculations. Several universities had representatives in California for the purpofe of making observations, as it was a total eclipse there.

A Convincing Argument.

Dr. Vincent, speaking of playing at cards, dancing and theatre going, appeals to the judgment of the young people in the churches in this way: "I draw a picture of Rev. Dr. John Hall, Bishop Matthew Simpson and D. L. Moody sitting down together and shuffling cards for an evening, dancing themselves red with half dressed women or going to the theatre. They always seem shocked at the mere mention of such conduct by such Christians. But I ask them if they want as good a place in heaven as a bishop shall have. And I can tell them that, if they can approve these amusements in church leaders, then of course they may ask the leaders to approve the same in them; otherwise not." It is a good putting of the issue.—*Wesleyan Christian Advocate.*

The Editor Camping.

[CONCLUDED.]

SEPT. 5th, 1888.—At 2 o'clock p. m. we left the charm of the Yellowstone Falls for the Norris Geyser Basin. The distance between the two places is twelve miles, over the best road found anywhere on all the trip since leaving Butte. About the only object of interest to us was the little falls and canyoc of Norris Fork, a small stream running in the direction we traveled.

We reached the Norris Basin shortly after 4 o'clock. A cold wind from the north gave us the first serious premonition of a change of weather. Let the reader mark the fact that we had not had a rain since leaving home. An early supper gave Bro. Kemper and myself an opportunity to make a short tour of observation among the geysers of this point, the last to be seen. The Monarch, the Minute Man, the Hurricane, the Fearless, the Vixen, the Steam Valve—which is misnamed — with some few others of minor importance, constituted about all that was of special interest. The chief thought abiding with one in this basin is not to make a misstep and be engulfed in the fiery liquid beneath a thin crust on the surface. "Danger" signs are put up most everywhere. A great change has doubtless taken place in this once interesting group of geysers. After having seen the unsurpassed wonders of the Upper Basin this proves of little interest. It should be the first seen, and is by those who visit the Park by the railroad.

Sept. 6th.—Our report to the ladies last evening as to the character of the geysers was sufficient to satisfy them without personal observation, we therefore made ready and left camp about 9 o'clock for the Mammoth Hot Springs. We passed several springs, a burning sulphur mountain, and a number of lakes—among them the Beaver and the Twin Lakes. The Obsidian Cliffs were of note. There were millions of specimens, some of which we secured, in addition to those we had gotten elsewhere, without feeling that we had violated the spirit of the law forbidding specimen gathering.

About 1 p. m. we came to the second stream, called Indian Creek, where we "nooned." Even in midday we found fire and sunshine very comfortable. It was decidedly the chilliest morning we had felt. Thin ice and a big frost made it seem quite the thing to be seeking a lower altitude.

Our camping place at noon was six or eight miles from the Mammoth Springs. We traveled a few miles and came to Glen Creek, and going down this stream we soon found ourselves in a very interesting canyon. Rustic Falls in this canyon were most beautiful. Kingman's Pass was the next, and now we beheld the wildest scenery as yet observed. The fearful cliffs on our left and above us, the narrow road blasted from the side of the mountain of rocks, the yawning canyon below to our right, with the tremendous decline, down which we were descending, all together were enough to keep us silent with fear, lest the slightest mistake hurl us into eternity. A short distance and we come to the Golden Gate. Still farther down and to our right was what is known as Devil's Slide, which is a smooth space from five to fifteen feet wide down the mountain side, from top to bottom. From Rustic Falls to Mammoth Hot Springs, a distance of three miles, there is a descent of 1,100 feet.

We reached the springs about 3 p. m. We spent about two hours in beholding this, the eighth wonder of the world. Here we got our first mail for three weeks, which, of course, was read with a relish. Leaving the springs we came down Gardiner River, a beautiful stream that rushes madly on to lose itself by and by in the Yellowstone. We camped on the banks of the Gardiner, which seemed all the night long to echo some weird story of the scenes of the day. Among the package of letters enjoyed by the camp fire to-night was an encouraging note from Bro. Britt on the success of MONTANA METHODIST, which was then at about No. 4.

Sept. 7th. — A mile or so brought us this morning to the little village of Gardiner. One side of Main street is in the National Park, the other in the Territory of Montana. A short distance farther brought us to Cinnabar, the railroad station, where tourists from the Northern Pacific begin the sights of the great "Wonderland."

Now that we have carried our readers with us in a camping tour through mountains and valleys, over streams and through canyons, among geysers and springs for the space of about three weeks, we close our notes by saying we have not attempted description, but have simply purposed a synopsis of our diary to give you some faint idea of what you can some time see for yourself if you should have the opportunity.

Suffice it to say we had a pleasant trip, through valleys, over mountains and down canyons, enjoying all that is incident to camp life, and reached Butte safely without accident or loss within four weeks from the time we left. We were much pleased with what we saw.

[THE END.]

Anniversary Address Before the I. O. G. T., Lodge No. 14, Butte, M. T.

BY A. C. COUEY.

The following is a synopsis of the address delivered at the thirteenth anniversary of the I. O. G. T. of Butte, Dec. 31, 1888.

1. Brief history of the temperance reform in the United States since its origin in Moreau, Saratoga county, New York, April 1808. The "Moderate Pledge," its failure, and origin of "Teetotalism" as given in the story of Dicky Turner.

2. Temperance defined. Thoughts by Dr. Thomas Guthrie: "Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls in this country blessed with freedom and plenty, the word of God and the liberties of true religion. I charge it with the cause, whatever may be their source elsewhere, of almost all the poverty, crime, misery, ignorance and irreligion that disgrace and afflict the land."

3. The Relation of Temperance to the Christian religion. Along side faith, virtue, knowledge, patience, godliness, brotherly kindness and charity, the apostle Peter placed temperance as an important star in the constellation. A person can be temperate without being a Christian believer, but he cannot be a Christian without being temperate. As a part to the whole, so is temperance to the Christian graces. As Good Templars we note the work of temperance largely as to its effect upon the body; as Christians we study the effect upon soul and body. * * *

4. The relation of temperance to politics. All temperance work, being moral, should be kept nonpartisan. Church and state should be kept apart; so temperance and politics should be kept apart. As citizens we can vote the prohibition ticket; as temperance workers we can support no party.

5. The relation of the temperance cause to the strife between capital and labor. As temperance workers we should persuade them to make a strike against the monopoly of the saloon. In the language of Powderly we say: "Working men, boycott the saloon for five years and you will settle the labor question. No question of interest to labor has been settled over the bar of the saloon." We have a duty as temperance advocates in the never ceasing Sabbath work of the mines, mills and smelters of Butte and vicinity.

6. The hopeful outlook for the temperance cause. There are seventy thousand protestant mininters, fifteen million church members, with a constituency of forty-five million people favorable to the cause, and of these there are over four million total abstainers to work for reform. For every martyr for temperance we gain a hundred workers, so that nothing but cowardice and depravity can rescue the saloon from complete overthrow in the near future. Surely it cannot be far distant "when the solitary place shall be made glad, and the desert blossom as the rose."

It may not be out of place to say that the address, occupying about half an hour, was most cordially receiud by the audience assembled at the Good Templers' hall on that occasion.

District Conference.

The Bozeman District Conference will convene in Bozeman at 8:30 a. m., Friday, February 15, 1889. Opening sermon at 7:30 p. m., Thursday, February 14, by Rev. H B. Cockrill.

Religious services will be emphasized. Brethren come in the fulness of the blessing of the gospel of peace. Let there be a full attendance of lay and clerical members. Come down, Brother Britt. L. B. STATELER.

Will do so with pleasure, if possible. B.

In a recent interview Senator Ingalls spoke in the following eloquent terms of Mrs. Cleveland:

"The mistress of the White House has no enemy and no rival in the affectionate admiration of the American people. Amid many temptations to levity and many opportunities for frivolty, she has borne herself with unexampled grace, dignity and composure. Adulation has not disturbed the charming and unaffected simplicity of her character. She will carry with her into retirement the unabated honor and regard of all who have been so fortunate as to know her. She will remain among the noblest illustrations of American womanhood so long as virtue has a votary or beauty a champion."—*Ex.*

CHILDREN'S CORNER.

Where Is She?

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet—
That's the kind of little girl
People like to meet.

Bright as is a diamond,
Pure as any pearl—
Ev'ryone rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

—*Christian Standard.*

Great Fun.

It is wonderful how uncomfortable people can be, and still be happy. Wonderful, too, is a boy's idea of a "good time." Take this California scene:

Just before we reached our destination, we passed a tent where an adventurous party of pleasure seekers were camping out. A small boy, with the greater part of his head and face tied up in a blue veil, was piling brush on a large bonfire, close to the door of the tent.

"To keep off the black flies?" called I, as I rode by.

"Yes, and skeeters too," said he, lifting up his roguish eyes, reddened by the smoke.

"Oh dear! said I. "Do you like camping out?"

"Yes, indeed!" shouted he. "Its splendid! We killed six rattlesnakes yesterday!"—*Ex.*

An Incident.

As Will and I were returning from prayer meeting last evening, we passed three fine looking men standing in front of a saloon; two of them were urging their companion to enter the saloon, and take a drink with them. "Come in Jack, it shan't cost you anything," said one.

"No, thank you," said Jack. "I will wait out here for you."

Come, now; be sociable, and have a drink with us," said the other, taking hold of his arm, and trying to pull him along.

"No, I will wait here," was the answer again.

I was anxious to know if Jack remained firm; so when we had passed further on, and could watch him without being observed, we looked back, there stood Jack, alone, waiting for his companions.

I said to Will: "Isn't that grand and noble? I feel like going up to that young man, and saying, 'God bless you!' I believe he remembered that good old text: 'My son, when sinners entice thee, consent thon not.'"

Said Will: "I think that it would have been more grand and noble, if he had remembered, before he left home, that other good old text: 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.'"

I think Will was right, What do you think, young readers?—*The Orphan's Friend.*

Why Should we Always Attend Church?

1. It helps ourselves. The church services give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, and develop the moral and religious part of our nature. We cannot afford to lose those sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can he preach with vigor to empty pews? The dullness of any services is often to be laid to the account of the absent ones.

3. A church lives on the devotion of its friends. Nowhere is the devotion so fully shown, so quietly felt, or so plainly seen, as in attendance on the Lord's day. Every one in his place, and the church rejoices in the consciousness of strength and vitality, and goes forth with zeal and power to its appointed work. With half the seats vacant, there comes depression, and the church sinks to inaction. A live church helps the community. The moral tone of a community depends largely on its churches. If church goers become negligent, the outside community will not go to church. The example of every neglector of the Lord's day worship is so far an obstruction placed before the door of the church to keep others away. If the friends of the church will attend, the strangers will be sure to do so.—*Church Union.*

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:40 a. m.	9 p. m.
M. U. Express	4:40 p. m.	2 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison.

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m., arrive Helena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Hellena 10 a. m., daily.

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The Montana Methodist.

REV. A. C. COUEY, - - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.

Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

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Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
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Rev. W. M. Britt, Pastor.

Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P. M.; J. W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock

Let other ministers send in their appointments and services.

The New Year.

This is our first issue for the new year, and with it we wish our patrons great successs in all things laudable, but specially for things spiritual. From the editor of our Sunday School Magazine we quote words intended for our consideration the first day, but they are good yet if we but profit by them. Please read;

"It is wise to spend a moment on the threshold of a new year in a brief review of the past. Merchant overhaul their books, take account of stock, and ascertain as near as they can the conditton of their business at the end of the year, and lay their plans for the future. We ought to be as thoughtful as to our spiritual interests as we are in respect to temporal matters. How does the account stand with us? Have we gained anything the past year? God help us to examine carefully into our spiritual condition, revise what has been wrong, improve all things good, and so grow in grace that we shall be ready for every good word or work. We know not what shall befall us the coming year. It is wise therefore to be ready for any event. Let us be diligent and faithful workers in the Lord's vineyard, that when he calls us to give an account of our stewardship we may do so with joy."

The Salted Track.

A few days since I was going up the street along which one of of our street car motors run, and in passing noticed a man springling something on the track. I did not at first know what it was, but upon examination found it was salt. No explanation was needed of course, as I had known from childhood that snow and salt mixed would burn the hand almost equivalent to the presence of fire. The effect of this sprinkling was fine, while the car track would otherwise have been clogged with snow and ice, so as to retard the speed of the car, if it did not stop it altogether.

I then began to think of the uses of this element. It is said to be a splendid fertilizer of the soil. In the rice fields of the east, sea water has been used from a very early antiquity with beneficial results. In sandy soils the English farmers have found salt very successful in checking the rank growth of the grass, greatly increasing its quality and succulence.

Milch cows need it almost daily to preserve the sweetness of the milk. Wild animals are sometimes found dead because of a failure to get a sufficiency of salt.

It is used in curing meats as every one knows. We also find that it is used in ship material where timbers are continually exposed to the water. Our housekeepers use it, as every boy knows, for making ice cream, etc.

It is to be found—*i. e.* rock salt—in strata of large quantities almost everywhere. In the United States the total production in 1880 was valued at $4,829,566. The great Salt Lake of Utah, is known world-wide.

But to our track. Doubtless salt has been used for running street cars in cities of such climate as Montana for many years, but I had not seen it on that fashion.

After reflecting upon its various uses is reducing our ores in the great smelters, for the stock on our ranches, for preserving the milk and butter of our dairymen as well as to run our street cars, I could but think of the Saviour's words: "Ye are the salt of the earth." "The world," wise in its generation teaches us an important lesson in the agricultural and industrial uses, but to me, the use to which the Bennett Brothers put it on their street car lines in our city was new.

The salt is very effective for a few days, but it then loses its savor, and must be renewed.

Now let us see. For the sake of a few hundred dollars per day the motor lines of our city are kept salted. The way is kept open for easy and successful transit from one part of Butte to another. How is it with us as the "salt of the earth?" We as ministers of the gospel in Montana have much to do to keep the way, the narrow way to heaven open for travel. The laity, in their associations with the people have no small part in this all important highway. May we all learn the great question for practical application. The people of Butte have the reminder every time that they go on the street at this season, the working men have it before them in the mills, the ranchmen among their herds and the people everywhere that this savory element is used in material development. It is our high calling to save the world for Christ, by "preparing the way of the Lord."

Chips from Anaconda

Dr. Fitzgerald, editor-in-chief of the Nashville *Christian Advocate* suggests a somewhat novel plan for supplying the south with imigrants—one at least, the propriety and wisdom of which it would be well to consider in these times of expatriation, and where, too, so many of our young men are going elsewhere for wives and our girls are being unequally yoked together with foreigners who have little or no sympathy with our form of government or free institutions. The doctor says: "If these southerners of the best quality will only stay at home, marry, and be industrious, enterprising and economical, they need not bother about immigration schemes. The people they want would come fast enough—the other sort they can spare." If our young people believe in the doctor's "scheme," let them begin at once by calling in the parson.

On Christmas eve our new electric lights were turned on the city of Anaconda. The Methodist church stands between two of these, so that all who wait upon the ministry here will walk in the light. Let the light be turned on—all the light of historic truth and ecclesiastic experience—the Methodist Episcopal Church, South has nothing to fear, but contrariwise challenges an investigation of her record. If all who speak of us will only tell the truth of history, we will not be ashamed, but will glory in the revelation, and will likewise rejoice in a comparative estimation of her work and worth in the vineyard of the Lord. We are proud of the fact—which none can gainsay—that our church has always been non-political. The weapons of our warfare are not carnal, but spiritual, and we have always from our pulpit echoed the words of the Master: "My kingdom is not of this world." Can some of our co-religionists of Montana and other places, who are wont to misrepresent us say as much?

"I have just thrown in a boy seventeen years old," were the words of a policeman of Anaconda to us a few nights ago in making known the fact that for drunkenness he had locked up a youth to spend the dark cold hours of the night in a prison. Our heart was sad. I thought, 'has our civilization done so little, and has our Christianity been so powerless for good, that now after more than one hunredd years of religious freedom, the law of the land authorizes, to say the least, the church tacitly indorses and encourages the rum traffic, by which our youths are destroyed and our homes laid waste.' The above named victim of strong drink is somebody's "wandering boy," and thousands of mothers' hearts while we wait, are pining in sorrow, never to be healed by sons who have been lured from home never to return and never to repent, by the infatuation of the bowl. Oh God, help the people save the boys by destroying the temptation.

The temporary suspension of the great reduction works at this place, a few days ago, caused considerable anxiety except those behind the scenes. It is reported that 4,000 men would be thrown out of employment were the works to discontinue operations. Connect with these the women and children of the men out of employment—and this too, in midwinter—and some idea can be formed of the irreparable damage that would result. One report is to the effect that the proprietors have been offered $4,000,000 to discontinue operations for six months, but that $5,000,000 was asked. Another report is that the annual repairs are needed and this will require perhaps three months. I do not know how it is. Almost a full force are at work, and we can but hope

that every furnace will be kept hot and every man at work.

Suffer us, editors Couey and Britt, to wish you a very happy New Year and that the MONTANA METHODIST under your excellent control may add to its subscription list 1,000 new names before the annual gathering at Stevensville. S. W. BARBEE.

Stevensville Notes.

ED. MONTANA METHODIST:—Already intelligence of the gracious revival we have recently had in the Bitter Root valley as noted by the last number of the METHODIST reached you. I hasten to give you some of the particulars of the same and embrace the first opportunity.

On Friday, December 7th we started a protracted meeting at the Burnt Fork school house, five miles east of Stevensville, which continued without intermission for three weeks, lacking one day, and resulted in the conversion of between twenty-five and thirty souls (including backsliders), and nineteen additions to the church and more to follow. To God be all the praise.

This being our first protracted effort in the territory, we began it in fear and trembling not knowing what might be the number, strength and equipment of the forces arrayed against us as compared with similar engagements in other parts of the country where we had labored, but David-like, we went forth in the "name of the Lord of hosts" believing that the gospel of Christ was as much the "power of God unto salvation" in Montana, as anywhere else.

We found a soil already prepared, yea, the seed had already been sown in many hearts, and the fields were white to the harvest. From the first, good attention to the word was paid. Soon the hearts of the Lord's people were stirred, lukewarm professors were aroused and then it was evident that *something* had taken hold of the hearts of the unconverted. They looked so serious and thoughtful. Gradually as the convictions deepened, one and another would break loose from the world and come to the "mourners' bench" to pray, (it was no mere "shake-hand" conversions) and then as the light and peace would come they would tell us of it, either with the illumined face and beaming eyes or oftener with the unloosed tongue that now for the first time, amid falling tears of joy, was employed in the service and praise of the Redeemer. And then to hear them sing, "Happy Day," and "O how I love Jesus!" afterwards was a real benediction. Do you wonder, Mr. Editor, that some of the dear friends shouted in true "Methodist" fashion, no, it was "Baptist," according to the example and testimony of one good brother from Georgia—well, we'll compromise, and say "Bible" fashion—anyway they did it, and nobody but the devil, that I heard of, got offended at it.

The work was mainly amongst the young men—the "boys" we like to call them—whilst the heart beats in deepest love and sympathy on their behalf, for who knows the perils and possibilities for good or evil that lie before a young man, perchance away from home, in this wild western region? Seven of these dear boys bowed at the 'altar' one night was a sight that must have sent an extra thrill of joy through the angelic ranks. One dear fellow recived the blessing of pardon after returning home from meeting on his way from his father's house to the stable. The family were a little startled at the noise he made at first, fearing that something had befallen him, but their hearts were soon set at rest when on coming into the house he exclaimed at the bedside of his pious parents: "I wouldn't care if there were forty preachers around now."

I could write more, but must forbear. Will add, however, that out of gratitude for the heart warming they received, the friends in turn proceeded to warm the preacher's back but not with a cowhide be it remembered—the skin of some coons or other animals in the shape of a beautiful fur overcoat, to the grateful surprise of the recipient.

With humble gratitude to God for great mercies to us in the past, we now move forward in his name to another battlefield. "Brethren, pray for us."

Fraternally,
J. B. PARNALL.
Stevensville, M. T., Jan. 1, 1889.

Bro. Stanley is conspicuous for his absence in this issue. We expect him on hand for the next issue, however, without fail.

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Sabbath Observance.

The following is a memorial prepared by the Butte Ministerial Association to present to the labar organizations and capitalists of Butte City, Montana:

We present this memorial not only as ministers of the gospel, whose business is everywhere, and to all classes and at all times, to proclaim the truth of our holy religion, and to advocate a pure morality among the people; but, as citizens also, and as such we realize that whatever is your interest, is ours also. We would not for a moment have you think that we are forgetful of the material interests of our citizens. To build churches and have homes, where the social, religious and civil interests may be conserved, we must have money. The very institutions that we would foster depend upon resources, which you are endeavoring to develop. We therefore, as citizens, have common interests in whatever tends to improve capital and reward labor. It is with this view that we present for your consideration this memorial.

First. We hold and teach our respective constituencies that the Sabbath, or weekly rest-day, is founded in the constitution of man, that it was recognized and observed by our Lord Jesus Christ, and to it has been given new spiritual significance in the Lord's Day of the Christian churches of our land and time. We aim to promote among Christians the sense of its Divine authority, and the more conscientious observance of it against the influences which now prevail to secularize it.

Second. While the state cannot, and should not, enforce or interfere with the religious observance of the Sabbath, yet the weekly rest-day exists only as a civil institution, maintained by law and custom from the beginning of our history, and vitally related to the well-being of individuals and society, and to the stability of our free institutions. We aim to promote among our fellow citizens of all classes such a true understanding of its value to themselves, to their families and to the state, as will lead them to resist whatever tends to deprive them of it, and to sustain just laws which protect their right to it.

In affirming the foregoing principles and our advocacy of them we need not say that we find difficulty and discouragement in our work, from the prevalent disregard of these principles, among the capitalists, resident and non-resident, of our city and vicinity, and the laboring classes. But believing as we do that the intelligence, freedom, security and happiness of the people depend largely upon the recognition and observance of our religious and civil Sabbath, we therefore hopefully ask your honorable body to aid us by resolutions of commendation, and your example and influence individually, in measures that are just, wise and honorable, in the direction of persuading all those who have made investments in our industrial interests, of all classes, to cease all unnecessary labor on the Lord's Day, also the recognition of the moral and legal right of the employees, to a Sabbath free from liability to discharge for non-performance of Sunday work.

We believe that without the religious sanctions of the Bible, without God's positive institution of the Sabbath and Sanctuary, men have never been able to live under a free government. Just as soon, and in so far as, we lessen the power of Christianity, by taking away the Sabbath and Sanctuary, and those functions of the ministry and church, which are indispensable to the prevalence of the Christian religion, we lessen every moral restraint, and imperil everything in society that we and you value, and without which we would not consent to live in the land at all.

Respectfully submitted,
Ministers of Butte.

In the Toledo *Blade* we read: "Nebraska has its Paradise Valley, Milk River, Honey Creek, Thunder Canyon, Lightning Fork, Doughnut Prairie, Baker's Reef, and Cake Basket Precinct. For style and variety of product this commonwealth has no rival." Montana is not willing to take a back seat, since she can claim a Big Horn River, Tongue River, Powder River, Box Elder River, Thick Timbered River, Bitter Root River, Milk River, Bear Tooth Mountain, Bear's Paw Mountain, Wolf Creek, Indian Creek, Squaw Creek, Pappoose Creek, Muscle Shell River, Hell Gate Canyon, Prickly Pear Valley, Horn Divide, et cetera.

Thoughts By Sim.

"Pulpit Leverage," in the Methodist of December 12, was keen-edged and discovered the Archimedean fulcrum. With the lever and fulcrum properly adjusted, and the power applied, we can certainly move the moral world—yea, "turn the world upside down." "We preach not ourselves" is the true *shibboleth* of every consecrated and sanctified pulpit in the land. Let the whole church of God be sanctified, and the power be applied by the Holy Ghost, and one supreme sweep of holy courage would convert the world to Christ. You were happy, sir, in the selection of a subject by which to express your timely and suggestive thoughts.

I ask for another *morceau* from "Engineer." Let him turn that "old crank" a few times more, and I think the "Board," if it should not furnish more experienced engineers, will at least sustain those who are now employed and make their "runs" a little more "easy." I would like to know "Engineer." I wonder if he would let me ride on his engine? How it would please me.

Suffer an appreciative reader of everything in the Methodist to congratulate you on your very able defense of the truth in your editorial of Dec. 26, "Asking for bread and receiving a stone." You not only answered every question of your opponent, ably and in the true Christian spirit, but you likewise vindicate the truth of history in a manner very much like one who is not only familiar with that history, but who is likewise willing, if need be, to become a martyr in its confirmation and establishment. A shrinking, cowardly spirit to the rear always when the truth must be defended against the slanders of those who would falsify history, and especially the history that they themselves have made. Let us have the three hundred that lap water like the dog to establish the Joshuan truth of a history more dear to true Christian men than aught else beside. The M. E. Church South only asks that the facts of history be spoken and written. We are willing to stand or fall on the result. How puerile the question of the *Advocate*, "Is a Southern Methodist standing on the north pole a Southern Methodist still?" As well might the editor of the *Advocate* ask "Would an ass be an ass in Helena," because, forsooth, one spoke to Balaam in a country as remote from Helena as is the north pole? "Let us pray."—*Advocate*. "Pray without ceasing."—Methodist. "And the *truth* shall make you free." Sim.

Our Mineral Wealth.

Any estimate of the mineral output of Butte for the year 1888 which might be made public before the full returns for December are in would be necessarily inaccurate and misleading. The combined value of the copper, silver and gold product will considerably exceed $20,000,000, but until the price for which the various companies contracted their copper shall be separately figured, any estimate of the amount and value of the metal shipped would be wholly unreliable. According to the express office returns, as published in the Inter Mountain of last week, we know the value of the silver bullion produced in the mills to have aggregated $5,000,000. To this should be added the silver in the crude ore and copper matte shipments probably amounting to $3,000,000, though the conservative gentleman in charge of the smelting companies might protest that is too much, which it is not. Thus we have $8,000,000 as the value of the silver product of Butte, unofficial. The copper product at present is an unknown quantity. Nobody except Mr. Haggin and Mr. Daly themselves know what the Anaconda has produced and therefore no paper can say what the camp has turned out. The Inter Mountain believes that Butte has contributed to the industrial world not less than 100,000,000 pounds of copper and perhaps a good deal more for 1888. Figuring this at 14 cents we have a total of $14,000,000 which, with the $8,000,000 in silver, brings the total up to $22,000,000, though it may vary a million either way. This easily keeps Butte head and shoulders above any other mining town in the world and is more than any state or territery in the union produced during the same peried. It is an increase of $7,000,000 over the product of last year, which is largely owing, however, to the rise in the price of copper.

The mines outside of Butte have fully maintained their reputation. The Granite Mountain, Drum Lummon and Hecla properties are among the great bonanzas of the world. Outside of Butte the great mining districts of Montana have probably produced from $10,000,000 to $12,000,000, and not unlikely that the product for the territory in base and precious metals may foot up over $30,000,000 for the year ending at 12 o'clock to-night. It will probably be some weeks before authentic information on the subject can be obtained, but if the output shows $30,000,000, and it will certainly not show less, the Inter Mountain will be more than satisfied. In the order of their importance the record of the mineral producing states and territories will probably stand as it did last year, to-wit: Montana, Colorado, California, Nevada, Utah, Idaho, Arizona, New Mexico, Dakota, Washington and Oregon.

The dividends paid by the stock companies aggregated for the first eleven months $3,103,000, while the profits of the close corporations (mostly copper)

amounted to over $5,000,000, to which must be added the net receipts of thousand of private properties of which it is impossible to secure accurate information. The Inter Mountain believes, however, that the mines of Montana during the past twelve months have paid in dividends, private and public, not less than $10,000,000. Montana is a world beater.—*Inter Mountatn.*

Self-Control.

There is no kind of person so rare as one who is lord of himself. The other day we met an amusing illustration of this sad truth.

"The first few days of January," said a tobacconist, "trade is very dull with me. I do not sell more than half as many cigars and cigarettes as usual."

"It's the bad weather, I suppose," suggested the customer, as he lighted his cigar.

"No," replied the dealer in the weed, "it is not the weather; it is good resolutions. On New Year's Day a great many men "swear off," and for some days a good portion of them keep their resolutions; but toward the middle of the month they come dropping in, and by the first of February I have about as many customers as usual."

Probably a few succeed in breaking themselves of the habit, but there are always young men coming under the yoke, and thus the average of smokers is kept up.

There are ladies and students who have a daily struggle with "Giant Coffee," and they suffer many a galling defeat. It is strange that the more a thing hurts us the more we are apt to crave it. We once knew a student who had a weak digestion in general, but there was one kind of food that gave him horrors of dyspepsia. This deadly foe was nuts, and of course he longed for nuts.

"I dare not," said he, "look into the window of a fruit-store, for fear of being tempted beyond my strength. I dream of nuts in the night."

The enemy occasionally threw him, and he writhed in the dust of humiliation.

And that, after all, is the most bitter penalty of yielding to an appetite of which we clearly disapprove; we fall in our own esteem. If we are not lord of ourselves, something else is lord of us, and that means slavery. If our despot is one so gross and so mean as a morbid appetite, we do well to ddspise and abhor ourselves. Our self-abhorrenc is the homage due to virtue, and shows that we have still a chance for freedom.

The lesson is this: Cultivate the moral power of the will. The time will come when such moral training will receive the attention it deserves, and become a protection to society.—*Exchange.*

The Pope's Hold Giving Way.

Some of the Catholics of Ireland are said to be greatly exercised because the pope has refused to bless medals and relics to be distributed among them. Leading Catholics hold that he should permit the Irish faithful to conduct their political affairs in their own way, under the guidance of those who surely know as much about the needs of their country, gathered from a lifelong residence in the Emerald Isle, as his holiness has been able to learn from hearsay.

As far as has been discovered the attitude of the pope, as revealed by his latest burst of indignation, has had no effect, even among the bulk of the Irish clergy, other than to create a counter feeling of indignation and render the Catholics of Ireland even more determined—if that were possible—to continue their present system of warfare against landlords and uphold their leaders in any species of agitation against English rule that their experience and the exigencies of the situation may suggest. It is also assumed that the present mood of his holiness is inspired by the report of Mgr. Persico, which will soon be published, and it is hinted it will be decidedly unfavorable to the Irish.—*St. Louis Ad.*

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1050	Men's Heavy basket Cassimere Suits	14 00
1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
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Messrs. Raleigh & Clarke being desirous of reducing or disposing of their Summer Goods, will from this date offer unusual inducements to buyers of dry goods. Numerous articles will be offered for less than half their former prices and much below actual cost. Among the many goods that must be disposed of we call attention to the following seasonable articles, which we yet have in good assortments:

LADIES' WHITE DRESSES and WRAPPERS, PLAIN and FANCY PARASOLS, FANCY DRESS SILKS, Henrietta Cloths, Lawns and Sateens. White Goods, Fancy Wash Fabrics, Fans, Combination Suiting, Spanish, Egyptian and Oriental Lace Flouncing, Black and Colored Lace Mitts and many other useful articles of Summer wear.

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Montana Methodist.

Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, JANUARY 23, 1889.

Vol. 1, No. 12.
Subscription, $1.00 per Year.

Notes.

Governor Leslie's message read at the opening of the legislature last week, sounded like a strong, sound, practical sermon. If there is not a wide difference between the sentiments therein expressed and those of the body to which it was addressed, we may look for some wise legislation during this session. All the leading interests of the territory were laid before the assembly, each accompanied by wise recommendations concerning it. On the subjects of gambling, saloons and Sabbath desecration the Governor expressed himself in no equivocal terms.

Alhambra Springs is a favorite summer resort for the people of Helena, and in winter the scenery is scarcely less beautiful with its covering of snow. We had the pleasure of a short visit there last week and of preaching to a good audience one evening. Brother Clark has a noble people there.

The weather report for the first fifteen days in Butte City, Montana, shows the highest temperature during the day forty degrees above, the lowest temperature at night, 10 degrees below, mean, 18 degrees above.

Mrs. Mary E. Willis of Rock Creek Basin, sold from twenty-five hens in twelve months $150 worth of eggs and chickens. After deducting $35 for feed, there is left $115 net profit, or $4.60 per head on the hens. That is better than raising sheep.

The medical fraternity of Montana asks the present Legislature of the Territory to pass "An act to establish a Territorial Board of Examiners to regulate the practice of Medicine."

The following methods for removing the smelter smoke from the city of Butte have been recently given attention: One is to run a flue, from the smelters where the smoke is to be accumulated, to the mountains, at a point high enough to produce a strong draught. This flue would have to be four miles long, and it is said would cost $100,000. The other method, which has been offered, is for a "spray of water to be inserted in a flue near the bottom, arranged so as to play directly on the smoke as it comes from the furnaces, the noxious elements can be condensed and run off from the bottom of the flues." We know not whether either scheme will prove successful. The last named is not so expensive.

We know a grand system for purifying the moral atmosphere. The work is greatly needed. We have a pure gospel, which, if properly exemplified in the lives of the Christians will do wonders in this all important matter.

It is said that Judge Vincent of New Mexico has been offered the Chief Justiceship of Montana in place of Judge McConnel resigned.

A new history of Montana has been prepared by Henry McDonald and is now going through the press in New York city. The writer is an old resident of Montana.

The W. C. T. U. of Montana is now soliciting signatures, petitioning the Legislature to pass a law prohibiting the opening of saloons and gambling houses on the Sabbath. If we mistake not something akin to this is already on our statutes, but of no avail, because public sentiment is not yet strong enough to enforce the law. Let us pray for better times.

Some good articles contributed for this issue had to be laid over for next time owing to lack of space. We regret this the more since it will be three weeks before another issue.

We give a good letter this week from Mexico by our schoolmate of other days, Rev. Geo. B. Winton. We are glad of the promise he gives us of sending us an occasional communication from that far off field.

The Superannuated Preachers' Fund.

It was learned shortly after the session of the Montana Annual Conference, that we had failed to comply with the laws of Montana in creating a coporate body to which the fund above named should be paid, and such were the conditions of incorporation, that it would be impracticable to consummate such before another session of the conference. The question might arise in the minds of some, what shall we do in the mean time. If we have the money to pay our subscription to this fund, we think it would be well to send it to Brother A. G. Clarke, our treasurer, and with the approval of the executive committee, he might place the money on deposit in one of our safe banks of the territory, so that it may be accumulating something. At our next annual meeting we could complete the matter according to the laws on the subject. This is too important to neglect.

From Mexico.

Mr. Editor:—The clean and smiling pages of the Montana Methodist come to us in our far away home like a breath of air pure from the snow and frost of your mountains or a draught from the clear cold brooks, that begin among them their weary journey to the sea. The good news of revival, of church and parsonage building, of spiritual Methodism alert, aggressive, successful, is indeed like "cold water to a thirsty soul." And so across the breadth of North American Methodism I extend a friendly "how" to your readers, greeting them in a common cause and in the name of a church and Master beloved of all. I have always felt a peculiar interest in Montana as a field for our church, it being largely occupied by members and preachers from the sturdy stock of Missouri Methodism which fostered my youth and left its beneficent influence upon me for life. Our work in every state and territory of the west attests the vitality of that parent stock, which giving has not impoverished, but which while spreading its branches over this great territory from the Mississippi to the Pacific ocean, and from Mexico to Washington Territory, has struck deeper and deeper its roots in its native and congenial soil.

Montana and Mexico, though so far apart, are alike picket posts of the great army of the Methodist Episcopal Church, South. With you we can send back the message to the anxious inquirers, "the morning cometh." Broader and broader are we laying foundations, wider and wider extending our lines, while at the same time filling the ranks with willing recruits and presenting ever a more solid front. We have in the Republic of Mexico, two conferences with twelve American preachers and perhaps seventy-five native preachers, itinerant and local, available as supplies, about three thousand members, with various schools, church properties, etc. A special high school for the training of preachers and teachers is a recent addition, the building is secured, the principal is on the ground, abundant material is at hand and a hopeful beginning will be made next week.

One of our brethren, Rev. R. W. McDonell, of the Border Conference, young, strong, consecrated, proficient in Spanish, universally beloved, has just died. But at the very time, two others, one from each conference, were just ready to start for this field. One has already arrived, pernaps the other. Of course the Captain knows, but to us it seemed that we could ill spare this strong soldier from the battle.

Bishop Galloway, who so pleased the brethren in Montana swung in a long arc of Episcopal itinerancy to this field also, captured and was captured. We have every reason to believe that he returned full of the enterprise of pushing things hereabout. Our latest recruit is a near relation of his, Rev. J. M. Weems, of Mississippi. Among our present equipments not the least important and encouraging is the residence at Nashville of a competent translator into Spanish and the provision by the house to publish books for us as rapidly as they may be edited. We have suffered much from the dearth of literature current and permanent; now we hope for better things.

Do you exchange with our *Evangelist?* Its size of page is near that of your neat Methodist, though in quality of paper, advertising, etc., the Methodist shows plainly that it comes from the United States. Paper is very expensive in Mexico on account of heavy duties. Indeed there are not many things to which we are accustomed as the natural and necessary comforts of life upon which the Mexican tariff has not laid its requisition. One can submit more gracefully here than in the United States, however, knowing that instead of a useless and cumbrous "war tax" it is an indispensable necessity to the government.

Geo. B. Winton.

San Luis Potosi, Mexico,
January 10, 1889.

A Mother's Care.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender words of love or cheer,
To fill my soul with bliss.

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband cannot see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well:

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred;
And by divine caress my Lord
Makes all my throbbing cease.

And then, upon his loving breast,
My weary head is laid at rest,
In speechless ecstasy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity.

—*The Medical Missionary Record.*

Stringing the Fish.

Ed. Montana Methodist:—The above suggestive caption brings back to memory the halcyon days of "auld lang syne" to all of us. Who does not remember the happy days of childhood, when in buoyant glee beneath the genial warmth of summer, tempered by the umbrageous cool of the brook beside the old mill, many long hours were whiled away by the most exhilarating of all sports—angling. What excitement was ours, when after patient waiting with eyes so intent upon the bounding cork as it floated lazily upon the water, we are at last rewarded by a bite. With what a quick nervous jerk the line is brought in, merely, as the slang though expressive saying of to-day has it, to find we are "too previous." Having gained experience we wait until from a nibbling there's a decided pull, the cork 's out of sight and we draw in a little beauty—a sun perch. Then deftly readjusting the bait upon our hook we make a second cast but this time with such eagerness as to catch—not one of the finny tribe but the limb of the nearest bush instead. Ah! with what pains we unloose and untangle this line. Now how cautiously we make a throw. But that fickle jade, dame fortune, plays a sad trick and deserts us entirely. We change to a more inviting hole farther up, here the current sweeps in long graceful girations; our hook is either too light or possessed, for in spite of all we can do it wants to float upon top, but by the wise advice of an elder fisherman the lead is made to sink deeper by moving the floater. Now for it! Soon there is what we take for a pull, we are astonished to look at our hook, being assured we have a prize, but alas!

"The ways 'o men and mice aft gang aglee."

We are fast, not to a huge fish as had been vainly hoped, but to the root of an old snag of a tree. Oh! what skillful engineering it took only to have to break our beautiful new catgut. We could have cried through sheer vexation but for that other fellow, who lent us another hook. Having learned wisdom we go back to the first hole. A notion strikes us. We will fish for larger game and use No. 1 for bait. But where is he? Echo answers where. Ah, the problem is solved, he, the perch, floundered very wisely back into the water.

But, dear brother, we did not intend to write a chapter upon the science of pisciculture but did upon the start intend to draw a practical lesson from the news our dear brother P. E. wrote in the last issue of what the Lord was doing for us in Boulder, "whereof we are glad." Like too many, I was perhaps a trifle too anxious to string the fish as soon as they were caught urging the necessity from the argument there might be other strings read to catch those already in hand, very wisely Brother S. remarked, "if they were as fickle as that they were not worth looking after." I have thought a good deal about the wisdom of this remark: "We can go too far upon either extreme," and I am convinced that too great haste is not wise. If a "sincere desire to flee the wrath to come, and be saved" is followed up, or as the Discipline expressed it, is "evidenced," then he can trust to the spirit's leading. We want good fish, such as were accepted in the miraculous draught. The bad will flounder, even though they might be strung, back into the water. A hydrocepholite will remain one, though their names be upon a dozen Methodist registers and besides they are apt to cause others to taint.

Your Brother,
E. C. Finley.

Boulder, Dec. 29th, 1888.

Field Notes.

CORVALLIS AND STEVENSVILLE.

The quarterly meeting for Corvallis circuit was held at Grantsdale, a promising young town on the Bitter Root railroad, about fifty miles from Missoula. This at one time was considered the head of the Bitter Root valley, but now the valley is settled fifty miles above this point. This place is the outfitting point for Mineral Hill, a rich silver mining district about seventy-five miles to the southwest. We had services on Saturday at eleven o'clock and Saturday night. I like the old custom. Brethren, let us keep it up. Brother Flowers is in favor with the people here, and reports good congregations. He is enthusiastic over the prospect of building a church here next spring. Mr. H. H. Grant, the public spirited gentleman who laid out the town, kindly offers a lot each for the church and the parsonage, and greatly desires to see a minister located here. It would be very central for this new charge, and Brother Flowers talks of moving up.

Our services were much interfered with by the storm that prevailed on Saturday and Sunday.

Three persons who formerly lived at Fayette, Mo., came forward and identified themselves with our church here. With several others who live in the community they will form the nucleus for a good society, which I trust will grow and prosper. There is a large and inviting field in the bounds of this charge which I hope the pastor will be able to occupy most vigorously before the year is out. Living at Stevensville makes it quite laborious for the pastor and prevents him from giving the time necessary to insure the fullest measure of success in his work.

We went next to Stevensville. A break-down on the road caused us to be late for the morning service but Brother Parnall preached at the appointed time, and the quarterly conference was held in the afternoon, and was the largest body of the kind in point of numbers, that I have presided over for some time. There were not only several new members—secretaries of church conferences—but quite a number of spectators—the fruit of the last revival at Burnt Fork. I could see the fruit of this wonderful work of grace in the faces of the young men, of the fathers and mothers, and feel the change in the very atmosphere as soon as I arrived. Both pastor and people are greatly elated over the victory that has been gained. And none rejoices more than this writer. Our Sunday morning service was well attended, notwithstanding the fact that there were services at four other places in town, and the communion was a season of refreshing.

Brother Parnall is taking hold of the work in earnest and shows the skill of a master workman. Tne people are visited from house to house, class meetings and church conferences are held, plans devised for paying off debts and improving the finances generally, and all the interests of the church looked after. Sister Parnall is an invaluable helper in the work. It is hard telling which is the most popular. While the men were holding the quarterly conference the parsonage parlor was full of ladies reorganizing the parsonage society, and planning for more efficient work. The work is on rising ground on the Stevensville charge. The Lord is present in converting power, and we expect to hear more from this field later on. Brother M. J. Hortonbury was licensed to preach by a unanimous vote of the quarterly conference, and from the zeal with which he is entering on his work he intends that the office of local preacher shall be no mere sinecure in his hands. May it be thus with all of our local preachers.

Upon the whole I think we can report quite an advance all along the line during the quarter that is just closing, and I trust that this is just the beginning of a work that shall spread throughout Montana. I have urgent calls for a preacher to be sent into a hitherto unoccupied field, and hope to supply the wish in a short time.

Brethren of the ministry and laity, God has heard and is answering prayer. He is working in us and through us to the building up of his kingdom in this fair land. Let us praise him for what he has done, and go forward and work and pray and look for still greater things from him who encourages us to ask largely that we may receive largely.

E. J. Stanley.

A Call.

To Secretaries of Annual Conferences:—Will the secretaries of all Annual Conferences please forward to the undersigned as soon as possible the number and value of the churches burned within their respective conferences during the last ten years?

This can be very readily accomplished if every presiding elder who reads this call will forward to his conference secretary a postal card containing the value and number of churches burned in his district during the last ten years.

W. B. Palmore.
Independence, Mo.

To Secretaries of Conference Mission Boards.

We have commenced work on the annual report of the Board of Missions. Will the secretaries of the Conference Mission Boards forward their reports without delay.

I. G. John,
Sec. B'rd of Miss. M. E. C. S.

In answer to a memorial presented to the Knights of Labor, by the Butte Ministerial Association, requesting their co-operation in minimizing Sunday work in Butte the following resolution was passed:

Resolved, That while as citizens, we would like to see Sunday laws enacted and enforced in all branches of trade, as a body of Knights of Labor, we refrain from any action thereon.

Children's Corner.

For the last few weeks the children of Helena have had unusually fine coasting. By petitioning the city council they otained exclusive use of a part of one street for their sport. Besides this they have largely taken control of several other hills in town. This has annoyed the drivers of teams no little, and is always dangerous for the children. Several serious accidents have occurred by the collision of teams and coasting sleds.

Our Boys.

Many people seem to forget that character grows—that it is not something to put on ready made with womanhood or manhood but day by day, here a little and there a little, grows with and strengthens with the strength, until good or bad it is almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see how a boy ten years of age gets up in the morning, works, plays and studies, and we will tell you what sort of a man he will make. The boy that is late at breakfast and late at school stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying: "I forgot; I didn't think," will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things, will never by a noble, generous, kind man—a gentleman.—*Busy Bee.*

How a Little Dog Did.

We once met a little dog on a sidewalk in a city after a snow fall that had crusted enough to make going out of a beaten way difficult. The sidewalk upon which we were meeting had narrowed into a foot path through the snow. The little dog, as we neared each other, began to show signs of trouble. He saw that he must pass us in the trail, retrace his steps, or take the snow. The first he had not the courage to do, while his love of ease, and may be, the importance of his errand, forbid him either of the other means of relief. But the difficulty was approaching. Something must be done. He finally wheeled upon his hesitating steps and ran back the trail glibly for several rods, when he struck upon an expedient. He seemed to think of a limb that had been injured, and on account of which he had, no doubt, received many favors, and he took it up and ran off up the track as if much disabled, looking back. on first one side and then on the other as if to say: "It is such a pity for a poor little lame dog to have to go all the way back, or take the snow, when you could step aside so easily, and without injury to yourself, and let him pass." Moral: Never use deceit, or allow yourself to stop to form excuses in the midst of life's engagements, when courage and self-sacrifice will meet them. Such a course can only increase your trouble while it rewards you with guilt and shame.

UNCLE SID.

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:00 a. m.	9 p. m.
M. U. Express	2:20 p. m.	12:15 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

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No sleepers on trains between Butte and Garrison.

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REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

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Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—R. F. Jarvis.
Bozeman Circuit—J. H. Johnson and Aaron Kelly.
Townsend Circuit—H. B. Cockrill.
Willow Creek Circuit and Whitehall—B. E H. Warren.
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Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.

Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

Let other ministers send in their appointments and services.

Now is The Time.

Milton has been quoted as saying: "Childhood shows the man as morning shows the day." If this be true of individuals, it must surely be true of society made up of individuals. This granted, what of the land toward the setting sun? There is much involved in the present and more in the future condition of the west to interest the observant moralizer.

In a recent editorial in the general organ of the M. E. Church, South, we find an ideal church and an ideal ministry set forth. The chief element of the church is her possession of the true missionary spirit, and the all-important characteristics of the ministry are intelligence and consecration. These are given as factors of the "church of the future."

Now is the time for us to fix our eyes, our hands and our hearts upon what we might call the new west.

Dr. Josiah Strong says, "It is the first permanent settlers who impress themselves and their characters upon the future," and "The west is to dominate the east."

This is unquestionably the time to prepare for our welfare, both civil and religious. To-day, we might ask in deep solicitude, are the first settlers capable of assimilating the great tide as it pours into the west from every quarter of the globe? Is the church wise in all her measures in the west to Christianize, yea, spiritualize the incoming population?

According to Dr. Dorchester, we find that in 1880 the Evangelical church membership as compared to the population in the states and territories in the northwest were as follows: In Oregon, one in eleven; Dakota, one in twelve; Washington Territory, one in sixteen; California and Colorado, one in twenty; Idaho, one in thirty-three; Montana. one in thirty-six; Nevada, one in forty-six; Wyoming, one in eighty-one; Utah, one in two hundred and twenty-four; New Mexico, one in six hundred and fifty-seven; Arizona, one in six hundred and eighty-five. An average of one church member to a population of one hundred and forty-five.

We say, with emphasis, now is the time to take hold of the west vigorously. Let the ideal missionary church look this way, and seeing, send this way, of her treasuries and her intelligent consecrated ministry. Heterogeneous immigration, Romanism, Mormonism, Intemperance, Socialism, Mammonism, corruption incident to city life, all threaten us. So, again we say, send help to the front of the battle, for reinforcements we must have and that speedily—not men alone, but men and means.

The Open Switch.

We often see notices of serious accidents and tedious delays by negligence on the part of brakemen on our railroads. Brethren of the ministry, it is just as easy for us to mislead some of our hearers by not keeping everything adjusted for travel on the main track. We have recently heard it said that a minister of one of our sister churches in Montana assailed the doctrine of a personal devil. This is certainly sidetracking. To the old paths brethren, we need no new theology for the west.

The question of "Methodist Mutual Insurance" is now receiving much attention in the M. E. Church, South. We do hope a plan may be agreed upon, and the church saved the enormous sum paid out annually for the protection of our church property.

Notes and Personals.

Governor West of Utah says: "To give these people the sovereign rights proposed would be to place every non-Mormon in Utah completely at their mercy." With this consideration before him he opposes statehood for that territory.

It is said that the Rocky Fork & Cooke City railroad is being rapidly built. This will give the cities of Montana access to the largest coal fields in the territory. The quality, it is held, is the best yet discovered in the northwest.

On organizing the territorial legislature of Montana January 14th, there were in the council seven republicans and five democrats and in the house of representatives nineteen republicans and five democrats. This is about the ratio of the two parties as might be seen had all the members of both houses been present.

We hope our lawmakers now in session may neither buy nor sell, but do what is "just and right and good."

From notices in our church papers we may judge Bishop Hargrove is now in Oregon, having been called there on special business requiring Episcopal counsel.

Brethren of the Montana Conference, we again urge you to give us semi-monthly postal card reports of your work. Do not understand by this request, that you are not to send contributions to the columns of the paper, upon miscellaneous topics suited to a *religious organ* if we may be allowed to so denominate the MONTANA METHODIST.

To whom does the MONTANA METHODIST belong? To the preachers and laity of the M. E. Church, South, in the territory of Montana. No dividends have been declared, although six months have elapsed since its inauguration. Whose business is it to see that the paper is kept running? Every one who would have the cause of our church sustained in this territory should help—chiefly the traveling preachers. Don't forget, dear brother, that the work is all gratuitous. Are you helping all you can?

We would remind our Montana brethren that the two preachers upon whom falls the chief care of this paper, are those who have as difficult pastorates as are to be found in the bounds of the conference. We most cheerfully do the work given us, but do most sincerely wish your co-operation.

Rev. G. W. Nollner returns from the Denver to the St. Louis Conference. Rev. Olin Boggess is transferred from the St, Louis Conference and goes to the Denver. We are glad to see the front ranks kept solid.

Our territorial legislature convened Monday January 14th to continue in session sixty days.

To our way of looking at it, there is a strange inconsistency in the *electoral* and *popular* suffrage in our government.

An effort is being made to get rid of the terrible smoke that hovers over Butte, Montana, from the smelters of the city and vicinity.

Butte is to have cable cars running her streets in a few days.

We have had three very decided revivals in the Helena district during the second quarter. Fifty to sixty souls converted, and as many accessions to the Church. Success is being followed up, and we are moving forward for new victories.

The latest news from the Bitter Root country says that Bro. Parnall is pressing the battle in the second engagement. Victor is now the scene. About thirty conversions and twenty-three accessions reported up to the date of the message. The glad harvest time has come. One soweth and another reapeth—both shall rejoice together. We thank the Lord for the good news from many points.

A note from Bro. E. G. Brooke of White Hall says the people are well pleased with their young pastor, Rev. W. T. Goulder, who reached the work early in December. We hope Bro. Goulder is equally well pleased with the people whom he serves, and in one accord may preacher and people do a grand work in soul saving.

Bishop Pierce once said: "I do think breaking hearts with the hammer of the word is better than splitting hairs with metaphysical acumen."

Thursday. March 28th, is the date fixed for the Helena District Conference to convene in Anaconda. We trust many precious souls may be brought into the kingdom in the meantime.

Desired Legislation in Montana.

In one of our Montana exchanges we find a synopsis of the governor's message to the law-makers now in session. The following selection is characteristic of Mr. Leslie, and we will anxiously await the action of the legislature to see if there's as much virtue in the *body* as in the *head* of our territorial government. We read:

"He deals with the financial condition of the territory and says that the territory is out of debt and has on hand a balance of $114,340.48 in the general fund, besides about $14,000 in other funds. On the temperance question he takes advanced moral grounds and advocates high license and all necessary restrictions. He refers to public derelictions of duty, favors the enactment of a Sunday law, recommends a law for the appointment of a public examiner of financial accounts, dwells on the educational needs, puts in a few words for the establishment of an agricultural and mechanical college, suggests that a new and large penitentiary be built, also a house of reform, recommends amendments of the law governing commitments and care of the insane in a territorial institution, wants politics to be kept out of state institutions, favors laws for the better protection of the ballot to insure honest elections, urges the enactment of a registration law and indorses the movement for the codification of the laws of Montana.

The message is well received and is believed to be in the line of public welfare.

A Well Directed Blow.

Sim "has hit the nail on the head," and we could wish that it were "driven in a sure place." It is "the truth," prayer or no prayer, that "makes us free" from all abnormal or hurtful relations, whether of a social, eclesiastical or spiritual character. And therefore, we say in behalf of her who has been charged with "sinful prejudice" as the reason why her modest suitor has not gained her fair hand in holy wedlock, and who has on this account, been placed (not in "sinful prejudice," but in tender love?) on the "north pole" to ridicule and freeze her into submission, that it would be a pleasant service to her, indeed, if the truth of her eclesiastical existence and career, governed her suitor in his fraternal intercourse with her, as in this event it would be seen that her relation to him is, on her part, unavoidable, and hence, if it is unpleasant to him, is self-inflicted. It is not always, Mr. Editor, that prayer is either ordered or offered in the interest of the truth, for some "prayers are an abomination to the Lord." If the truth prevailed in our relations to each other, there would be no need of a call for prayer to bring us into harmony in our coordinate mission, in "spreading scriptural holiness," not only to the "north pole" if need be, but all over this sin cursed earth. "All of God's works are "one in truth." It is by truth alone that we are sanctified for the work. But if of life we must needs pray in this case, we would suggest that St. Paul has, by divine inspiration, furnished the formula. "Lifting up holy hands without wrath and doubting." And then, in the name of sincerity, let us act toward each other as we pray. "Let love be without dissimulation" or not at all. We much prefer hatred straight to having it mixed with love. In all candor. R. S. CLARK.

Delayed Greeting Echoed.

It affords us great pleasure to know that we have the hearty good wishes of elder brethren of religious journalism. "A word fitly spoken is like apples of gold in pictures of silver." Beginning the MONTANA METHODIST as we did, under some difficulties, from inexperience and lack of means, we are gratified to have secured the confidence of many who doubted the feasibility of the enterprise. Dr. Godbey, Editor Southwestern Methodist, in a private note sends us the following kind words which we echo, and add, long live the Southwestern Methodist and its courteous editor:

DEAR BROTHER COUEY:—I write to send a New Year's greeting and to express my great pleasure at the substantial appearance of the MONTANA METHODIST. It is a comely paper and greatly needed in its field. I wish you a happy and prosperous New Year.

Yours Fraternally,
J. E. GODBEY.

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CLARKE, CONRAD & CURTIN.

Dancing Into Hell—A True Story.

A young lady once asked Bishop McIlvaine of the Protestant Episcopal Church of Ohio, if it were harmful for a Ch istian to dance. His reply was, "No Christian ever wants to dance." This is strong and unequivocal language, but the Bible sustains the declaration, and the sad history of the unfortunate heroine of my story confirms the words of the good bishop.

More than twenty-five years ago there was a planter in north Alabama whose name was Warren. He lived distant from my father's home about ten miles. He was a man of large possessions, and was passionately fond of the world. He had taught his family to copy his example, one of their pastimes being the modern dance.

But God's ways are not as man's ways, and he sent a faithful Methodist preacher into the neighborhood of old Mr. Warren, who preached and prayed, and wrestled wih God for a mighty outpouring of his spirit. The Lord answered his prayer, and a great revival followed. During the progress of the meeting, the family of Mr. Warren was drawn thither, probably more from curiosity or a desire to make fun, than from any other cause. But while there the Holy Spirit awakened our heroine, Sallie Warren, and she was powerfully converted. Her conversion and the strange new life she at once began to lead were a puzzle and at the same time a great cross to her worldly minded father. Such a life, right before his eyes and in his own house, constantly reproved him of his sins, and reminded him of the judgment to come. But when his daughter wished to join the church it was too much for his proud heart. "What," said he, "my child raised in affluence and possessed of every facility for pleas ure and worldly enjoyment, join the despised Methodists? No, this shall never be, if I can prevent it. I would be ruined and my family disgraced. Sallie shall never join the church, and particularly the Methodist church." But how he was to accomplish his purpose he hardly knew. However, after much worrying, he hit upon a very ingenius plan—and he was successful. It shows the devil's mode of attack, and how well he knows the weak points in every human character. And let me say to every parent who may read this true story: "Beware how you stand in the way of your children's right-doing, and especially how you teach them to do what is positively wrong."

Mr. Warren's final appeal was to her former fondness for dancing, at the same time holding out new inducements to his child in this line of worldly pleasure. For a while still she hesitated, because the warm love of God was moving her tender, youthful heart, and she felt that she could not abandon her cherished purpose to join the church, she had learned to love so well. A grand ball was to come off in the vicinity of her father's home. Her father felt that now was his golden opportunity, and that if he failed now he need never attempt it again. Addressing her one day he said: "Sallie, my child, I love you, you know I do, and it would greatly grieve me for you to join the church just now, you are too young; wait until you are older. You know that in a few days our fashionable ball at Major Irwin's will bring together all the gay young people of the country, and all your old partners of the dance will be there, and will be much suprised not to find you. You won't disappoint your father; you'll go, won't you? You have many things to wear, but I would not think of allowing you to be present on so grand an occasion without two or three entirely new costumes. Your wardrobe must be entirely refurnised. Among other articles I will purchase for you in the city, shall be a rich and costly satin gown, made in the most artistic style, in which you can dance with your special friends. Oh, it will be so nice to be there, and to know that my daughter will be, perhaps the most charming and attractive young lady present." And thus he pleaded for a long time, and Sallie finally yielded to her father's importunity. Now, mark you the passions in his own child to which the father appealed, that he might divert her from her cherished purpose of joining the church. He appeals to her vanity—love of dress and popularity with her former associates, and to her love of pleasure—particularly of the dance, of which she had once been so fond.

The wardrobe was made ready and the toilet prepared. But alas! for human projects. Before the day appointed for the grand ball arrived, Sallie, the lovely daughrer, was taken seriously ill, and she retired to her room and lay down on her bed only to be taken therefrom to her sleep in the silence of the grave.

But before the final act in this solemn drama shuts out from view this lovely and interesting young lady, let us span the intervening quarter of a century and stand awhile in the chamber of death. Three miles from Moulton, the county town, where part of my boyhood days were spent, on the Tuscaloosa road, and about half a mile from the road, stands the palatial home of Mr. Warren, almost surrounded by a beautiful grove, and just back of a grassy lawn whose flowers, evergreens and rustic scenery were really enchanting. As we approach the mansion, however, and touch the ivory handle that communicates with the bell within, we are startled by the gloomy aspect before us. A servant softly and slowly opens to us the rosewood door that turns sadly upon its silver-washed hinges. Through the lengthened hall we pass up a flight of winding carpeted stairs, and then another door gently opens, and we are standing in the presence of death. The lovely, but ruined Sallie Warren is dying! On the opposite side from her is her mother. At the foot of her bed, and in other places in the room, stand her brothers and sisters in a state of great mental excitement. Her father stands near a window, his whole frame convulsed with sorrow and remorse. We stand a moment amid the unbroken silence.

Now turning our eyes to the bed on which lies the dying sufferer, we behold the bony hand of Sallie Warren pointing in the direction of her father, while a weak voice says: "Father, come, stand by my bed. Take my keys and give them to a servant and bid her bring my ballroom dress—my costly satin—the one you purchased for the ball I shall never attend. There, that will do; hang it beside me on this chair. Father, I am dying now, and I will be lost. I was once a Christian and wanted to join the church, but you would not let me. You promised me if I would not join the church, I should have a rich satin dress in which to dance at the grand ball. There is the dress—I have never worn it—I will not need it here. I will soon be dead and in Hell, and you have been the cause of it. Wrap me, dear father when I die, in my ballroom dress—fit emblem of my wretched condition forever. And now, kind Father, farewell, and may the memory of this dress and this scene ever be present with you, to remind you of the loss of your favorite child, because you kept her from joining the church she so much loved by persuading her to dance. Kiss me once more. Good bye." We look again upon the pale form before us. The tongue of the dying ruined child, ceased to move; the head had dropped upon the silent breast; the pulse was still, and the aching heart will never throb again.

With bated breath and a prayer for the living; sounding a note of warning to all parents who would follow the example of the mis guided Warren, we leave his child alone with God.

S. W. Barbee

Anaconda, M. T.

Photographs.

J. P. Ball & Son, the well known photographers, invite the public to visit their studios, 129 Broadway, opposite Merchants hotel and 211, north Main street near Sixth avenue, and see their fine works of art. These artists make a specialty of children's pictures. They use the instantaneous process. Babies taken so quick that the fleeting smile is caught ere it changes. Give them a trial. 4t

Montana Methodist Matrimonial Christening.

Mr. Editor:—I believe the lot of christening the Methodist matrimonially falls to the undersigned. I accept the honor with thanks, and also give notice to all parties wishing my services in the "marrying" line that I can be found at all times, unless "professionally" absent, at the Methodist parsonage in Anaconda, Montana. Parties at a distance can reach me either by telegraph or telephone; or a letter addressed to P. O. box 246 will meet with a prompt response.

The aroma of orange blossoms was first scented on the evening of January 5th, when Eugene Smith and Mary F. Sabe were harnessed for the journey of life. They make an auspicious beginning, and this celebrant prays for them an increase of joys as the years glide by. This was the initial marriage in the parsonage.

We were next called to the Palace hotel, in the parlor of which on the 15th, we were permitted to pronounce the words that made Edward Seldans and Birdie Elliott "husband and wife." The bridegroom is a railroad man of Anaconda, and the parson, after the ceremony, ground out the following lines in commemoration of the happy event;

Edward has pulled his engine through,
With dauntless nerve and sturdy;
And life he now begins anew,
With his gentle, loving Birdie.

May the "track of life be ever bright,
And his train he never "ditch,"
His "headlight,, ever shining bright,
And may he never use the "switch."

But here they are again at the parsonage, on the evening of the 17th,—Charles Bostrom and Mary Eunice, all the way from Sweden—and they too, are now happy in each other's love. We send after each of the matched pairs the traditional slipper, and may it bring good luck to all. S. W. Barbee.

Married.

Mr. James A. Longstaff to Miss Lita A. Jones in the Idaho street M. E. Church South, Butte, Mont., Dec. 27, 1888, Rev. A. C. Couey officiating.

Mr. Robert W. Bammer to Miss M. G. Thompson at the residence of her sister in Butte city, December 6, 1888, by Rev. A. C. Couey.

At the residence of the bride's brother-in law, Mr. Messer, near Corvallis, Montana, December 15, 1888, by Rev. E. J. Stanley, Mr. John F. Simpson and Miss

Kate Mahew, all of Bitter Root valley, Montana.

At the Catlin and Harris hotel in Stevensville, December 30, 1888, by Rev. E. J. Stanley, Mr. Wm. H. McDaniels and Miss Rosa Conniff, all of Carlton, Bitter Root valley, Montana.

At the residence of the bride's mother on Three Mile creek, near Stevensville, Mont., by Rev. E. J. Stanley, Mr. John Whitmore and Miss Rosa Conniff, all of Carleton, Bitter Root valley, Mont.

We extend to the happy couples our hearty congratulations and best wishes for their future welfare. As they doubtless had a happy New Year, so may they be happy all their lives. E. J. S.

In Corvallis, Oregon.

In a communication to the Pacific Methodist, by Rev. D, Atkins of the Columbia Conference, we find the following account of an almost riot:

"On the morning of December 26 the usually quiet and uneventful town of Corvallis was thrown into a state of suppressed excitement by the arrival of about three huudred ra lroad hands, mostly Italians with some Irish, and a few Americans. Other companies arrived at intervals until within twenty-four hours there were in all about five hundred. They had been in the employ of Messrs. Jacobs & Meyers, contractors on the Oregon Pacific railroad. The aforesaid contractors were residents of this place, and failed, leaving a few months wages not paid. This company of workmen, before leaving their camps, consulted a lawyer, took charge of the town and came with their motto, "Their wages or blood." They took possession of the town hall for an encampment. They gathered about the door of the bank and the entrance to the railroad office with an air of determination which made strong men fear the worst. They were offered 50c on the dollar, but replied "all or blood." Mr. Mugess offered them all he had received from the company. Then they directed their aim at the company, and after some telegraphing, etc., the company decided to pay them in full. Then there was rejoicing on all sides. The citizens treated them kindly, and they made no disturbance in the town otherwise. It was evident that they were determined. They were, doubtless, armed, and what they would have done if they had not received their pay it is difficult to surmise. It is sufficient to say that the entire population breathed easier when they had been paid. They mayor of the town found it necessary to declare a prohibitory mandate upon the saloons, which was wise and timely."

Every Man Might Judge Himself.

Every man knows whether he is good or bad. Every man must determine himself by majorities. We have amplified this thought in former Bible readings. Every man carries his own actions by a majority vote. Can a single man know the mystery of minority and majority? Certainly! Every man who reasons upon life says he will carry out such a policy for so many reasons; on the other hand, he says there are so many other reasons against that policy. If there be six reasons for it, and nine reasons against it, the action is taken upon the majority. You know whether you are a bad man or a good one. Do not whine and cant and analyze yourself so as to draw attention to the leanness of your virtue or the subtlety of piety. "Brethren, if our heart condemn us"—that is the standard. Ask no pastor whether you are good or bad. The answer is in yourself. But you are called drunkard by men? That is nothing; you may not be a drunkard, though you have reeled in the streets by reason of wine. The question is: Are you drunk in your soul?

You may be thought to be violent, but men do not know what violence is. Do you feel gentle in heart, and is it your daily struggle to be gentle in manner? Then the Lord will judge you, and set you among his gentle ones. Are you sober? You may be sober according to the flesh, and drunk in the soul every night. No drunkard shall enter the kingdom of heaven. A man is what he is in his soul. There are those who have been excommunicated from the altar which the Lord never sanctified, who have been better than the priests who condemned them to outer darkness. Let us inspire ourselves by this reflection—the Lord will judge. If we can say to him, after cursing, swearing, denial, blasphemy, cowardice: "Lord, thou knowest all things; thou knowest that I love thee," all the black night-work shall be forgotten, and on the shore in the morning we shall begin our new heaven. Be severe with yourselves; thrust the knife still farther in; hold the light nearer, nearer; the cross is the bar of judgment.—*Joseph Parker, D. D.*

J. R. BOYCE, Jr.

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1030	Men's Heavy all wool Cassimere Suits	12 00
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1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

BOYS' SUITS.

Number		
1105	All Wool Tweed Suits at	$6 50
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1152	All Wool Cassimere Suits at	8 00
1135	All Wool Cassimere Suits at	8 50

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LADIES' WHITE DRESSES and WRAPPERS, PLAIN and FANCY PARASOLS, FANCY DRESS SILKS, Henrietta Cloths, Lawns and Sateens. White Goods, Fancy Wash Fabrics, Fans, Combination Suiting, Spanish, Egyptian and Oriental Lace Flouncing, Black and Colored Lace Mitts and many other useful articles of Summer wear.

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Montana Methodist.

REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, FEBRUARY 13, 1889

Vol. I, No. 13.
Subscription, $1.00 per Year.

Notes and Personals.

Nearly all of our church papers are offering liberal premiums for new subscribers. The Nashville *Advocate* offers any one of a number of good books. well bound, to each new subscriber. The St. Louis *Advocate* and the Southwestern *Methodist* each makes an offer of three books to every new subscriber. And now comes the *Episcopal Methodist* with the astonishing offer of forty books for each new subscriber. We give no premiums to our patrons, but, promise them a full return for their money in the way of a good religious newspaper.

Sam Jones has been stirring things in Los Angeles, Cal., during the last few weeks. A thousand or more conversions were reported in the last Los Angles *Christian Advocate*. Another indication of the good work is that the saloon-keepers are greatly enraged. Two of them have expressed their earnest desire to thrash the evangelist. He has doubtless been the means of rescuing some victims of their vile business.

The African Methodist Episcopal Church recently dedicated their new publishing house at Nashville, Tennessee. Referring to the problem in the enterprise, Dr. C. S. Smith, the secretary, expresses himself thus: "Thanks, many thanks, many heartfelt thanks, to the Southern Methodist Publishing House for helping us to solve it."

Our pioneer brethren, Revs. L, B, Stateler and E. J. Stanley, of the Montana Conference. are beginning to look back over the years of *sowing* and bless God for 'giving the increase.' They are now praising God with the harvest song, and realize that their labors have not been in vain. The revival spirit is spreading in our land, until that brother is "out of order" who does not make a strong effort for a revival in his pastorate. We "rejoice with them that do rejoice, and weep with them that weep."

We think there is much newspaper gush over Samoan affairs. Opinions are too often sensational. What is the use for the public press, the people's bulletin, to raise false alarms, so often called news? History is reliable, when facts accord. Let us commit little Samoa to safe hands and be quiet if we can.

Rev. Jno. Moore, our Deer Lodge pastor, favored us with a short visit last week, and expressed himself much pleased with the progress of the meeting now going on in the editor's pastorate at Butte. His presence and exhortations to the people Wednesday evening were refreshing.

An estimate made from the new directory of Helena, just compiled, places the population of the city at 20,000.

There has been a very fine revival of religion in the Mountain View M. E. Church in Butte City. Many souls have been converted, and a large number added to the church.

We wish the brethren may have an old fashioned revival at the district conference in Bozeman, which begins this week.

Bishop McTyeire improves very slowly.

The revival services conducted by the pastor at Butte have already attained good results, and promise to grow better. The Lord grant us a gracious season of grace among the members and the conversion of precious souls.

The MONTANA METHODIST hereby acknowledges the receipt of *The Evangelist*, edited by Rev. Dr. D. C. Kelly, and published at Nashville, Tenn·, by Rev. Rufus J. Clark. This is a weekly paper specially authorized to publish the sermons of the Rev. Sam Jones and the Rev. Sam Small. The price of it is $1.00 a year, and is well worth it. We find a good bit of Dr. Kelly's originality in it.

A Methodist preacher writing to the *St. Louis Advocate* says: "Please announce that Rev. —— and myself held a two weeks' meeting at ---- with one conversion and addition to the Baptist church. I am now holding a meeting in another place." We think it was time for that brother to go to another place.

That Debate.

Last week there was a debate in the Disciples or Campbellite Church in this city between Rev. G. K. Berry the pastor of that church and Rev. A. D. Raleigh, pastor of the M. E. Church. The proposition discussed was, "Resolved, That the baptism of a penitent believer in water is for the remission of his past sins."

Mr. Berry of course affirmed. He claimed that baptism was necessary to the remission of sins in the same sense and same degree as faith was necessary. On the other hand Mr. Raleigh ably defended the doctrine of justification by faith alone.

The absolute necessity of baptism in order to salvation was earnestly maintained by Mr. Berry and we believe he was sincere in this view. But we are forced to believe that he and all who hold this doctrine are ignorant of experimental spiritual religion. For every one who believes in Christ so as to receive the "witness of the Spirit" is distinctly conscious of two facts, First: That it is the grace of God alone which saves him; and Second: That the only condition of his receiving this grace is faith or trust. Thus verifying the Scripture, "He that believeth on the Son hath everlasting life." Mr. Berry granted that a man might have faith without baptism but held that such were not saved. But Christ says: "*Whosoever* believeth in him should not perish but have eternal life."

As Methodists we believe that baptism is necessary, but not in the sense nor in the degree that faith is necessary.

It would be ludicrous if it were not so serious a matter, thus to see a sect, knowing little of experimental religion, yet calling itself *The Christian Church*, and classing three-fourths of the best people of the evangelical churches with the unsaved, because forsooth, they have not been immersed in water.

The Collections.

In the midst of our revivals it is a good time for the preachers to attend to the annual conference collections. A revival that can be killed by taking a collection for such worthy objects has much of the dross that must be burned away. Systematic giving among our people, must be brought about by the preachers. If you do not press this steadily upon the people, in weekly, monthly or quarterly divisions, the probabilities are that you will go up to the conference with an apology; with one that savors more of your own neglect than the people's stinginess or hard times.

Let us Try it.

Chaplain McCabe gives the following solution to the important inquiry, how to attract the masses to the church. He says: "There is nothing easier. Get your soul on fire with the love of God. Beat every unholy ambition, every feeling of envy or jealousy over the head with the flail of prayer. Get where God can bless you with great success without spoiling you, without making you think more highly of yourself than you ought to think. When your own soul gets blessed, then go to work to lead your flock. Get a Gideon's band that will stand by you in the public congregations, in the prayer meetings, in the revival that is sure to follow; then 'attempt great things for God.' 'Expect great things from God.' When success begins to crown your efforts, get lower down than ever at the foot of the Cross. 'The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of him whose heart is perfect towards Him.'

"When victory comes, try to get your choir converted. Pray for your organist till he will stop all voluntaries which mean nothing, and all interludes which mean nothing. Get your whole force in hand, till from the blast of the organ at the beginning of the service to the doxology, everything shall mean assault, conquest, victory."

Bozeman Dist. Conference.

Delegates and visitors to the District Conference, arriving in Bozeman on the 11 p. m. train, will please go to the LaClede hotel until morninig. Mr. Worsham, the proprietor, has kindly promised to feed some of the delegates. Others who may come in the day, will please report at my house, near east Main street, or at the church.

J. H. JOHNSON.

Sins of Omission.

It isn't the thing that you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.
The tender word, forgotton,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of hearthstone counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind;
Those chances to be angels
Which every one may find—
They come in night and silence—
Each chill, reproachful wraith—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

—*Christian Leader.*

Some Sunday Scenes on the Streets of Bozeman, M. T.

(1.) There goes a woodsawyer with his saw and frame as if in search of a job; yonder is another pushing his saw vigorously as if his bread for that day depended solely on the completion of that dollar job. (2.) There is a group of six men, muffled and handling guns, as if on the eve of starting on a hunting expedition. (3.) The street walkers, loungers and drivers are so common that they attract but little attention. Some are driving empty wagons to the mountains in search of wood. Yonder, a few miles in the country, may be seen the ascending smoke from an engine, where the ranchman with his hirelings, is baling hay on the Lord's day. But they say it is much improved now from the state of things ten years ago. It is a dodge with many church members that they must conform to the customs of the country. A few years ago in this valley some said the thresher would pass them if they refused to work on Sunday, but when a number of farmers said they would not have their grain threshed on Sunday the thresher men waited on them.

The Sabbath is made a convenience by the ungodly and many so-called Christians for making money. The Philistines are ploughing with Samson's heifer. The tobacco growers must cut their tobacco on Sunday(?) to save it from the frost. The railroad officials must run their trains on the Lord's day (?) to put through perishable freight and mails and they make it convenient to carry some passengers. Farmers on the Ohio river thought they must save their fencing during an overflow on Sunday; but one Joshua among them worked not on Sunday for fifteen years, and prospered more than they all. When will this brazen Sabbath desecration cease? When will the churches cease to connive at this national sin, by stopping writing and reading letters of business, pleasure and friendship, the reading of secular papers, traveling unnecessarily, in a word, all unnecessary and unmerciful works and all needless self-indulgences. Sunday sickness is prevalent and contagious with many church members, but the worldly-minded hardly ever get sick on Sunday, they take a fresh start for business or pleasure on that day. God help us to preserve and observe religiously, our Sabbath.

Yours truly,
JOHN H. JOHNSON.

EDITORS OF METHODIST:—It is gratifying to all Southern Methodists in Montana to know that all the assessments made against us by the General Board for the past few years have been promptly paid. This fact has raised us in the estimation of the church abroad more than anything else. I have a letter from an ex-member of the General Conference, a man of great influence, saying: "I have always been the friend of Montana, but more so now since your little conference has come up with all its claims." This fact is forcing the home church to appreciate her youngest sister. Our watch-word in the future must be "clear the decks, and raise all the assessments." To do this we must work early and late. We must begin to put to work every agency to raise all the claims. The preachers must fail in this work unless the laity, old and young, male and female, all help. Every member must do his part, and feel equally the responsibilities with the ministers. Dear brethren and sisters of the church, do your duty in this matter; not only give your part to the cause of missions, church extension, etc., but get others to give. I know a little girl who raised over ten dollars one year for missions. Everyone could do as well if they would try. *Please try.* Help the pastors, tell them you are willing to work, and you will thus lighten his heavy load and receive a blessing from the Master. Oh, that each of us may hear it said of us by our Lord, "Well done, thou good and faithful servant." Give the money expended for gaudy apparel and needless luxuries to Christ, and in that day Christ will say: "Inasmuch as ye gave it to the least of mine, ye gave unto me." Another sacred collection ordered by our conference at Butte last July is the Conference Claimants fund. This fund is to support worn out ministers when they become disabled, and their families when the workmen fall asleep. No fund ever called for is more sacred or just. God's ministers leave all and forsake all, to preach Christ to the needy. They live hard and generally die poor, though they may make others rich. The church and people who have received their labors are in duty bound to support them when they become disabled. Last year the preachers and brethren and sisters at conference raised several hundred dollars for this fund, and the conference was assessed a small amount to increase it. The whole amount will be placed on interest and thus grow till it is needed. As yet we have no claimants on this fund, but as the faithful husbandman prepares in summer for the winter, so we must lay by now that we may have in store when it is needed. Last year some poor preachers gave ten and twenty dollars to this fund. Widows gave ten dollars. Are there not others who did not give last year that will give to this fund now? Many could spare five and ten dollars and never miss it. Let every member and friend of our church give something to this fund this year. Truly it is more blessed to give than to receive, Give as a means of grace; give because it all belongs to Christ; give for it is "laying up treasures in heaven."

Yours in the bonds of Christian love. B. E. H. WARREN.
Willow Creek, Montana.

From Kansas.

It may be that a few lines from this lovely and thriving state of Kansas may be of some interest to those living among the mountains. We have much to be thankful for. Our oats and corn crop is good, and gathering corn is the order of the day. With the exception of one snow storm, the weather has been clear and pleasant. The people seem to be in good spirits since the election has past over. The democrats all went up Salt river as usual in this state. They will make a greater effort next time.

Our ministers, so far as I can learn, are all busy on their work, preaching, praying and trusting for a greater out-pouring of the Holy Spirit. Taking everything into consideration we have no room to complain.

I enjoyed my visit to Montana very much last winter. The mountain scenery, tall pines and lovely valleys are grand beyond description. The great objection that I have to Montana is that there is too much mountain and not enough valley. I would be glad to spend the spring and summer in those mountains. I will long remember the friends around Victor. Brother and Sister Fowler spared no pains in making the men comfortable that worked on the Victor church during the coldest weather last winter. No matter how many came in, they always had a place for them. I was very much drawn to the people around Victor and Stevensville.

The MONTANA METHODIST is a little gem. It is the first paper read and we read about everything in it. It is always full of interesting matter. I am glad to learn that Brother Flowers has gone into the regular work. He is one of those men who have a "gait." Things must move where he is. If more of those local brethren would go into the conference and take work it would be a good thing. I shall always feel under many obligations to the people of Montana for the good care they have taken of my son, E. J. He was only a boy when he went there, but he has grown to be quite a large man, So you must have kept him very well.

HENRY STANLEY.

We thank you Father Stanley, for your interesting letter. We fear you have not seen our largest valleys. Write again.—[EDITOR.]

Raise It.

After a whole day of earnest conference with others equally anxious with myself followed by an almost sleepless night, I said at our breakfast table a few mornings since, "How can we pay $20,000 of appropriations when we have but $10,000 of money. Our fifteen-year-old boy promptly answered: "Raise the other $10,000." And this must be done if the appropriations of last April are all paid soon.

We gave warning last summer and have been pressing our plea in every way we could ever since and yet we lack near the $10,000 of enough to meet these cases not one of which ought to be deferred. And it can be raised if with one heart and purpose our preachers everywhere, go at once to work and secure and send to their conference treasurer—not to me—every possible dollar on the present year's assessment.

A long pull, a strong pull, and a pull altogether, will bring us through. In the name of the Master, and for his cause, let it be done.

DAVID MORTON, Sec'y.
Louisville, Ky., Jan. 19, 1889.

Important Notice.

All applications for aid to the General Board of Church Extension must be on file in our office on the first day of April, 1889, in order to secure attention at our annual meeting, April 10, 1889.

They cannot be tabulated so as to give a full and fair hearing to each, in less time than ten days, and hence the rule of the board, which is inexorable and will be rigidly adhered to. Blanks for applications for help, by gift or loan, for churches or parsonages, can be had free by addressing,

DAVID MORTON, Sec'y,
705 W. Chestnut street, Louisville, Kentucky.

Children's Corner.

The Best Beauty.

I know a little fellow
Whose face is fair to see,
But still there's nothing pleasant
About that face to me;
For he's rude and cross and selfish
If he cannot have have his way;
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see;
But that we never think of,
So kind and brave is he.
He carries sunshine with him,
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by,
But what we do, I tell you—
And that you can't deny.
The plainest face has beauty
If its owner's kind and true;
And that's the kind of beauty,
My boys and girls, for you.

—*Sunday School Visitor.*

What They Agreed to Give Up.

A poor woman in the village had lost her husband, and had nothing left to live upon, and five children.

All the little Harper's were very sorry when they heard their mother's tale.

"How can we help?" said Janie, the eldest. "We've no money at all."

Mrs. Harper smiled and said, "No, you have no money, but if you would like to give up some of your pleasures you could earn some."

"How, motner?"

"You might give up having sugar in your tea, for one thing."

"But it is so nasty without, mother."

"Well, perhaps you can think of something else. All of you go into the garden for half an hour, and come and tell me what you fix upon."

Off ran Janie and Harry and Sybel and wee Johnnie, hand in hand, and walked solemnly round the garden for just half an hour. When the clock struck twelve, they ran in again, helter-skelter.

"Well," said the mother.

Janie spoke:

"We've thought of everything all round, mother, and, if you please, we should like to give up our lessons."

But that mother could not agree to.—*Philadelphia Call.*

The Smoke House.

A man who lives in Albany, and whose business is that of a clerk, said that he lately built a house that cost him $3,000. His friends expressed their wonder that he could afford to build so fine a dwelling. "Why," said he, "this is my smoke-house." "Your smoke-house. What do you mean?" "Why I mean that twenty years ago I left off smoking, and I computed that what I saved, with interest, would amount to $3,000, and I concluded to put the money saved from the smoke into my house; hence I call this my smoke house."—*Christian Witness.*

Photographs.

J. P. Ball & Son, the well known photographers, invite the public to visit their studios, 129 Broadway, opposite Merchants hotel and 211, north Main street near Sixth avenue, and see their fine works of art. These artists make a specialty of children's pictures. They use the instantaneous process. Babies taken so quick that the fleeting smile is caught ere it changes. Give them a trial. 4t

Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:00 a. m.	9 p. m.
M. U. Express	2:20 p. m.	12:15 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

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No sleepers on trains between Butte and Garrison.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month.....	$ 1 00 per inch.
One year.....	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months.....	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—J. H. Johnson.
Bozeman Circuit—R. F. Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T Goulder.
Willow Creek Circuit—B. E H. Warren.
Judith Valley—To be supplied.

Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.

Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12 M. Cottage prayer meetings in the neighborhood Friday nights.

Let other ministers send in their appointments and services.

Adaptation.

Happy the man who can always adapt himself to his circumstances. Wise the man who has no occasion for sorrow over what "might have been."

To none is it more important to be expert upon this subject, than to the minister of the gospel. In an eminent degree is this necessary to the ministry of the west. "Be ye therefore wise as serpents, and harmful as doves," is an injunction of great moment, and quite difficult to practice.

The Apostle Paul says, "To the Jews, became I as a Jew. To them that are without law, as without law. To the weak, I was weak. I am made all things to all men." With this teaching from God's word let us stop for a few reflections.

In adapting ourselves as ministers, to the ways of the west, isn't there to be a little more latitude—a little more liberty of conscience in the affairs of the church?

1. We ask the question first as to the matter of doctrine. We are providentially placed in the midst of progressive wide-awake, free-thinking people—people who bring into our congregations much diversity of thought and conduct. Those who love things new—dislike the teachings of fogyism, etc. Under such pressure, is it not better to dilute somewhat and give them milk and water gospel, until they can bear "*strong meats?*"

Are we to present them repentance, faith, justification, regeneration, sanctification, witness of the Spirit, and urge experimental religion as we did in the south and east?

Having accepted Paul as the example for our liberty, let us hold to him throughout. He has once for all time settled these questions, when he said, "Though we, or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed."

Just here, we wish to say to those at the helm, and to those in the strongholds of our beloved Methodism, that the "word which we preach" in the west is the same as that given us by our fathers. By this we live and by it we expect to die. We purpose to stand here in the forefront, a living rebuke for those who succumb to the popular cry for an adulterated gospel.

2. Now that we are still in the "old paths," as to doctrine, what about the conduct of our members and the administration of discipline? Are there difficulties confronting us here similar respecting the teachings from our pulpit? We feel thankful to God to have provoked this remark, which is said to be the general sentiment of those of different affiliations. "The M. E. Church, South is too strict. We think it would grow faster if it were more liberal in its requirements for membership." While our environments, in many places, are such as to make it difficult to prevent worldliness in the church, we are doing our best that our standard be not lowered; that we might "present it a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

We believe our efforts have not proven in vain. There is a caution just in this connection which we would make, and it is this: We should not think more of ourselves than we ought to think. "Pride goeth before a fall." We are now being blessed with the revival spirit almost throughout the entire Montana Conference. We are seeking to get upon a higher plain. Let onr prayer be to abide there.

Worldly Gospel.

Not many weeks ago one of our secular papers of Montana in reviewing the life and death of an "old-timer" used such expressions as we put in quotations below, which reveal the character of worldly theology: "He was be profession a gambler." "Left many friends here who yet remembered him as 'one of the boys.'" "Honesty and nerve had never been questioned." "At one time a prominent member of the Idaho legislature, where he rendered an excellent accout of himself." "In Montana for many years he was an express messenger and was ready to defend with his life the treasure committed to his care." "For the past ten or twelve years * * * he dealt the game of faro." "But 's game was a square one." "He lost and won with the equanimity of a thoroughbred sport." "His advice to his friends invariably was, 'Boys, don't gamble; its a bad busines. Let cards alone if you want to live happy and die easy.'" "Not an old man—but fifty-three at the time of his death—but a life of excitement, late hours and irregular habit, undermined a constitution never very strong." "Was a liberal contributor to any charity to which his attention was called." "Though * * he was a gambler he has a large balance in the Big Book above." "He has done more good and less harm than a good many ministers of the gospel." His friends need not be ashamed to drop a tear to his memory."

The facts set forth in the above lead us to the these reflections: Would a member of the church, who had lived such a life, have it said of him by the secular press that he had "a large credit balance in the Big Book above?"

Does the secular press of the land believe that such a gospel which accords with the above, preached from our pulpits, would hold society, even to where it is to-day? Have the "brethren of the quill" heard such gospel as this? Yea, indeed, have heard any gospel at all lately?

Notes.

We see it stated that the average wages per week, paid to working women, in twenty-two of our representative cities, is $5.42, or about ninety cents per day allowing six work days.

"As the wealth of the country increases, pauperism increases also. Not in the principles of our government, but in our mode of operation. Within thirty years our wealth has increased three fold. while the number of the poor has reached five fold."—*Dr. McAnally.*

The revival fires still burn in the Bitter Root valley. Presiding Elder Stanley, in a private note says. "the fight has been strong but victory has come, and souls are being converted."

Rev. S. W. Barbee, our pastor in the smelter city, smiled complacently upon us in the editorial sanctum a few days since. He is cheerful and happy. Give us the assurance that the members of the Helena District Conference will meet with warm hospitality among his people in Anaconda.

Brother W. F. Goulder made a flying visit in company with the veteran Major Brooke, of White Hall, Jefferson valley, the last days of January. The work on the White Hall and Silver Star circuit moves off finely. Our young preacher is very greatly encouraged with the outlook. He preaches to good congregations at four appointments. The people are highly spoken of by their pastor. We received a cordial invitation to assist him in protracted meetings. We shall certainly be glad to render him any service we can. We were sorry to learn that Brother Goulder had been quite sick, but rejoice that he is up and busy again.

An interesting number of the Sunday school scholars of the Butte charge have recently been organized into a society, known as "The Snow-Flake Missionary Society." The first monthly meeting was held at the pastor's residence Friday evening, February 1st. We recommend such an organization by all our pastors where it is practicable. Great good results from such work among the children and young people of our congregations when properly conducted. It is wholesome in a social sense, and affords a fine opportunity to educate them in the missionary work of the church. The collections were $2.50. It will increase the present month, by the introduction of mite boxes and numerical growth in the membership.

Rev. E. J. Stanley spent last Sabbath, February 10th, in Deer Lodge, holding the quarterly meeting. Brother Moore informed us he would begin revival services on Thursday evening before the presiding elder's coming. We hope for gracious results.

Presiding Elder's Notes.

Rev. R. S. Clark is on a preaching tour in the Flathead lake country. Those hardy frontier men well enjoy a treat in waiting upon his ministry. A man of experience in the ministry and also in the west, he knows how to deal with our mountain people in commending the truth to every man conscience in the sight of God.

The District Conference for Helena District will be held at Anaconda, commencing March 28th at 9:30 a. m. The time of meeting has been put off on account of giving the preachers an opportunity to improve the good weather that usually comes in the month of February for holding protracted meetings. It will be looked forward to as a time of refreshing by our preachers and people who are able to attend. Let fervent prayers be offered that it may result in a grand revival at that place.

A letter from Rev. Henry Stanley, a local preacher of our church at Circleville, Kansas, conveys Christian greetings to many friends about Stevensville and Victor, in Bitter Root valley, and expresses the great interest that he feels in the good people of Montona. Never a day passes but that they are remembered in his prayers, and he hopes to greet many of them again if life and health are spared.

The meeting at Victor continued for nearly three weeks and resulted in several bright conversions and the quickening of new life in the church. Congregations were large and attentive to the last. Good seed was sown that will be gathered in days yet to come.

The papers announce the recent decease of Mrs. Martha Owens at Kansas City, Kansas, and her burial at St, Joseph, Missouri. She was one of the purest Christians that this writer ever knew. Her house was his "circuit homes" the last year that he spent in Kansas. She was a true mother in Israel and her life a powerful argument for the truth of the Christian religion. She rejoiced and passed away in bright hopes of a glorious immortality, and has been gathered as a ripe shock of corn in the heavenly garner. She rests from her labor and great suffering and her works do follow her.

It was Miss Maggie R. Sanders who was married to William J. Whitmore at Three Mile on the 3rd of January. We greatly regret the ludicrous mistake that was made in the marriage notices of last issue, and make haste to correct it.

E. J. Stanley.

From Stevensville Circuit.

We closed our protracted effort at Victor last Monday night after continuing nearly three weeks, holding usually two meetings a day. It was a hard fight but a victorious one, although not so many trophies of the conflict were secured as we desired. Three precious souls were saved and a general stirring up of church members were sufficient evidence that the power of the Cross has not lessened and that Jesus is still "able to save."

We were greatly strengthened and encouraged to have present with and assisting us, a part of the time, our beloved P. E,, Rev. E, J. Stanley. Also to Rev. M. D. Hortonberry, our active and zealous local preacher, we are indebted for considerable assistance.

After resting a few days (and we find, Mr. Editor, that "rest" is as much a duty as work in this highly nervous climate) we expect (D. V.) to renew the conflict with sin and evil, this time at Stevensville. Will all who read this at once offer a prayer to God for victory to be on Israel's side in the meeting at Stevensvill. Fraternally yours,

Jas. B. Parnall.

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CLARKE, CONRAD & CURTIN

Thoughts for the Thoughtful.

One more year has gone on its mission,
Another bright cycle of time
Has rolled on the wheels of fruition
And gone with its burden of crime.

To where the dead years are reposing
Deep hidden in Lethe's dark stream,
With the hand of Oblivion closing
'Till Eternity's day star shall beam.

We cannot forbear paying a tribute of praise to the Lord, who in majesty and power proclaims his kingdom one of peace and good will. Thy throne is in the heavens; the earth, thy footstool, and we thy subjects, and as such the recipients of thy tender and loving care.

Shall not the voice of praise go up from millions who have been mercifully preserved through the vicissitudes of the past year? "Thy tender mercies are over all thy works"

Surely on this Sabbath, born of the New Year in its pristine beauty and glory, we may bring an oblation and renew those vows of consecration to his cause which are binding to all who have enlisted under the banner of King Emanuel.

May we not with profit meditate on God's goodness and long suffering, and coming in faith to the fountain of infinite mercy and and grace, pray for a fresh supply to enable us to "run and not weary, to walk and not faint" in the straight and narrow way of true holiness, the end whereof is peace and joy; despising evil and wisely choosing a better and holier path—choosing the things which will exalt our conceptions of duty, purify our souls, ameliorate our own lives and by a reflex radiance illuminate the pathway of others who grope in blind ignorance of their duty.

"Come, let us reason together," are suggestive words of an inspired penman. Let us reason regarding the folly of indulging in sinful and debauching pleasures; let us reason regarding the sinfulness of card playing, drinking, dancing and kindred amusements. Right here permit me to say that the "ball masque" is becoming quite the rage among the devotees of "fashion and pleasure," and has even invaded this western country, calling many to participate in the new and alluring snare.

Let us reason in sound logical sequence of cause and effect, in regard to our duty, and ignoring the very specious and fallacious arguments adduced in favor of pleasure of this kind; let us continue to deal out condemnatory articles, else, shall Satan get so firmly entrenched as to render all arguments futile and sin's well equipped citadel will become difficult to invade.

There is a time to dance, say the young, a time to sing, a time to laugh. Ah! and a time to die say we, yet we opine that the card table or the floor of the ball room, is a very unsuitable place for an immortal spirit to plume its wings for eternity.

Now we see smiles on Beauty's brow,
Careless in fashion's full array;
To-morrow she may helpless be.
Her mute and pulseless clay
Speaks through the speech of sympathy,
A sermon sad.

MRS. ELIZABETH M. APPLEBURY.

A Statement and an Appeal.

To the preachers and members of the Montana Annual Conference:

The work I represent is connectional or it is nothing, It is not bounded by conference or state lines. It is coextensive in point of territory with the M. E. Church, South, and the Colored M. E. Church in America. It is purely a missionary work. It is an effort on the part of our church to carry forward the same work as we did for the Negro when he was a slave. It is the same gospel, but by new and adapted methods to his changed relations. We are succeeding slowly, it its true, but great movements, like great bodies, move slowly at first. We are building, not for a day or a year, but for all time, and therefore for eternity.

Paine Institute, stands as a sign-board pointing out the road that leads to the grand ultimatum of our labors. To push forward into other fields, we must have money. As strange as it may seem, our very success endangers our final triumph. To pause where we are is to doom the thing to a sickly, ephemeral existence. Recognizing this fact, as well as the imperative call of duty and interest, the board has determined to broaden its work. In response, therefore, to the request of the colored bishops, as also by the local board of trustees, they have agreed to take the Lane Institute, located at Jackson, Tenn., under its care. Besides, there is an imperative demand for a third school west of the Mississippi river.

Now, brethren, I appeal to you to help us. I cannot come to you with the prestige of an assessment. This is one missionary enterprise that does not *restrain* or *inspire* the church by levying an assessment. We put it upon your conscience and appeal to your loyalty to Christ and your church. We need and *must* have money or abandon the work. Shall it be published to the world that the great Methodist Episcopal Church, South, had to abandon a great missionary enterprise, involving the salvation of seven millions of our fellow beings right here at our doors. Will not each pastor and presiding elder read this appeal to each congregation and let them give what they will?

Whatever you may raise please remit direct to me through your president or secretary, and I will send receipt and acknowledge in your conference paper. Above all, pray for me and my work.

Your brother in Christ,

W. C. DUNLAP.

Parsonage Society.

The Stevensville Parsonage Society was re-organized during the last quarterly meeting at Stevensville, and begins the new year with brighter prospects than we had cherished before. Our membership is small—only nine ladies—but we are very much in earnest and besides contributing our mite to help others more needy perhaps than ourselves, we are planning some local work to reduce the debt on our parsonage here.

If an effort was made, the Montana Conference could raise a hundred dollars annually for this fund and hardly feel it then. Shall we not make the effort? Our church is stronger than it has ever been, and the secretary's report for 1887 shows that $123.06 were collected during that year and there were but three organized societies, one each at Boulder, Helena and Stevensville with a total membership of 42. Surely, with our 15 preachers we ought to do as well and better; at least we can *try*. Perhaps Brother Britt will occasionally save us a corner in the METHODIST where we can report progress and gain strength and encouragement.

MRS. L. B. STANLEY.

[Let all the societies report. Space in the METHODIST will be given them gladly.]—EDS.

The Twelve Apostles.

Some seem to think that there were thirteen or more of the apostles. In the New Testament the number is limited to twelve. So if the New Testament is a final authority with us the question is definitely settled. But who are they? Judas Iscariot was numbered with the twelve, but he "fell from his ministry and his apostleship." How? "By transgressions." Was his place ever filled?. Yes. By whom? The Apostle Paul. What then of Mathias as an apostle? Just nothing at all. His choosing was only a "freak of Peter's,"—nothing else. The Lord never had anything to do with it one way or another, either at the first or at the last. This is clearly and definitely manifest. As soon as Dr. Peter said that another, to fill the place of Judas, must be taken from a certain circle or number, that left the Lord out entirely and at once. And when *they* went on further to appoint *two*, and to call upon God to know "whether of these two hast thou chosen?" the Lord paid no attention to them whatever, but, in his own time and way, he called the great apostle to the Gentiles to take the place of one who had fallen, and to make the original number again complete. These facts have been recalled by noticing lately, in the writings of Dr. Pope, that he speaks of Mathias as one of the twelve apostles.

L. PULLIAM.

Where Anarchy Comes From.

1. Anarchy is born in foreign lands and bred in American saloons. 2. If it cannot be strangled at birth by reason of remoteness of its place of birth, it certainly can be rendered extinct by the removal of its breeding quarters on American soil. 3. The saloon has forced the erection of the almshouses that dot nearly every city in the United States. 4. The saloon has produced the rags that clothe every drunkard's child. 5. The saloon has placed the lines of care that are worn upon the face of every drunkard's broken-hearted wife. 6. The saloon created the bombs that gave Haymarket Square a place in history, and the subsequent horrors upon the scaffold. Not content with its conquests, the saloon sighs for more worlds to conquer, and turns its eye upon the National Capitol. Shall the thinking men submit to dishonor that the crime-abetting saloon may be saved?—*American Magazine.*

The brother who has lost the comfort and power of religion from his own heart is almost sure to fall into desponding views concerning the power of Christianity to save the world. But he who feels that comfort and power within is ready to believe that the "arms of love the compass him will all mankind embrace." *Nashville Chris. Adv.*

Third Round of Quarterly Meetings.

HELENA DISTRICT.

Deer Lodge, Feb. 9, 10.
Helena Station, Feb. 16, 17.
Helena Circuit, Feb. 23, 24.
Corvallis, March 2, 3.
Stevensville, March 9, 10.
Boulder, March 16, 17.
Butte, March 23, 24.
Anaconda, March 30, 31.
Flathead, April 13, 14.

Died.

Lanius Banta, son of E. J. and M. F. Banta, was born at Willow Creek, Gallatin county Montana, Eebruary 15th, 1872, and died January --, 1889, at the residence of his parents in Elkhorn, Montana.

We sympathize with the beloved mother and father and kindred in other parts, in this sad affliction. We regret we cannot say he died in peace. We dare not judge harshly, but commit his soul to Him who gave it.

This is tne second son who has died within one month. Henry died at the Castle Mountains during the holidays. Another brother is sa d to have been an advocate of the doctrine of liberalism and died in that persuasion. How much better to have been believers in the atonement of Christ. Brother and Sister Banta's house was the home of preachers and many will remember their kindness at camp-meetings and conferences. We commend the sorrowing ones to God, hoping they may see behind the dark cloud the radiant bow of promise. (Nashville *Advocate* please copy.) E. C. Finley.

It is my very painful duty to record the death of Sister Arneltee Eastridge, who was converted at the revival Brothers Stanley, Currin and myself held in Boulder just before Christmas, and was received into the church by assuming its sacred vows; but owing to the delicate state of her health, was not baptized by water, but blessed by God, there is no doubt, with the baptism of the Holy Ghost. She was loved by all who knew her and leaves many warm, loving friends both here in Montana and in Missouri.

Brother Eastridge, her husband, has the deepest sympathy of all his friends in this hour of sad bereavement. We pray the God of all grace to help in rearing the seven little ones to the glory of God. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Our brother is looking forward to the time when he shall be reunited to his loving wife in the church triumphant as he was in the church militant.

E. C. Finley.

At Victor, Mont., January 24, 1889, after more than three weeks intense suffering. Pearl Buell, daughter of Mr. and Mrs. D. Buker, aged 3 years and 4 months. All that medical skill and careful nursing could do to restore or relieve the patient little sufferer was done until the messenger came to call her transformed spirit to a land where the inhabitants never say they are sick and pain is unknown. The funeral services were conducted the following day by the writer in the presence of a large and sympathetic audience. May God bless the dear sorrowing parents and direct their footsteps to the "home" to which already two of their little circle have preceded them. J. B. Parnall.

Fruit Growing in Montana.

As a fruit growing country, Montana is fast advancing, and columns might be written of the trials and adventures of the early beginners, if time permitted. Thomas W. Harris planted the first orchard at his present home near Stevensville, Missoula county, in 1857, I believe, and as he was fortunate in selecting a well-sheltered spot, the trees grew large, and he is being rewarded yearly in the pleasure of gathering the delicious fruits and the profits thereof. The success of his venture induced many farmers who first settled in Montana to undertake the growing of orchards, but the progress was so slow that the fifteen years after the immigration and settlement of the territory commenced there were less than a dozen orchards with trees bearing standard fruit. The progress the past ten years, however, has been very much better. In Missoula county, where fruit-growing had its beginning, the advance has been most flattering. There are now numerous orchards which produce a variety of crabs, plums, cherries, and a dozen or more kinds of the hardiest standard apples. Next to Missoula are the orchards of Meagher county, several of which contain 300 to 700 trees each, and are bearing fruit of as delicious and juicy flavor as is grown in any state in the union. In the counties of Gallatin, Fergus, Lewis and Clarke and Yellowstone there are a number of orchards bearing fruit, while in these and other counties there are hundreds of new orchards growing up which will in a few years be contributiug ten-fold to the crops now growing.

No part of the northwest excels Montana in growing small fruits. The mountains abound with wild berries, and in every valley there are gardens in which are grown strawberries, currants, gooseberries, blackberries, raspberries, and, in a few instances, grapes are among the products garnered by the progressive farmers.—*Holiday Miner.*

J. R. BOYCE, Jr.

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1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

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Number		
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1152	All Wool Cassimere Suits at	8 00
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Montana Methodist.

REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, FEBRUARY 27, 1889

Vol. 1. No. 14.
Subscription, $1.00 per Year

Bishop H. N. McTyeire.

Most of our readers have already heard of the death of Bishop McTyeire which occurred on the 15th inst. His long illness had not prepared the church for the shock of such news. The hope that he would recover was general and strong.

He was born in South Carolina in 1824, and at the time of his death had been a preacher for forty-five years, and a bishop for twenty-three years. Few if any greater men have been produced by the church. He was a master of assemblies, a leader by nature, a bishop who knew his power and one who had grace and wisdom to use it aright. He was the author of several valuable works, chief of which is his "History of Methodism." His administrative ability led Mr. Vanderbilt to entrust the funds which founded the great university at Nashville entirely in his hands. His death is felt and mourned by the entire church.

Notes and Personals.

Montana statehood is the source of great rejoicing to our citizens. We believe she will wear the honor gracefully.

Considerable anxiety wa recently felt by the citizens in the Flathead Lake country over a difficulty between an Indian and a merchant at Demersville, resulting in the Indian's death. But for the fact that the Flathead Indians are a very peaceable tribe, general trouble might have ensued. We hope nothing serious will follow.

Funds have been raised in Butte to make a survey of the Little Pipestone pass route for the Northern Pacific to build a road from Bozeman to Butte. Should this enterprise be put through, it will open up the Jefferson valleyof Madison countywhich is said to be one of the richest agricultural sections of the territory. Madison also has rich mines which give additional inducements for consummating the matter.

Dr. Haygood says in substance that the standard of liberality is not, "how much I have given," but "how much have I left." Here is food for thought. The truth of the statement is self-evident to him who holds God as the proprietor and himself as only the steward of his riches.

Bishop J. S. Key, it is said, has decided to make Fort Worth, Texas, his home for the future. We shall be glad for one of our bishops to come to the Pacific coast for Episcopal residence ere long.

We had intended to write at length of our trip to Bozeman and the District Conference there, but Brother Stanley has gone over the ground so thoroughly that little more need be said. We were impressed with the spirit of aggression manifested by all the brethren present, and every preacher in the district was present except Bro. Goulder; and from what we hear he is not a whit behind the others in zeal or labor. Revival everywhere seemed to be their watchword. Two protracted meetings were then under way with good prospects. Brother Jarvis writes us since that the meeting at Weaver's is progressing finely.

The good people of Denver, Colorado, are taking hold of the question of closing saloons on Sunday in earnest. A grand mass-meeting overflowing the opera house was held there a week ago last Sunday. They declare that the saloon rule of the city council must cease. We wish them complete victory in the contest.

Speak the Truth in Love.

Of course we should speak the truth and only the truth whenever we speak. But there are many ways of speaking the truth. It may be spoken in such a way that the very opposite of our words will be taken as the truth. It may be spoken in such a doubtful, hesitating way as to render our hearers very uncertain even as to sincerity of our own belief of the truth we utter. Then again we may speak the truth with manifest conviction of its reality, but in such a blunt harsh way as to make others reject it on account of its repulsive garb.

There are those who pride themselves on the virtue of plainness of their speech but overlook its vices of rudeness and unkindness. We are as much bound to speak the truth *in love* as we are to speak the truth at all. Thus spoken truth goes with double force. Truth with loving earnestness will sink deeper than harsh rebuke. It is not enough to be able to say, "I spoke only the truth," for the question is did I speak the truth in love?

Tobacco Using.

The state can never take hold of the tobacco evil as it can the liquor evil. For while the liquor habit is a public curse the tobacco habit is much more confined in its evil tendencies to the individual users. But among professing Christians we believe the time is not far distant when there will be a crusade against tobacco using that will drive it from the churches. That it is a "needless self-indulgence" is the mildest charge that can be laid against it. And that alone should drive it from the Methodist Church. But it is much worse than a "needless self-indulgence." It is very expensive, causing a great waste of the money talent put into the hands of God's servants; it is injurious to both mind and body in ninety-nine cases out of a hundred; it is offensive to others and thus lessens the influence for good one would otherwise have over his fellows. It certainly cannot be used for the glory of God.

A writer recently in the *New Orleans Advocate*, in anticipation of the approaching session of the Louisiana Annual Conference, entreats the preachers not to make themselves offensive to those who entertain them by using tobacco in their homes. He notes also the evil influence of the preachers' example on the boys; the instructions of an anxious mother being often neutralized by the example of a tobacco-using preacher.

It is a shame that a body of preachers should need such an exhortation.

Our Paper.

It goes without saying that our paper, the MONTANA METHODIST, is a success and is contributing largely to the success of our cause in this territory. Almost every one who sees and reads it has a kind word for it, and I do not see how they could speak otherwise. It is no light tax upon our brethren who have the principal management to prepare the matter, collect the funds, read the proof, mail the paper, etc. But they do their work cheerfully when they feel that they have the hearty co-operation of the church at large. They have made no complaint, and I hope there will be no ground for any.

I volunteer a few words to encourage all our friends to take hold and work for the paper. Show it to your friends and get them to subscribe for it. Our list is increasing, but we want to double it before conference, and we can do so if each one of our friends will get a new subscriber. Many of our prominent ministers east have written and spoken most complimentary of the paper. A Christian lady in a distant state writes that she cannot do without it and is a subscriber for life. She sends a list of new subscribers and promises to send more. I hope that many others will catch her spirit and do likewise. You may accomplish much by prompt and persevering effort. We are unable to offer premiums at present, and the only reward we promise is the sense you will have of helping in a commendable work. Write for sample copies and see who can send the largest list before the meeting of the District Conference the 28th of March.

E. J. S.

From Stevensville.

Our meeting was closed on Tuesday last after continuing two weeks. Two additions sum up the numerical result. Not much interest was manifest owing to a variety of circumstances. It is Sam Jones, I believe who says that, "given a certain conjunction of influences and you are sure of a cyclone—so with a revival." Well, we didn't get the "conjunction" somehow, but we did get the Lord's blessing upon us in a lesser degree as we met in His name and some good was accomplished.

Fraternally yours,

JAS. B. PARNALL.

Stevensville, M. T., Feb. 20.

"No," said Mr. Oldshell, "I ain't read none of the sermons of this Robert L. Smear folks is talkin' about: but I hear he's agin religion, and that's enough for *me*."

The Wind-Harp.

I set my wind-harp in the wind,
And a wind came out of the south,
Soft, soft, it blew with gentle coo,
Like words from a maiden's mouth.
Then like the stir of angels' wings
It gently touched the trembling strings,
And O! my harp gave back to me
A wondrous, heavenly melody.

I set my wind harp in the wind,
And a storm from the north blew loud,
From the icy north it hurried forth,
And dark grew sea and cloud;
It whistled down the mountain's height,
It smote the quivering chords with might.
But still my harp gave back to me
Its tender, heavenly melody.

Ah me! that such a heart were mine—
Responsive, tuned and true,
When all was glad when all was shine,
Or when storms of sorrow blew.
That so, 'mid all the fret and strife,
The jarring undertones of life,
My life might rise to God, and be
One long harmonious symphony.

—*From Galena, Ill., Gazette.*

A Trip to Bozeman.

After a pleasant night's rest in the parsonage at Butte, on Wednesday the 13th, I took the 8 a. m. train, on the Montana Central, and arrived in Helena about noon. "Just in time," remarked Brother Britt, as I stepped into the parsonage, "for it will keep both of us busy as bees to get the METHODIST mailed in time to take the seven o'clock train for Bozeman." By dint of hard work, with Sister Britt to help, the long and increasing list was gone over; the papers carried to the post office, and we reached the Northern Pacific depot just in time for the train. It was the first time I had ever traveled on this part of the road since it was built. As our train flew along, passing the old half way house, Beaver Creek, Bedford, near the old town of Springville, or more familiarly known as "Hogem," Townsend, Deep Creek, "Poverty Flat," etc., my mind was busy going back over the scenes enacted there seventeen years ago when I was a young "pilgrim" preacher, a stranger in a strange land, without money, without experience, and going out I scarcely knew where. How the past came vividly before me as we glided swiftly up the great Missouri valley. I fear that I taxed Brother Britt's patience talking to him about the adventures of those pioneer days. How many and how great the changes since then.

Arriving at Bozeman at 11 p. m., we found a snow storm prevailing, and were conveyed to the LaClede House in a "bus" on runners. The storm continued most of the time while we were there and interfered much with the meeting. Next day we were introduced to Brother J. H. Johnson and his pleasant wife and interesting family. We also met Brothers Cockrill and Jarvis who had come through the storm from Belgrade to attend the district conference. Brother Cockrill preached an excellent sermon at night on the witness of the spirit, and then conducted a very interesting alter exercise. The Bozeman District Conference convened on Friday morning at ten o'clock. Brother Stateler and wife and Bro. Warren had left their team, on account of the storm, and had come on the freight train the evening before.

It was pleasant to meet with the brethren and take counsel together. I could but think of the time when a number of us met there to hold a district conference in May, 1872. The brethren seemed to be in good spirits and all reported some success in their labors. The new recruits take to the work well. Those were delightful seasons that we enjoyed in conference, in worship and in the social circle together. Our hearts burned within us as we talked and communed one with another. Our visit seemed to be appreciated by the brethren. Bro. Britt preached an excellent sermon on Friday at 11 o'clock, on the subject: "We are workers together with God." It contained some fine thoughts and made a lasting impression.

On Saturday Brother Warren gave a splendid talk on Paul at Philippi, which was full of good points and delivered in demonstration of the spirit.

The ladies, with excellent taste, had decorated the wall in the rear of the pulpit with flowers and vines and some very appropriate scripture mottoes which added much to the attractiveness of the cozy little church. Brother Johnson had been continuing the services for several evenings preceeding, with good results. Several penitents were forward, the church was already being revived, and I do trust that the effort will culminate in a glorious work of grace. The new pastor is in favor with the people, and is hopeful of success. He is a deserving man, and I hope that our friends in Bozeman will show their appreciation of his services by rallying to his financial and moral support. There is a grand work to be accomplished in Bozeman if our friends will just persevere. I was glad to find also that Brother Jarvis has many friends both in the station where he did faithful work for awhile, and also on the circuit where he is now holding a protracted meeting with success. He will do us good in Montana. We hope he will press that church building enterprise to successful completion.

Brother Cockrill has a difficult field—I have never found any other kind—but he is energetic and hopeful; full of plans for advancing the cause of Christ and we shall expect a good report from him at conference.

I was greatly rejoiced to see Brother Stateler feeling and looking so much better, although he cannot yet lay aside his crutch with safety yet his step is quick, his mind active, his face bright and sunny, and his voice rings with much of the melody and power of the olden time. May he be spared to go in and out among us yet many years to come. Sister Stateler's health is also much improved. It was a genuine pleasure to grasp her hand and look into her cheerful face once more. In the history of Methodism in Montana she is one of the characters that cannot be left out. I thought what a time there will be when all this toil and care is over, and we shall meet where pain and sorrow are felt and feared no more.

Brother Warren has struggled with sickness and other obstacles since conference, but is still pressing the battle. He is fully identified with our work in Montana, is doing faithful service and is in for pushing on to the regions beyond.

It was a rare treat to be with these brethren, to catch the inspiration of their faith and zeal, and to be filled with their company. May God bless them abundantly in all their work and labor of love, and may scores be added to the Lord under their ministry.

Bozeman is one of the prettiest towns in Montana, and one of the most substantial, though not as large as Helena or Butte. It has made wonderful strides since I first saw it in May, 1872, and will continue to improve for many years to come. It was a pleasure to see the faces of a number of old time friends who still remain. I trust that we may live so as to meet some day in the beautiful city above.

Encouraged by the report that the west bound train was an hour late, we tarried at the church to hear Brother Warren's sermon and shake hands with the brethren and while so doing, the train which was only thirty minutes late, came and went and we were left to endure the torture of a ride in the caboose of a freight train to Helena where we arrived at the peep of day on Sunday morning, thankful after all that it was no worse, and taking comfort in the promise that all things work together for good to them that love God. There are many things that I desired to say, but must forbear and give Brother Britt an opportunity to express his mind.

E. J. STANLEY.

In Memorium.

A meeting of the Mission Board, on call of the president, was held in the mission rooms, February 16th, 1889. The president stated that the board had been called together to render a suitable tribute to the memory and worth of our senior bishop, H. N. McTyeire, an honored member of this board, who on the morning of the 15th had been summoned from labor below to rest above. A committee consisting of Bishop Granbery, Dr. Fitzgerald and Dr. Cunnyngham, was appointed to prepare resolutions in memory of our venerated bishop, and in due time reported the following paper:

Resolved, That the members of this board are most profoundly impressed with the magnitude of the loss sustained by the church in the death of Bishop H. N. McTyeire, who had been so long officially connected with the administration of its missionary work, and whose pre-eminent ability has not been more conspicuous than his singleness of purpose and ardent zeal for the cause of missions.

Resolved, That while we shall miss his wise counsel, and feel the lack of the administrative genius with which he was so richly endowed, we are consoled with the reflection that the church will not lose the enduring results of his great life and abundant labors in all the spheres of service in which his energies were employed during a career of extraordinary energy and usefulnes; nor will his surviving co-laborers lose the inspiration of his example and the wisdom of his teaching.

Resolved, That we would assure the family of our departed bishop, of our sincere sympathy for them in this deep affiiction—a sympathy intensified by our sense of bereavement growing out of the intimacy of personal as well as official association.

J. C. GRANBERY,
O. P. FITZGERALD,
W. G. E. CUNNYNGHAM.

The resolutions were adopted by a rising vote, and the secretary was instructed to furnish a copy to the bereaved family and to our church papers.

I. G. JOHN, Sec.

The governor of Kansas says in his message to the legislature: "Fullly nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished, and I affirm with earnestness and emphasis that this state is the most temperate, orderly, sober community of people in the civilized world. The abolition of saloons has not only promoted the personal happiness and general prosperity of our cities, but it has enormously reduced crime, filled thousands of homes where vice and want and wretchedness once prevailed with peace, plenty, and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchancise."

My Bible.

My Bible is a precious book;
No book to me so dear
As t. is my little Bible
That cancels doubt and fear.
My little time-worn Bible,
The comfort of my life,
Companion in each pleasure,
Support in every strife.

My long-loved little Bible
That's been my daily guide
And taught me when in trouble,
In Jesus to confide;
It bade me go to Jesus
To whom all thoughts are known,
To trust my fate to Jesus
And wait before his throne.

This book to me was given
By my teacher Christmas day,
By an earnest Christian teacher,
For whom I'll ever pray.
He gave to all his pupils,
A Bible just like mine.
In each he wrote a passage
From the holy book divine.

Long years since we assembled
In the school house to be taught,
We knew naught of life's battle
We've learned since must be fought.
But the seeds of faith he scattered
Long many years ago
Fell not all by the "wayside,"
For some began to grow.

I will love my little Bible
As I've loved it in the past.
The lessons it has taught me
Through my life will ever last.
When angels watch our teacher
Through death's long and tranquil sleep,
May they whisper in his dreaming,
"He has sown for us to reap."

—*Eva Williams.*

Denominationalism.

Rev. J. M. Clark, editor of a District Conference paper in Missouri, writes our sentiments in these words;

"We believe in denominationalism; that it is a heaven-ordained means of grace; and, disassociated from sectarianism, is fraught with great blessing to the church. Hence, we shall insist that it is the duty of the Methodist people to build Methodist church houses, organize Methodist Sunday schools, read Methodist books and periodicals, and patronize our own institutions of learning."

A Word From Bro. Tuttle.

EDITOR MONTANA METHODIST:—I have not seen anything in the paper from our part of the country and think it would not be amiss to write how our new preacher, Rev. W. T. Goulder, is received by the people in Jefferson valley. Judging from the congregations and attention given him at the different appointments, we must conclude that he is well liked. I had the pleasure of hearing him preach three times last Sabbath. At 11 a. m. he preached in the new hall of the I. O. G. T. at Fish Creek, to a good congregation. Arrangements have been made for holding our services in the hall hereafter, also at the Bruffey school house at 3 o'clock and at Silver Star at 7:30 p. m. He has good congregations at all these points. The people seem glad to have preaching again as there has not been any regular preaching among us since Brother Smithey was here, about three years ago. May the Lord bless Brother Goulder with good health that he may be able to meet the arduous labors. L. F. TUTTLE.

We are glad to hear these kind words from one of Brother Goulder's members. Write again Brother Tuttle.—[ED.]

Photographs.

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M. U. Express	2:20 p. m.	12:15 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

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Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:50 a. m., arrive at Helena 10 a. m., daily.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1 00 a year.

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

Conference Directory.

Helena District—E. J. Stanley, presiding elder
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—J. H. Johnson.
Bozeman Circuit—R. F. Jarvis.
Townsend Circuit—H B. Cockrill.
Whitehall—W. J. Goulder.
Willow Creek Circuit—B. E H. Warren.
Judith Valley—To be supplied.

Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.
Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson Pastor.
Preaching every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12 M. Cottage prayer meetings in the neighborhood Friday nights.

Let other ministers send in their appointments and services.

Butte City Montana,

Butte City is the county seat of Silver Bow County, and with its surburban towns within a radius of about two miles, has a population of thirty thousand, making it the largest city in Montana. Three important rail roads run into this city, viz: The Utah and Northern, Northern Pacific and Montana Central. The branches from these roads to the mines are many. The traffic is almost incredible.

Butte's growth has been very rapid. In August, 1864, placers were discovered and a mining district formed. That fall the town site was laid out. But few were attracted by the mining interest as yet, for there were only five hundred inhabitants in 1867. From 1869 to 1874 there was but little mineral found in the placers, so the town went down and was almost deserted. In 1875 quartz mining was successfully begun, and from this time Butte began to grow. Our city is therefore about fifteen years old.

It is but reasonable for people to expect inferior residences in all our western cities, called "camps." Parties come, not knowing when the mines will give out, they can't risk too much in a home. For this reason the first buildings for business or residence are not for looks or anything but temporary comfort. Butte has, however, past the "prospective" period and is now being "developed." The log cabin and adobe house are giving place to neat cottages, brick-veneered residences and stone-trimmed mansions. You do not see an inferior house put up now in the city limits. The most expensive home in Butte cost about $75,000. The lack of vegetation makes our city unattractive. We are not wholly without flowers and grass in our yards, but they are rather the exception. We can and will have more domesticity after awhile.

One of our city editors writes thus on Butte: "The details need to be studied to be appreciated. Turn which way you will snow-covered mountains of the main range of the Rockies meet the vision, for they are but ten miles distant. * * * At this point they curve from east to south, and then west, making a basin surrounded by foot-hills. The Big Butte, located on the west of the city, from which it takes its name, stands guard over its foster child, and a gallant sentinel it is. In the roughest of weather it bears its burden of snow, but at the first approach of sunshine it sheds its frosty drapery and feeds Silver Bow creek, which meanders at its feet." Butte basks snugly on a southern slope. For its altitude, which is five thousand feet above the sea, it has many natural advantages for health and comfort.

BUTTE SOCIETY.

It has been said, and not without a measure of truth, that in our society, "much is required of each member, but in these requirements judgment is passed upon the individual and not upon his ancestry." Again "an honorable business is a necessary credential for social standing." These statements are in a measure true, but not without exception. People in the West are disdainers of caste, and yet there are classes of course, and from nececsity. An Englishman loves his countryman. The German likes his kind, and it is so with most every nationality. In business these things have less place, in social life more choice is exercised. The ball-room, the theatre, progressive euchre, and the wine party have a great place among us. Six or eight years ago, but little attention was given to church going and religious considerations. A wonderful change has been made within three years past. Most of the churches are having respectable congregations.

BUTTE SCHOOLS.

We quote from one of our daily papers with reference to our public schools: "The course of instruction in the grades below the High School corresponds, grade for grade with that of the public schools of St. Paul, Chicago and San Francisco. There is only one course in the High School. The student is taken in Latin through the usual High School course, in mathematics, through trigonometry and surveying; in the sciences, physiology, zoology, physics, chemistry, geology, botany, physical geography and astronomy; in literature, a study of the English classics and general history, composition and rhetoric." The value of public school property is $101,552.72. There are about eighteen hundred children enrolled. There are a number of private select schools also.

THE CHURCHES OF BUTTE.

There are eleven denominations represented here. We have to guess somewhat at the order in which these began operation. It is about as follows: Roman Catholic, Methodist Episcopal, Presbyterian, Congregational, Episcopalian, Baptist, M. E. Church South, Scandinavian, Christian Campbellite, Lutheran. All these denominations have church buildings except the three last named. Most of them are paid for. At present every church has a pastor. The churches of the Episcopal form of government have the most constant ministry.

BUTTE'S WEALTH.

From the county assessor's books it has been learned that there are one hundred and forty-eight companies or firms who pay tax on property valued at from $10,000 and upwards to as high as $567,379. There are many who fall under the ten thousand dollar line. Most of those above it are in Butte and vicinity. This is exclusive of the mines.

The business in the various branches of trade during 1888, aggregated $17,063,600. This does not include the banking business, which is enormous, nor wages to employes in these trades and mines, railroads, etc. The employes in all the industries receive monthly about $750,000. The lowest wages paid in Butte is $2 per day. The highest $7. The mineral output of Butte for 1888 was $22,987.265.

PUBLIC FACILITIES OF BUTTE.

Butte has most all the modern facilities for the convenience of her citizens. Although the natural drainage of the city is fine, we would be better off with a good sewerage system. We, as yet, have not the free delivery mail system, but have the promise of it in the spring.

The water works of our city have grown from a joint stock of $40 000 to $86,000. We now have a fair quantity and quality of water conveyed to us from the snow-capped mountains.

The fire department is purely voluntary, which consists of the city department proper, and an organization known as the Butte Fire Brigade The service rendered by these companies is the very best.

The electric light company supplies the city, perhaps as well as any on the Pacific coast. There is the Gas company also, which renders good service in public buildings, business houses and private residences.

The Cable and Motor street cars afford fine facilities for transit from the city limits to its centre.

The Public Library Association is a worthy enterprise and promises development. One man offers $10,000, when as much more can be raised to purchase a lot and build, a library and reading room worthy of our intel ligence.

The city is well supplied with a telephone system.

Nearly all the lodges and orders of modern times are to be found in Butte.

Butte has long suffered in not having first class hotels. At last we have one that meets the taste of the most fastidious. There will be more when there is demand for it, we suppose.

Butte is not behind the world in newspapers. We have two dailies, The *Butte Miner* and the *Inter Mountain*. Each of these issues a semi-weekly. There is also the *Mining Journal*, a semi-weekly, and a weekly German paper.

Butte will probably grow rapidly in population and enterprise for years to come.

The Cooke City and Rocky Fork railroad will soon be completed. Enterprise characterizes the men who have the work in hand. The reduction of fuel expenses in Montana is a consideration of great importance.

Notes From Brother Stanley.

Quarterly meeting services for the third quarter were held at Deer Lodge the 9th and 10th inst., and were well attended. The new church is now complete with the exception of some more seats which will have to be provided as the congregation increases, which Brother Moore reports it is now doing. Several persons have professed conversion during the last quarter and we confidently expect a number of valuable accessions to the church there at no distant day. By faithful, patient and persevering effort we are bound to succeed at Deer Lodge. It is amazing to see what has been accomplished already. A Sunday school has recently been organized which promises well. The ladies were just taking steps to organize a Ladies' Aid Society. Grandma Lightfoot already had several dollars worth of sewing engaged, which is a good beginning, and I have no doubt that they will meet with success. Our friends say we must hold the Annual Conference for 1890 at Deer Lodge. In order to secure it tney should have a strong delegation at Stevensville next summer.

Stopping over night at Butte, where I had the pleasure of attending the Tuesday evening prayer meeting. I found Brother Couey greatly interested and much encouraged in his work. He is holding prayer meetings from house to house every night preparatory to revival work at the church, and reports that the meetings have been quite profitable. For my part I confess I am quite partial to the private house prayer meetings. It was at one of them while kneeling at a bench in the middle of the floor in front of an old-fashioned fireplace that I was first led to make a public confession of faith in Christ. The first revival meeting that I ever held, where many were happily converted, was in a private house—a log cabin. I have known hundreds of people converted at such meetings. The early Christians worshiped God this way, and I always feel that we are in the succession—in the way our fathers trod—when we meet at each other's houses to talk and sing and pray and praise God together.

A few Sundays ago I worshiped at Burnt Fork, where the revival was recently held on Stevensville circuit. Though it was an ordinary prayer meeting appointment, the house was filled, the new converts, old and young, talked and prayed, and all sang with spirit and rejoiced in the hope of glory. It was good to be there. The revival fire still burns there. May it never die out.

There was nothing special in the quarterly meeting services at Helena, on the 17th. Brother Britt reports an increase in the congregation, which he attributes partly, at least, to the greatly improved appearance of our church. It is true that we now have one of the most attractive and comfortable audience rooms in the city. The work of managing the paper, mailing, etc., takes no small portion of the pastor's precious time, and entails a hardship on both the pastor and the congregation. But it is hoped that the visits of our excellent little METHODIST with its bright face and cheering words will help to supply this lack of service in pastoral visitation.

Brother Hunter is much encouraged in his Sunday school work, and the school is in a posperous condition. Brother Hunter is filling appointments in the Helena circuit during the absence of Brother R. S. Clark, who is on a preaching tour in the Flathead Lake country.

Rev. D. F. Bone, who is a subscriber to the METHODIST, writes a complimentary note and requests his paper changed to St. Joseph, Mo. Brother Bone joined the Missouri Conference just one year in advance of this writer, and is one of the popular and successful young men of that body. He cannot stay in one place long without a revival. A local paper gives a glowing account of a wonderful work of grace on his present charge near St. Joseph. We rejoice with him. E. J. S.

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CLARKE, CONRAD & CURTIN

List of Subjects for Discussion at the Ensuing District Conference.

The following is the list of subjects arranged for discussion at the ensuing session of the Helena District Conference which convenes the 28th of March next:

Repentance—Rev. E. C. Finley.

Justification by Faith—Rev. W. M. Britt.

Regeneration and Witness of the Spirit Rev. T. W. Flowers.

Christian; Perfection How to Preach and Promote it—Rev. J. B. Parnall.

Revivals; Their Relation to Methodism—Rev. John Moore.

How to Secure the Co-operation of the Entire Membership with the Pastor in Church Work.—Rev. A. C. Couey.

The Relation of the Church to Education—Rev. R. S. Clark.

How to Reach and Hold the Young People—Rev. S. W. Barbee.

The Relation of the Sunday School to the Success of the Church—Rev. H. W. Currin.

Importance of Pastoral Visitation—Rev. W. J. Hunter.

Worldly Amusements—Rev. M. J. Hortonberry.

Modern Skepticism; Its Cause and Cure—Rev. C. W. Sanford.

The Need of More Laborers and how to Obtain Them—Rev. E. J. Stanley.

Each preacher is requested to prepare a written essay on the subject assigned him not exceeding twenty minutes in length. Each subject is of vital importance. If you cannot possibly be present, please prepare and send your paper. Fifteen minutes will be devoted to promiscuous discussion of each paper. The carrying out of this programme, together with the hearing of reports of preachers from the various charges, and the religious exercises morning and evening of each day will render the occasion one of great interest and, I trust, of great profit.

Rev. J. B. Parnall will preach the opening sermon on Wednesday evening the 27th of March. Rev. W. M. Britt is appointed as his alternate.

The brethren of the Bozeman District are cordially invited to attend. We expect all of the preachers to come prepared to remain over Sunday. Let us press the battle from now until that time that we may have grand victories to report.

Be it remembered that all who are members of a Quarterly Conference are membors the District Conference. It is quite desirable to have as many lay members present as possible, inasmuch as they are to elect four of their number as delegates to the Annual Conference and the lay members of that body will elect a delegate to the next General Conference.

Inasmuch as the Quarterly Conference records are to be inspected by the District Conference it would be well for recording stewards and preachers in charge to look to it that the journals of their respective charges are all in good shape and on hand at the time for examination.

E. J. Stanley.

Corvallis College Decision.

We give space this week to the decision of the Supreme Court of Oregon in the case of Corvallis College—the most important case, next to that of the church suit of 1846, which we have ever had before the courts. This college was endowed in 1869 by the state of Oregon with the agricultural appropriation made by the United States in 1862 to several states establishing colleges. It has had the benefit of this endowment, and has been doing good work, approved annually by the state legislature, for seventeen years. Lately certain *quasi* friends of religion and education conceived that the state could manage this matter better if the two interests were divided, and, upon an abstract theory, attempted to effect the separation. The legislature granted a charter to a second Corvallis Agricultural College, and it was located on the grounds belonging to us; hence the suit. The endowment is next to that of Vanderbilt in amount and security, and gives strength to our entire Pacific work, which has been unified by a railroad from Calfornia to Oregon. It is encouraging to know that after the severest persecution our brethren are so fully vindicated by the courts.—*N. O. Adv.*

Third Round of Quarterly Meetings.

HELENA DISTRICT.

Deer Lodge, Feb. 9, 10.
Helena Station, Feb. 16, 17.
Helena Circuit, Feb. 23, 24.
Corvallis, March 2, 3.
Stevensville, March 9, 10.
Boulder, March 16, 17.
Butte, March 23, 24.
Anaconda, March 30, 31.
Flathead, April 13, 14.

Parsonage Extension.

I do hope that our preachers and people will take hold of the parsonage extension work with more enthusiasm. Send to the conference secretary, Mrs. Stanley, at Corvallis. and get tracts, blanks and all necessary instructions, and organize societies. Or, if you can do no better get the ladies in your charge, and all others who will, to subscribe ten or twenty-five cents a quarter, collect and send to Mrs. A. G. Clarke, Helena, Mont. We need several new parsonages now—one at Bozeman and one at Deer Lodge, and will need others as the work progresses. We will soon need one or more district parsonages. Presiding Elders must have homes for their families, the same as other mortals. Our excellent ladies by united effort, could raise enough to secure the building of at least one preacher's home each year. Think of the joy this would bring and of the money it would save to the church. Brother Moore, at Deer Lodge, pays $120 out of his salary for house rent. Surely there is every incentive for us to push this work. Brother, whether you are a married man or not, or whether you have a parsonage on your work or not, take hold and do what you can. A bachelor built the first parsonage in this conference. E. J. S.

Alhambra.

Alhambra in its picturesque surroundings, all clad in the emblem of innocence, the McLellan range of mountains along its eastern border, lifting itself in magesty with its peaks of varied dimensions, appearing in dazzling brightness; its dense forest of pine and fir heavy with the fallen snow, while the dark line of green not only relieves the scene of a sense of decrepitude, but inspires it with a most robust vigor, which adds to its beauty a splendor that is most pleasing. And then on the west lies the sloping spurs of the Red mountains, which is rich in minerals. Indeed, Alhambra is situated in a mineral belt that runs from northeast to southeast, which has among its gulches and streams placer diggings, while in its mountains quartz lodes of gold and silver abound, promising much in the future outcome of Montana. Its granite, its timber, its scenery, its mountain streams, its pure exhilarating air, its robust health, its warm mineral waters of healing qualities, its railroads connecting it with all the principal cities of the territory, and directly with Helena and Butte cities, while the "Little Prickley Pear canyon," the "Great Falls" with the scenery along the Missouri river, between these points, that tempers the ground with the richly varied and beautiful; the run along the Boulder creek and through Elk park, which stretches itself in its green sward ten or twelve miles along the very summit of the Rockies, bordered by a majestic swell of its converging spurs that shut out the view beyond, that the eye may feast itself upon its unique and beautiful features, which are touched up by the bolder type which they reflect upon the scene below, and then, the National Park, the Hell Gate canyon, in a word, with all of the scenery that invites the sight loving tourist, and last but by no means the least among its resources for future development is its religious element, its band of faithful followers of the Lord Jesus Christ, who came to our lost world to save sinners.

In this setting Alhambra presents an outline that promises large results in the future development of our queen of the Rockies.

R. S. Clark.

The Argument of Facts.

Notwithstanding the proclamations of her enemies, that Christianity is about dead in this country, there seems to be a vigorous life about it somewhere. Just as the enemies of our Lord thought they had him safe in the tomb and strictly guarded by a soldiery that never slept on duty, he astonished them by rising from the dead. So in this land, Christianity is continually gaining adherents though the prophets are forever proclaiming it a dead system. Here are the figures for the last year;

The United States now has 94,457 ministers, 138,855 churches, 19,890,323 members, Last year's gain was 4,505 preachers, 6,434 churches, 764,861 communicants. The daily increase was twelve ministers, seventeen churches, 2,129 communicats.—*N. O. Adv.*

The well-defined spiritual life is not only the highest life, but the most easily lived. The whole cross is more easily carried than half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both.—*Prof. Henry Drummond.*

W. C. T. U.

The President of Dakota W. C. T. U. will be in Montana next month, (March), to address our people on temperance. Mrs, H. M. Barker is worthy of special attention. In a late private letter received from Bismarck is found the following statement:

"Last Sunday Mrs. Barker spoke to a Union meeti g of all churches, legislators all out ex- and incoming governors, territorial officers and college presidents—a grand representative audience, scores going away who could not get in. One legislator pronounced it 'a grand nineteenth century speech.' A president of a college present said: 'I thought everything had been said on the temperance question, but this was the freshest, strongest and most logical argument I have ever heard.' It is hoped that the Unions will arrange for one if not two nights with this most excellent and able woman. The wife of a Baptist missionary formeriy from New York state, and an earnest consecrated life hers has always been. Those wishing her help please address Mrs. Helen Barker, Bismarck, Dakota.

Respectfully,

Mrs. L. E. Howey,
Pres. Mont. W. C. T. U.
Mrs. H, V. Wheeler,
Cor. Sec.

Death of Alexander Kemp.

Without entering into any extended notice of the character and career of Mr. Alexander Kemp, who was formerly a resident of Montana, and who was well known to many of the citizens of Helena and throughout the territory, and who died at St. Joseph, Missouri, on the 2nd of February, we give several extracts of a letter written to his brother, C. E. Kemp of Helena in relation to his religious testimony during his last days, which will no doubt be of much interest to many of his old friends in Montana.

Mr. James O. Starks writes: "You and your sister will be very happy to know that he has made a public confession of his faith in Christ. I have been much with him and I can assure you that he is perfectly happy and entirely resigned to God's will, his mind has been perfectly clear all through his sickness and he talked very beautifully of his prospects of heaven. After prayer by Rev. Mr. Good, he talked quite a while. He said his mind had undergone a great change and that where all was doubt and uncertainty, confidence now reigned. He gave his hand to Mr. Good and said: 'I believe that Jesus is the son of God; I believe he is my Saviour and trust in him for salvation; I believe the Christian religion is true.' He looked like an angel as he pronounced these words in a clear and distinct voice. I can never forget the impression of that night. To Mrs. Pater he said all was well, peace, peace, and he expected soon to meet loved ones in heaven.

Rev. C. I. VanDeventer wrote as follows: "The first opportunity after learning of his illness I went to see him. Though sad, it was a real pleasure to both of us to meet. He had been earnestly seeking to find the Saviour of sinners, and he had not sought him in vain. Sister Kemp's pastor, Rev. Mr. Good, had frequently visited him and read the scriptures to him, and prayed with and for him. He came in the simplicity of a little child to Jesus, and was consciously accepted of him and while he regretted that he had not earlier given his heart and life to God, yet he rejoiced in the goodness and long-suffering of God, and in a sense of sins forgiven and in the precious hope of everlasting life.

"For a week or two, or longer, before he died, most of his waking hours were spent in prayer and praise. While he had strength he delighted to speak of the goodness of God to him, and to hear others sing and talk of Christ and of heaven. I visited him twice and talked and prayed with him, and assisted in his funeral services. He was patient, unmurmuring and happy, as he greatly desired his mind was unimpaired to the last. H spoke lovingly of you and his sister. I believe that through the mercy of God in Christ Jesus, he has entered paradise"

Died.

Near Stevensville, February 20, 1880, after a sickness of several days, Cora L. the infant daughter of W. H. and S. J. Copp, aged 8 months and 18 days. The bitter pain of parting with their darling treasure is somewhat softened to the sorrowing parents, we rejoice to say, with the comfort of religion and the hope that one day they will meet again their sweet little Cora "on that beautiful shore." To the many kind friends who have shown them so much practical sympathy in their hour of trial and bereavement the grateful parents return sincere thanks. J. B. Parnall.

The tardiness of our paper this week is caused by the breakage of some part of the gas engine which runs our publishers' press. We hope no delay will occur hereafter. Some new machinery is being put in which promises better and prompter work.

J. R. BOYCE, Jr.

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1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

BOYS' SUITS.

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Montana Methodist.

Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, MARCH 13, 1889

Vol. 1, No. 15.
Subscription, $1.00 per Year.

Attention Brethren!

For good reasons the presiding elder of the Helena District, after consultation with the brethren concerned, has changed the place of holding the District Conference from Anaconda to Butte. Montana. The revival fires have begun to burn at the Butte station. The pastor held a series of meetings in February, and resumed again Sabbath, March 10, to continue through the conference session. We shall look forward to your coming, dear brethren, with great pleasure. We wish you to come with the unction of the spirit, praying for a great baptism of the Holy Ghost upon our meeting. We do believe we are going to have a gracious time. What an impetus a grand old revival will give us for the remainder of the Annual Conference year. Any of the brethren who can come to our assistance before the session, will be gladly welcomed. Come to work.

Notes.

We have heard indirectly that a number of our subscribers fail to get their papers regularly. We will be glad if such will notify us by card of the fact. We do all we can to deliver each issue of the paper to every subscriber. That is, we mail the paper plainly addressed to each one. It must be remembered that our mail service is very unsatisfactory in this territory.

The pastor at Helena began a series of revival services in his church last Sunday. Brother Cockrill from Townsend circuit is helping in the meeting. Already there are tokens of success. A number have indicated a desire for salvation and some penitents have been at the altar for prayer. We ask the earnest prayers of God's people that a great work of grace may crown our efforts in this meeting.

Revivals are a favored means of God for the promotion of his cause. A great majority of all converted people were converted in revivals. Let us have more of them.

Brother R. S. Clark has returned from his prospecting tour in the Flathead Lake country. He reports it a country rich in natural resources, and an inviting field for our church. He held a meeting for two weeks which produced an unprecedented interest in religious matters in that country. The people want a preacher and will be liberal in the way of supporting him. Brother Lee is a good local preacher of our church in that valley, but a local preacher doesn't answer the demand.

With all the difficulties in the way at Bozeman station, Brother Johnson is making good progress there. The meeting of the District conference was quite profitable. Two members were received and others are to be received as fruits of the meeting. We have the promise of Brother Johnson's help in our meeting at Helena next week.

Two Methodisms.

There is no question in the mind of anyone who has worked for the Master in the west that our progress is impeded by the fact that we bear the name of *Southern* Methodists. This is true in spite of the zeal of our preachers and the faithfulness of our members. We are succeeding in a limited degree, but it is under the pressure of crosses and hardships that, in our judgment, might be avoided.

It seems to us that the General Conferences of the two churches ought to find some means to avoid the sacrifice of so many men and so much money. The man who is not pained at the hinderance that each church is to the other in most placeswhere they exist side by side, is either ignonorant of the facts or has a sad lack of love for the cause we are mutually laboring to promote.

The burdens being borne by many demand adjustment. Adjustment involves concessions on both sides. When the burdens are felt sufficiently by those in authority, then the concessions will be made.

We do not believe that the solution of the problem is in organic union, nor in any change of name that our church might make. We rather favor some such plan as that proposed by Dr. Nathan Scarritt and endorsed by Dr. McAnally and other wise men of the church. That was to divide the whole church—north and south—into several general conferences, with one still higher conference or council which should serve as a bond of union for all.

Prayer.

Is prayer useless? Will God never produce effects contrary to the laws of nature? Then man is above God. Man is continually producing good effects contrary to the laws of nature. Man makes water run up hill; man makes it rain; man turns winter into summer and summer into winter. True, he works in a very small sphere, and his means for accomplishing these things are rude and bunglesome. If he knew more, doubtless, he could produce these results much more easily.

And should not God then who knows all things, and who has all power, be expected sometimes to do such things when occasion requires? And is it not sufficient occasion, when by so doing he can bless his creatures and show his fatherly nature?

Such an argument is for the prayerless and unbelieving. The child of God who knows his father hears his prayer needs no further argument.

Poor Show for Pessimism.

WORLD STATISTICS.

The missionary work of the world now includes, 100 societies—fifty American and fifty European—which report an income of $9,723,850, of which $4,420,613 came from America, and $5,303,237 from Europe. The American societies reported 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,636 other native helpers, 248,070 communicants in the churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 276,715 communicants in the church. The total Protestant missionary work has therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 524,785 communicants in the churches. These totals show a gain over the preceding year of $659,350 income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 8,537 native heipers, and 26,135 communicants.—*Ex.*

The Sunday Newspaper.

We quote a paragraph below from the *Nashville Chistian Advocate* on the Sunday newspaper. It is interesting reading, good logic and sound doctrine. Of course some of our secular contemporaries will say we are behind the times. But no, we are only a little ahead of the times. We believe the day of the Sunday newspaper will have an end.

"Indeed, there are two noted reasons why newspapers which print a Sunday edition are to be regarded as the worst foes of the Sabbath, namely. 1. Being themselves desecrators of the Sabbath, they inevitably defend every sort of Sabbath desecration. 2. And being filled with all manner of sensationalism, their perusal utterly unfits the people for a proper use of the Sabbath. How easily we might spare them is shown by the fact that the great city of London, the metropolis of the world has done without them, and as well as we have done with them. We can spare our papers much better than we can spare our Sabbath—that is too clear for argument. If the Christian people of the United States will for one month decline to patronize any paper issuing a Sunday edition, it will become impossible to induce a publisher in America to print such a sheet. And one day they will do so."

For the sake of those who may follow the foolish fashions of the day it is well that an old English law was repealed nearly one hundred years ago. Until the year 1790 the following law was in force in England: "Whoever shall entice into bonds of matrimony any male subject of her Majesty by means of rouge, white paint, Spanish cotton, steel corsets, crinoline, high-heeled shoes or false hips, shall be prosecuted for witchcraft, and the marriage declared null and void."—*Episcopal Methodist.*

The Modern Dude.

As described by Charles Wesley in 1784.

What is a modern man of fashion?
A man of taste and dissipation;
A busy man, without employment;
A happy man, without enjoyment,
Who squanders all his time and treasurers
On empty joys and tasteless pleasures;
Visits, attendance and attention,
And courtly arts too low to mention.

In sleep and dress and sport and play
He throws his worthless life away;
Has no opinion of his own,
But takes from leading beaux the tone;
With a disdainful smile or frown
He on the riffraff crowd looks down;
The world polite his friends and he,
And all the rest are—nobody.

Taught by the great his smiles to sell,
And how to write and how to spell,
The great his oracles he makes,
Copies their vices and mistakes.
Custom pursues, his only rule,
And lives an ape and dies a fool.

—*Christian Standard.*

One of the officials in Butte a few days since asked us this question: "How is it that I, who have been reared by enemies to southern peple, and now a republican, have so many warm friends among southern men?" Being, as we had reason to suppose, among the number referred to, we were just trying to make a becoming reply, when he relieved us by saying: "I have found among them so many warm-hearted Christians, is the reason." Upon reflecction we drew this lesson from the query: The religion of the Lord Jesus Christ, when properly exemplified in his servants, can and will break down the intensest sectional prejudice, and it is about the only thing in this world that will do it. To be one in Christ is the mark toward which we are to press.

Bozeman Circuit.

I have just closed a meeting at Weaver's school house, in which Brothers Warren and Cockrill assisted, and which resulted in three conversions and two accessions to the church and several professions of sanctification.

We labored under many disadvantages. Twice the house was obtained and occupied—once by a denomination for the purpose of holding a church entertainment, and that without consulting those who were holding the meeting; again by the Good Templars, who represent a grand and good cause, but not so vital as the cause of Christ.

Again three dances and one party were held in the neighborhood, and whether in direct opposition or not detracted greatly from the interest of the services. The most deplorable fact of the case is that members of other churches attended them and to make matters worse one party was held at the house of a professed Christian. Their excuse for giving and going to dances, is that they want to influence sinners for the right. A grand place, indeed, to teach transgressors the path of life! Again we were accused of not preaching the gospel. The fact of which is, we held up a Christian standard to which they have not as yet attained, therefore, to justify themselves, say it is not the gospel. A religion that doesn't drop parties, dances, liquor-drinking and card-playing, will not fit a man for the kingdom of heaven.

Our church enterprise is fairly on foot. We hope to complete it by conference.

R. F. Jarvis.

A Mother's Influence.

A good Christian mother has more influence over her child than the father. She can make impressions on the heart and mind that are never forgotten, though the child may grow up to manhood or womanhood, and become very wicked, but at times the thought of that good mother, her kind words, her good advice and those earnest prayers will come up in the mind and melt the stubborn heart.

I heard Dr. Wm. McRush speak of a man who tried to be an infidel. He was a man of good sense and the Doctor thought he would soon reason him out of that infidel notion, and brought up the strongest argument to convince him of his error, but they did not have any effect. The man remarked, "there is but one thing that keeps me from being an infidel, and that is my mother. When I was a little boy she would take me into her private room every day and pray with me. When I grew up to be a man, I came west, and when my mother got to be an old lady I went to pay her my last visit. I enjoyed myself very well for a few days, but the time came for me to return home, and when everything was readyfor mydeparture my mother came, took me by the hand and led me into the same private room and said, 'now John, get on your knees for the last time with your mother,' and I will never forget that earnest prayer. This keeps me from being an infidel."

Oh! the power there is in the mother's prayer to save her child from infidelity. I knew a good Christian lady who had a little son. Every evening, before retiring to bed, she would take him to herself and pray. The father was not religious, but fully made up his mind to become religious, but could not get his consent to make the start, which is a hard point to get over. Sometimes he would hear those earnest prayers and the tears would steal down the father's cheeks, but after a few years he was powerfully converted and assisted the mother in training the little boy. When between ten and twelve years old at a protracted meeting he went forward for prayers, the father and mother did not go to him for fear it would be said he was over persuaded. He went the second time. His parents watched him close, to see the result. All at once, he rose up and saw his father, threw his arms around him and said, "Father, I love you better than ever before." He then ran to his mother and threw his arms around her and said, "Mother, I love you better than I ever did. I love you in a way that I never did before." This was all the evidence necessary to fully satisfy anyone that he was truly converted. He grew up a good, industrious, obedient and studious boy. He was a great boy for books was called a *bookworm*. When about seventeen years old he was licensed to exhort and soon after was licensed to preach and after a year or two joined the Missouri Conference, and traveled two or three years, then was sent to Montana. His mother was very sick at the time of his departure. She was asked about his going west, she said: "My dear boy, if you feel that it is your field of work, go and preach to the people among those mountains; point sinners to the Lamb of God that taketh away the sins of the world." She continued to grow worse for some months and just before the angelic band came to waft her spirit home, she was asked what we should tell her boy. She seemed to rouse up with a smile on her face and spoke in a full clear voice: "Tell Edwin to preach the gospel in its purity, in all of its light, life and power to the people among those mountains." These were her last words. O what a power there is in a good mother's influence! We do not wonder at the minister being so earnestly engaged in doing his Master's work when he has such a power behind him.

Henry Stanley.

A Great Religious Awakening.

A copy of the London *Methodist Times* has been sent me. In it there was an article of intense interest to me, and I am sure that I can glean a few facts that will interest your readers. The great religious awakening in the great Russian Empire, is the subject discussed in the article referred to. I had no thought of such pure and great light in that country.

The work was begun by an Englishman about fifteen years ago. Its vitality and strength is demonstrated by its life and triumphs amid the terrible persecutions of the Russian government. The Greek church, has, in some measure, prepared the way for this revival of pure scriptural Christianity. However fragmentarily Christ is preached, yet it seems that some light will fall and some good abide. The Russian peasant is constantly trained to say: "God be merciful to me a sinner."

This confession prepares the way for the full gospel. The writer emphasizes one fact: "There are no self-righteous people in Russia." The sense of sin is well nigh universal. The whole nation is religious after its way. "If a cavalry regiment is entering the barracks, every man among them will make the sign of the cross as he enters. If the gospel is being read to the peasantry, they will all stand with heads uncovered to listen to it."

Though begun by a foreigner, this great movement is now everywhere, Russian in character. One of the leaders says:

"Our desire is that all the glory should be given to Christ, and that all who are working with us should depend on him alone for help. The movement is spreading. Already the Russian Empire is honey-combed by the revival."

Take an illustration of the character of some of the converts: "One was wrongfully accused of blasphemy for breaking his images. He was sentenced to transportation to Siberia. This involved trudging on foot one thousand miles through the snow. A fellow convert went to see him depart, and to cheer him as he left his friends and home behind. To his astonishment he found the prisoner full of peace and joy. 'Thank God, said the exiled one, for the privilege of preaching Christ in chains to my fellow prisoners. Wherever the spirit of the Lord is, there is light, liberty and power that will burn on in the soul forever. Behold what God hath wrought.' L. Pulliam.

The Book for Preachers.

If we loved the Bible more, studied it more, we would be powerful preachers. It is the sword of the spirit. If we would be skillful in it we must practice the use of it more. We do not hesitate to say that if preachers were cut off from all other books and studied the Bible with great avidity and singleness of heart, the effect of preaching would be augmented a thousand fold. To many preachers the Bible is the strangest book in their library. William Jones, the great Welch preacher, when asked by Dr. Bunting what books he had read, replied, "I have read the Bible." "But, said Dr. Bunting, "have you read nothing else?" "Oh, yes," he said, "the Bible dictionary," meaning the concordance, and I presume he knew them from cover to cover. But what a preacher this man was! His sermons glowed with poetic imagery, kindled at the altar of prayer, and the learned and ignorant crowded to hear him by thousands.—*St. Louis Ad.*

Children's Corner.

Be a Hero.

Be a hero, my boy! but not in war's strife,
But in every day actions, in every day life;
Remember the injunction to honor the truth,
And heed well the maxims of wisdom in youth,
Which shall guard thee from evil and lead thee aright,
And make of thy duty, a perfect delight.
Be not slothful, but rise each day with the sun,
For a day is well ended if rightly begun.
Be true to thyself, thy country and God
And proud of a home on America's sod.
Serve well thy country by obeying her laws,
Aud heed not the world's sycophantic applause.
Be sober and earnest aud do with thy might
What God and thy conscience shall tell thee is right.
Be courteous to all, with reverence for age
That has acted its part on life's busy stage.
Be kind to thy conrades who share in thy pleasure,
Thy own heart shall thrill with joy without measure.
Thy feet will grow weary full soon, if you stray,
But walking uprightly, with Christ for your way
Will lead you to pastures of peace and of joy.
With Christ for a pattern, be a hero, my boy!

MRS. F. M. APPLEBURY.

A Bright Bird.

He was an English starling, and owned by a barber. A starling can be taught to speak, and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"
"I'm Joe."
"Where are your from!"
"From Pimlico."
"Who is your master?"
"The barber."
"What brought you here?"
"Bad company."

Now it came to pass one day that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the ba ber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil.

But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas, he fell into the snare of the fowler, literally.

A man lived a few miles from the barber's home, who made the snaring of birds his business. Some of the birds he stuffed and sold. Others again he sold to hotels near by, to be served up in delicate titbits to fastidious guests.

Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe!"

"Hey! what's that?" cried the fowler.

"I'm Joe," repeated the bird.

"The duce your are!" said the astonished fowler.

"What brings you here?"

"Bad company."

It is neadless to say Joe's neck was not wrung, and he was soon restored to his rejoicing master,the barber.—*Sunday-School Advocate.*

Childhood Religion.

A little girl of nine summers came to ask her pastor about joining the church. She had been living a Christian for nine months, had been properly taught, and answered the usual questions promptly and properly. At last the pastor said:

"Nellie, does your father think you are a Christian?"

"Yes, sir."

"Have you told him?

"No, sir."

"How then does he know?

"He sees."

"How does he see that?"

"Sees I am a better girl."

"What else does he see?"

"Sees I love to read my Bible and to pray."

"Then you think he sees you are a Christian?"

"I know he does; he can't help it;" and with a modest, happy boldness she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege or all God's people, to be sure that others see they are following Christ?

We cannot hide a good life. It shines. It may make no more noise than a candle, but like a candle it may be seen. Thus even a little boy or girl may be a light-bearer. — *Wesleyan Christian Advocate.*

The 50,000.

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	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
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REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

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Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
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Willow Creek Circuit—B. E. H. Warren.
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Church Services.

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Rev. W. M. Britt, Pastor.
Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P. M.; J. W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock

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Rev. J. H. Johnson, Pastor.
Preaching every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12 M. Cottage prayer meetings in the neighborhood Friday nights.

Let other ministers send in their appointments and services.

Some Thoughts on the President's Message.

After the formal introduction in President Harrison's inaugural address we find these words: "Entering thus solemnly into covenant with each other, we may reverently invoke the aid and confidently expect the favor and help of Almighty God, that He will give to me wisdom, strength and fidelity and to our people a spirit of fraternity and love of righteousness and peace."

It is not in our sphere from the pulpit or press to pass upon his political views but upon the subject involved in the above paragraph we have no restriction. It gladdens our heart to read such from our chief executive. We indorse it and thank God to believe such will be his faith for the next four years. It reminds us of the spirit of Solomon's prayer in becoming King of Israel.

Furthermore he says: "I have already rejected the suggestion of a special executive policy for any section of our country." We presume this stand suits both of the great parties of our country, for he reasonably adds: "Those who would use law as a defense, must not deny the use of it to others."

This strikes us also as sound: "Our naturalization laws should be so amended as to make an inquiry into the character and good disposition of persons applying."

"Persistent importunity," says Mr. Harrison, "will not be the best support of an application for office," and, "honorable party service will certainly not be esteemed by me a disqualification for office."

He purposes the enforcement of the civil service law, and expresses himself as intending to "advance a reform of the civil service." Most everything else stated in the message savors more or less of the party who placed him in power and about which we have nothing to say. Irrespective of party lines, there is much in the message that will strike the fair-minded people of our country as just and good, and which we believe, if carried out, will result in prosperity to the land. So may it be.

The following are his cabinet:

Secretary of State—James G. Blaine of Maine.

Secretary of the Treasury—William Windom of Minnesota.

Secretary of War—Redfield Proctor of Vermont.

Secretary of the Navy—Benjamin F. Tracy of New York.

Secretary of the Interior—John W. Noble of Missouri.

Post-Master General—John Wanamaker of Pennsylvania.

Attorney General—W. H. H. Miller of Indiana.

Secretary of Agriculture—Jeremiah Rusk of Wisconsin.

A Church That Will Hold.

From some experience in the difficulty in maintaining good Sunday congregations here in the west, our eyes readily catch anything written on the subject. We therefore write but little to introduce our readers to a consideration of this important matter as found in one of our exchanges:

* * "The need is not a minister that will draw the people, but a church that will hold them for God. The following hits the matter: "A man came up to my study the other day from one of the churches near Murray Hill that is vacant, and he said: 'I wish you could recommend us a minister for our church.' I said, 'I can recommend a dozen!' He seemed rather bluffed at that; thought that was a large number, and said, 'Won't you suggest a name?' And I went on suggesting one name after another. I suggested one man, and he said, 'I understand that man has not a very strong voice.' I suggested another. 'Well, I understand that man wears a black cravat in the pulpit.' Another man. 'Well, I understand that man is not a very good reader.' A another. 'Well, I understand that man has a very stiff and formal delivery.' Finally he said, 'Well, what we want is a minister that will draw.' 'Oh, no, my Christian friend, what you want is a church that will hold. You havn't got it. Twenty congregations have passed through your church in the last twenty years, and they have passed through because you have not had a church that will hold. You want a church that will hold the people when they get into it. The minister cannot hold. Success depends not half so much upon the minister as upon you, the church.' "

We doubt not that most every pastor in Montana has suffered more or less from the rotating character of his congregations. Our people can do much to hold the people who come and go if they would do it. In the course of one month a splendid congregation passes through one of our city churches. Let us have more zeal on the part of the brethren and sisters, and the result will gratify us all.

Notes and Personals.

Bishop Galloway's address is now Jackson, Miss. He has recently begun his residence there in his *Episcopal home*.

Light of the Valley, vol. 1 No. 2, has reached the editor's sanctum. The paper bearing this title is published in Stevensville, Montana, and is edited by Edwin M. Ellis, of the Presbyterian Church. This is a neat little monthly journal, and the latest born in the religious family of Montana. We wish it great success and welcome it to our table every month.

The National Educational Association of America is to be held in Nashville, Tenn., next July.

Does not the M. E. Church, South, make a very clear cut prohibition upon its members when in the General Rules it forbids, "Drunkenness or drinking spirituous liquors, unless in case of necessity?"

Can we discipline our members for parlor dancing under "the taking of such diversions as cannot be used in the name of the Lord Jesus?"

"A Reply to Senator Eustis' late paper on Race Antagonism," by Rev. A. G. Haygood, D. D., published by the Open Letter Club, has reached us. We have not yet had the opportunity to read it, but we know it is good, because, whatever the doctor says or writes is good—at least so far as we have found.

This is the kind of brotherhood we like: "General Sherman made an earnest request of the president that General Joseph E. Johnson be retained in the office of Railroad Commissioner, and promised to ask nothing more of the administration."

During our *made* moments we have recently read with great profit and much delight, "Bishop Geo. F. Pierce," by G. G. Smith, and "John B. McFerrin, D. D.," by O. P. Fitzgerald. All good Methodist literature.

Rev. Rufus J. Clark, in the *Evangelist*, of February 23, says: "With this issue I take entire control of the *Evangelist* in all its departments." Dr. D. C. Kelly retires from the editorship.

So far, in reading Dr. Boland's "Problem of Methodism," we find "nothing worthy of death." Some of his critics are doubtless consistent with themselves when they so vehemently advocate the *Second Blessing* theory.

To date, March in Montana has been spring indeed. The weather has been good as we wish.

Among other blessings in the revival meeting in the Butte station was the happy conversion of a man seventy years old.

Let everyone read carefully the directions about business letters and contributions to the MONTANA METHODIST on page 4. Please send your money to Helena direct.

Two good sisters in the Butte charge, with a half a day's work, secured $32 in cash in getting sixteen subscribers to the *Southwestern Methodist*, whereby they secure the "Communion set, premium," offered in that paper. Good work for the paper and the church.

Dear brethren, we again urge you to let us have brief reports from your circuits and stations.

Restitution, then Pardon.

A few months ago, a poor drunkard in this city bet his only cow on the result of the election, and lost her. A short time after the election, the gambler who won the bet, called for his cow. The drunkard's wife followed the man as he led the animal away, and crying bitterly, begged him not to rob her children of their only support. The gambler would not listen to her plea, but coolly drove the animal away, and was soon supplying his own table with milk and butter.

This man attended the Sam Jones' meetings here at the Pavilion, and became deeply convicted. Three times he went forward for pardon, but each time that cow stood directly between him and the Cross. Determined to defeat the devil and secure his own salvation, he at last led the cow back to the drunkard's home. Calling the poor woman to the door, he gave up the cow, and as he put the rope in her hand, the peace of God came into his heart. O, ye poor, restless, unforgiven souls, drive home the cows that are standing between you and the Cross!—*H. in Los Angeles Advocate.*

Shall Methodism Have Them.

Whether Dr. Fitzgerald means to be prophetic or monitory in the two paragraphs appended we are not sure. Let us pray that Methodism may share in the church catholic having such a missionary laity, and such an intelligent consecrated ministry:

"These two ideas embody the church of the near future:

First. That the Christian Church is a missionary organization. It is this, or it is nothing. Its spirit, its agencies, its prescribed purpose and methods, its promised destiny—all characterize it as an aggressive, conquering force that will never rest for one moment until it has subjugated the world. It can make no compromise with false religions, nor make any armistice with hostile forces. Weakness, stagnation, corruption have seized upon it whenever it has lost sight of this, its true mission. Its lost purity and its lost unity will be recovered when its heart shall again be fired and its energies aroused by the recognition of its divinely-ordained purpose, and it shall re-enter upon its work of bringing the world to Christ with undoubting conviction of its feasibility and uncalculating enthusiasm in its prosecution. The exigencies and opportunities of the mission-fields of the heathen world will shame Christendom out of its bigotry and its parsimony. Already signs of this happier day are dawning in the east. Sunrise will soon flood the earth with its glory.

Second. The church of the near future will be served by a ministry whose breadth of vision, thoroughness of consecration, and self-denying heroism will accredit them as worthy exponents and propagandists of a religion whose author is God, which promises salvation to all the world, and whose resources are adequate to the accomplishment of the sublime achievement. The inception and organization of the Vanderbilt Missionary Brotherhood and of similar organizations in other Christian schools reveal the fact that our young men, called of God to the work of the ministry, are interpreting that call according to the letter and spirit of the Great Commission, and mark the first swell in the waters of a rising tide on which the church of Christ will be borne onward to its final victory."

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List of Subjects for Discussion at the Ensuing District Conference.

The following is the list of subjects arranged for discussion at the ensuing session of the Helena District Conference which convenes in Butte City, the 28th of March next:

Repentance—Rev. E. C. Finley.

Justification by Faith—Rev. W. M. Britt.

Regeneration and Witness of the Spirit—Rev. T. W. Flowers.

Christian Perfection; How to Preach and Promote it—Rev. J. B. Parnall.

Revivals; Their Relation to Methodism—Rev. John Moore.

How to Secure the Co-operation of the Entire Membership with the Pastor in Church Work—Rev. A. C. Couey.

The Relation of the Church to Education—Rev. R. S. Clark.

How to Reach and Hold the Young People—Rev. S. W. Barbee.

The Relation of the Sunday School to the Success of the Church—Rev. H. W. Currin.

Importance of Pastoral Visitation—Rev. W. J. Hunter.

Worldly Amusements—Rev. M. J. Hortonberry.

Modern Skepticism; Its Cause and Cure—Rev. C. W. Sanford.

The Need of More Laborers and how to Obtain Them—Rev. E. J. Stanley.

Debtors to Relgion.

Was there ever a government which was not founded on religion? What differentiates governments in Christian lands from those in pagan countries? What gives to an American or an Englishman greater advantages for making money, getting position or education, over the Mexicans, the Chinese or the Hindoos? In Mexico farming has been carried on largely with rude wooden plows, and nearly every man carries a revolver; in America, see the improved labor-saving machinery used in agriculture, and the immunities guaranteed by an open Bible. Yet there are worshipers of mammon from proud America and Christian England, who, going to Calcutta and Shanghai, to "continue a few years to buy, sell and get gain" without any proviso for the divine will, have so completely sold their souls for a mess of pottage—diregarded the Sabbath or loved the intoxicating bowl—that they cause Christianity to be depreciated in the heathen mind; they themselves become caricatures of Christian civilization and obstruct the way of the missionary. There are thousands of ingrates all over Christian lands who have grown fat on the blessings of a Christian civilization; who are indebted to Christian institutions for the peace, safety and prosperity of their homes, yet are they too proud to acknowledge God in their ways, lean to their own understauding ridicule of the Bible, and kick against the providences of God. "The one knoweth his owner," but these blatant infidels neither recognize or appreciate the source of all their blessings and being. What have they which they have not received directly or indirectly from God? There never was a civilization worthy the name without true religion. Rome, with her military genius and world-wide regal supremacy; Greece, with her sculptors, orators, statesmen and philosophers, had what the world calls civilization, but they were the victims of great moral corruption and wickedness, and it has been well said, "that they went down to hell for the want of a Christian religion." Many men say that they do not believe the Bible, when they have been nutured under its benign influences. "The only argument against the book is a bad life." Many men do not want to believe in Jesus Christ. They know their duty, but they do it not. "Honor to whom honor —."

J. H. Johnson.

Notes from the Seat of War.

The war is being waged in earnest. The ecclesiastical guns are cannonading the strongholds of Satan, and dealing out unmeasured terms of invective. Woe to all who differ from them in their established modes of belief. They carefully and sedulously guard the entrance to the ante-chamber of heaven, lest any among the invited guests seek to enter and partake of its blessings not clothed in the wedding garment. They close up the ranks and admit no soldier into the army of the King Eternal who is not equipped with a full armor, and lest any belated traveler, footsore and weary, should seek admittance at the outer courts of the temple, not having washed the dust of travel from their feet, they cry, "away with him till he be cleansed. Woe is he that goeth not down into the water, and cometh not up out of the water. He hath no part nor lot with the heirs of heaven."

For eighteen consecutive nights Elder Hollis, a representative of the Christian Church, has been lecturing to crowded houses and attentive audiences, and has succeeded in the task of demolishing, at least in the opinion of some, the most sacred and invincible strongholds of Methodist faith and practice; scattered to the winds our hopes of heaven and immortal bliss and mercilessly consigned to a merited perdition and denounces all who differ with him in the modes of baptism, and emphatically declares that no one not inducted into the church militant by immersion, will enter the church triumphant. Though our hearts be pure as driven snow, the blood of Christ which was shed for all cannot save us. Though our lives were a perfect and exact type of Christ, and lacked baptism, though our faith could remove mountains, our love to God and man fill the full measure of God's requirement, yet, unless we submit to be immersed, our souls are eternally lost. Still we shall not enter into the holiest of holies, behind which and in which God dwells, and which Christ in his beatitudes promised as a legacy to those who meet the requirements of of this inimitable discourse; "Blessed are the pure in heart for they shall see God." How shall they see him unless they enter into his presence in the heavenl mansion he has prepared for their reception?

Mrs. E. M. Applebury.

Corvallis, Mont., Feb. 21.

Courtesy.

"Honesty is the best policy." A boy or man who is honest because it pays, is at heart dishonest. Yet God has so ordained matters in this world that honesty is as much a matter of interest as duty. Courtesy is a duty. But it pays to be courteous. It is duty and our interest to entertain kindly feelings toward all, and to express them in a kindly way. That is the best definition of courtesy.

The president of the New York Shoe and Leather Bank, Mr. Stout, is known for uniting business ability with unfailing courtesy. He has a pleasant word for every one, even when driven by business. "One day," says a correspondent, "a man came into the bank and opened an account. 'I came here,' he said, 'not simply because I knew my money would be safe with you, but because you are always civil. I have been a depositor in ——'s Bank for many years. I knew him when he had no society to boast of, and hardly enough money to buy a dinner at a cheap restaurant. I laid my hat on the desk, which I suppose I had no business to do. He waved his hand with an imperious air, and said, 'take that hat off!' I removed my hat, when he said, 'Now I'll hear what you say.' 'I've nothing to say to you.' I went to the bookkeeper, ordered my account made up, took the bank's check for $42,000, and this I wish to deposit.'"

Lundy Foot, a tobacconist, began his business in Dublin in a very small shop. To every little girl who bought a half-penny worth of snuff, he was as courteous as if she were the first lady in the city. "Thank you, my dear," he would say, neatly putting up the snuff. "Call again if you please." His courtesy made him popular, his business increased, and he died worth several millions of pounds. It pays to be courteous, and it don't pay to be a boor.—*Youth's Companion.*

The Evangelical Alliance of this city, last Monday discussed the oft discussed question, "How shall the church reach the masses?" The general conclusion was that the church is reaching the masses, and can hardly find any better way than she is now using. The leader of the discussion, a Presbyterian brother, said that the trouble was not that the church refused to preach to the poor, but that the people who accepted the gospel would not stay poor. There were the Methodists, he said, who make it their special work in the beginning to preach to the poor, and they gathered into their societies immense numbers of the poor, but when the people were rescued from vice and made honest and industrious, and religious, they wouldn't stay poor; and now the Methodists had more colleges and universities, finer churches and bigger organs, and more money than any church in the land. There is much truth in these statements. What we most need is not new methods, but increased zeal and faith in working by the old methods.—*Southwestern Methodist, Kansas City, Mo.*

Third Round of Quarterly Meetings.

HELENA DISTRICT.

Deer Lodge, Feb. 9, 10.
Helena Station, Feb. 16, 17.
Helena Circuit, Feb. 23, 24.
Corvallis, March 2, 3.
Stevensville, March 9, 10.
Boulder, March 16, 17.
Butte, March 23, 24.
Anaconda, March 30, 31.
Flathead, April 13, 14.

The following is a sample of the revival work among our California brethren:

"My meeting continues; interest good. We have had about one hundred and twenty conversions and eighty-three accessions to our church up to date. Brother A. Odom from Tulare was with us last week and did us excellent service. His sermons are splendid. A. R. Reams.

Chico, Cal., Feb. 21, '89.

These Bear Witness.

Dear reader study the following closely to see if there is not witness against you in some of the particulars mentioned:

Having more interest in money matters than in soul-saving.

A growing appetite for ease and pleasure.

Feeling no condemnation for fellowship with the world.

A disposition to use five dollars for self and five cents for God's cause.

Inclination to find fault with others rather than to help them.

Engaging in levity, and terming it Christian cheerfulness.

Reading secular newspapers in preference to the Bible.

Preferring meetings where there is nothing to do rather than those which afford opportunities for personal work.

Avoiding the society of those noted for piety and godliness.

These signs give unmistakable evidence of the near approach of the grim monster; yea, already with one hand his icy fingers clutch the victim's throat, and with the other he aims a dagger at the heart. Help! help! An hour hence may be too late.—*Anonymous.*

Letter from Rev. Sam P. Jones.

Mr. Editor: I will give the readers of the *Wesleyan Christian Advocate*, among whom, I trust, I have many friend, some record of my trip and work, etc., since I left home, January 8.

We came to California—wife, four children, nurse and myself—via the "Sunset" route. We were charmed with many things along the way, and were pleasantly disappointed when we arrived at Los Angeles with so little fatigue after so long, but pleasant a trip. We thought that the journey would be monotonous and tiresome, but such was not the case. We saw many things of interest en route, some sights beautiful, some sublime, and after the trip is over one feels like repeating the journey and would love to see the same things again.

We arrived in Los Angeles the evening of January 12. Our meetings began in the Hazard Pavilion Hall which has a seating capacity of about 4,200. We began with full houses and held fifty-two meetings in the building, two each day. At many of the services hundreds were turned away for want of room, and sometimes even thousands. It was not a union meeting, some of the pastors of all denominations were with us; the Methodists of course were all into it. There were perhaps something near 2,000 conversions and about 1,500 of them gave their names to the pastors of the churches. It was in many respects a marvelous work of grace. The last service, on Wednesday night, February 6, was a marvel of power and interest We had reserved more than a thousand seats especially for the converts and it was an interesting sight to see so many stand up and testify of God's power to save.

Los Angeles is the most beautiful city on this continent; they must have near 80,000 inhabitants. Its climate, its fruit and its flowers are without parallel. Twenty-two of the twenty-six days we spent there was not a cloud in the heavens, the thermometer ranging from 70 degree at noon to 50 or 60 at night. Wife and children were charmed with the city.

Of course these far western cities differ in their moral and social life from those South and East, the heterogeneous population with a strong admixture of the adventurous and speculative and the Mexican and Chinese element, but Los Angeles and San Diego have been populated largely by the best class of our Eastern, Southern and Middle States, in the last few years. I found those among whom I met persons from almst every state in the union. Old Georgia was largely represented.

I bade Los Angeles good-bye with regrets, with the cordial invitation to come again from the 6,000 people gathered in the hall the night of the closing service.

We arrived at Sacramento the morning of the 9th inst. and began the meeting here in the Armory Hall, Sunday evening the 10th. The hall was crowded, only seating about 2,200. We held services there also Monday and Tuesday night, but to-night we go to the Exposition building, which will seat about 8,000. I have scarcely in my life seen so much religious interest on the fourth day of a meeting. Many have been converted and a profound religious interest is already awakened which promises to reap a harvest of souls. I shall remain here, D. V., until the 28th inst, then I go immediately to San Francisco. Our meetings there will be held in the Pavilion where Moody has just closed his successful meetings of four weeks. At the close of our meetings there I shall go immediately home, I think, and come back to Denver the last of April, and perhaps to Salt Lake City.

Photographs.

J. P. Ball & Son, the well known photographers, invite the public to visit their studios, 129 Broadway, opposite Merchants hotel and 211, north Main street near Sixth avenue, and see their fine works of art. These artists make a specialty of children's pictures. They use the instantaneous process. Babies taken so quick that the fleeting smile is caught ere it changes. Give them a trial. 4t

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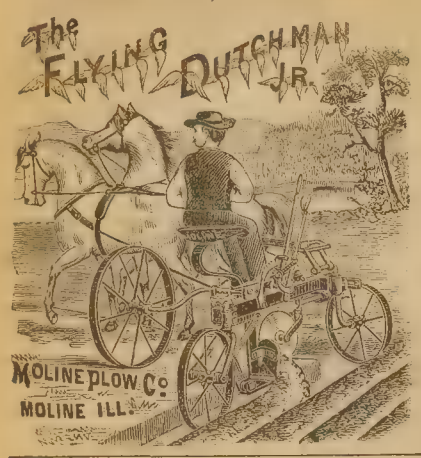

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1020	Men's All Wool Suits at	11 00
1030	Men's Heavy all wool Cassimere Suits	12 00
1040	Men's Heavy all wool Cassimere Suits	13 00
1050	Men's Heavy basket Cassimere Suits	14 00
1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

BOYS' SUITS.

Number		
1105	All Wool Tweed Suits at	$6 50
1120	All Wool Tweed Suits at	7 00
1152	All Wool Cassimere Suits at	8 00
1135	All Wool Cassimere Suits at	8 50

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Montana Methodist.

REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, MARCH 27, 1889

Vol. I. No. 16.
Subscription, $1.00 per Year.

Notes and Personals.

Helena is growing marvelously. New residences, single and in groups, are going up all over the city, while the foundation of a number of large business blocks are being prepared on Main and other streets. The fine weather has started the building work earlier than usual this season.

We trust the improved morals of our territory will be manifest in a better Sabbath observance this year than last. A great deal of Sunday work was done on Helena's new buildings last summer.

The revival meeting at Helena has been very profitable. The church has been much revived, some have professed conversion and two have united with the church. The meeting continues and we trust God's blessing will continue with us. We have had good help from Brothers Cockrill and Johnson.

Our church in Helena has ordered through Brother Johnson five dozen of the new Hymn Books. We hope they will soon come and help us in the revival of song service so greatly needed.

Bishop A. W. Wilson returns from the China Mission Conference prostrated from a severe attack of his old malady—inflammatory rheumatism. We regret to learn this.

We hope to have some of the brethren of the Bozeman district to attend the Helena District Conference in Butte.

We have learned that Bro. Jarvis is quite hopeful of building a church on the Bozeman Circuit before the annual Conference convenes. He is pushing the subscription list. We hope he may get the cash in hand before *hard times* seize the people.

During the revival meeting there came a stormy evening and the wife said to her husband, "I don't reckon there will be many out to church, I believe I will not go." "That is just why you should go," said the husband. That wife went and did not regret it, for all who braved the weather and bad streets were people who meet with God in the church.

The revival in the Butte charge up to last Sabbath had resulted in a good work of grace and ten accessions to the church. This work is getting in fine condition. The outlook for a self-sustaining station there is very promising. The pastor hopes for showers of blessing upon his people during the District Conference session.

Is there any doubt as to human depravity when it is known that men will break into a peacher's house and steal his clothes while he presents the gospel to sinners twenty feet away? Doubt is not reasonable here.

We note that some of the good brethren in the strong conferences are waging war against "Statistical Bishops"—holding that the reading long reports in annual conferences under the question, "Are all the teachers blameless in their life and administration," is a "bore, a perfect nuisance." Divide those great bodies, brethren, and it will relieve you some.

Good old Boston, the home of the Puritan fathers, has unquestionably back-slidden, since it is said of her, that she recently shipped "a large cargo for the west coast of Africa—including 1,120 packages of N. E. rum, 700 hogsheads already having been loaded, some tobacco, and a few barrels of flour."

Dr. Dorchester states further: "I have directly learned, from the very best authority, that a distillery firm within three miles of the State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years." If it be in order, we do now move that a few good missionaries be sent to Boston.

"Come, children, you and your father must get up early this morning, for the preacher is coming to our house for dinner today, and I want to get everything cleaned up and straightened out before he gets here." There is two fold respect in this, viz.: Self-respect and respect for God's servants. One of our exchanges made use of a historical fact when it said: "Solomon's temple was cleansed and everything placed in its proper order. This was the work of man, and then God filled the house with his glory." Let us set our house in order and look for the blessing, brothers and sisters.

Wasted Energy.

A great deal of energy is lost for want of a little more energy. A power of nine hundred pounds exerted to move a thousand pound weight is a clear loss without the additional one hundred pounds of power. This fact finds illustration in much of our church work. There is a measure of zeal and energy and even spiritual power, but that measure falls below the requisite amount to accomplish the end in view. The world is slightly impressed with our religion, sinners are half convicted of their sins, but the full work of salvation is not accomplished, and hence the energy of the church is largely wasted.

A church fully consecrated to God, marching in the strength of spiritual endowment, astonishes the world by its conquests. It is manifest that the visible means are not sufficient to account for the great results. On the other hand a church with a limp faith and a lukewarm love, though it may do much work of a kind, yet will surprise the world by effecting so little. It is seen that the church has lost its power and its presence is an argument for infidelity.

Our farmers who irrigate their fields find that it takes less water to flood their ground when they can have a full ditch and a strong stream that will flow over it in a few moments, than when the ditch is half full and the stream feeble. In the latter case the water trickles along the low places, soaks in the ground and wastes away for the want of more water to make it flow on. So in many places our churches need an increase of energy to make effective the efforts already put forth. They need to have the tide of divine power raised a little higher that the labors already put forth may bear fruit. Let the tide rise.

Wanted Now.

The church has long since found that strength does not consist in numbers. In fact there may be such a reliance just here, as to prove a great snare. The lesson of Gideon's band is worthy our study. That preacher who attempts a revival meeting genallly has cause to consider this matter. In usual Sunday services he may have a fair house—a full choir—and to all appearances many Aarons and Hurs, but let him announce, "We will begin revival services in this church tomorrow evening, and I want every one of you to be present to help in the good work." When Monday evening comes, there will be a great thinning out. the brethren and sisters find it exceedingly inconvenient, and the majority of that choir has become very hoarse or wholly unable to sing at all. It is the few who can stand the fire of close conflict with the enemy. God is certainly good, to spare the many for the sake of the few faithful followers. Below we give an extract which refers chiefly to ministers, but whatever consecration and true manhood qualify the ministry are good for the laity also. *The Worker* says:

"It has been truly said that the great want of the age is men. Men of thought; men of action. Men who are not for sale. Men who are honest to the heart's core. Men who will condemn wrong in friend or foe—in themselves as well as in others. Men whose consciences are as steady as is the needle to the pole. Men who will stand for right, even if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men who neither swagger nor flinch. Men who can have courage without whistling for it, and joy without shouting to bring it. Men through whom the current of everlasting life runs still, and deep and strong. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. When, in office, in the workshop, in the counting room, in the bank, in every place of trust and responsibility, we can have such men as these, we shall haxe a Christian civilization—the highest and best the world ever saw."

Bozeman.

Bozeman, the county seat of Gallatin county, nestling against the foothills at the eastern extremity of the rich agricultural valley of the Gallatin, is the third largest town in Montana. It is distant from St. Paul by rail 1,055 miles. It is twenty years old, and has 3,000 inhabitants. The streets are broad, and nearly all quite level. The residences are nearly all frame buildings, and in quality they average very high. There is one one-hundred-thousand dollar residence of brick and stone, the costly furnishings and heavy taxes of which are said to be burdensome to the owner. Mr. Story—the only millionaire of the town—owns a large flouring mill, and for many years has had a monopoly of the bread business; he is also interested in one of the two banks of the city.

New, large, elegant brick structures are taking the places of the old, inferior frame buildings on Main street, where all the mercantile business is done. The dry goods emporiums of Willson & Co. and D. D. Smith and the elaborately furnished grocery establishments of Tilton and of Lamme & Co. are perhaps unsurpassed by any retail houses in the west. These, together with drug, fruit, hardware and jewelry stores, butcher shops, laundries, saddleries, etc., furnish as great a variety of cheap, useful and elegant goods as are to be found in most of the larger cities east.

There are said to be fifty Africans (mostly mulattoes) and as many Chinese in town. The latter are engaged in gardening and laundrying. There are half a dozen other nationalities, with almost every Eastern and Middle state represented in our population. Vreeland, Vantassel, Foerschler, Monforten, Basinski are among the strange names of our townsmen difficult of spelling and pronunciation.

A newly organized company, outfitted with expensive machinery, is boring a well in the south suburb, have gone over one hundred feet, prospecting for coal, oil or anything very valuable. It is proposed to put in water works this year. The city has recently purchased a five-thousand-dollar fire engine. The fire department is well equipped. Brick-making is increasing and is doubtless profitable. Some of the principal business houses and one church are lighted with electricity, and the four tall electric lights on Main street may be seen fifteen miles down the valley. In this land of the skies and of so much twilight electricity does not seem so brilliant as it is in the greater darkness of the Middle states.

Bozeman can boast of a splendid court house and efficient court officers; of Temperance and Masonic organizations; of a large library, and of intelligent, affable, enterprising, law-abiding citizens.

EDUCATIONAL.

The graded public school, of 350 pupils, under the prudent supervision of Prof. Harmon and seven or eight excellent lady teachers, is conducted in two large, splendid brick buildings, in different parts of the town. The discipline is firm, the teaching thorough, the curriculum well extended. The Presbyterian Academy, with several endowed scholarships, is well patronized, and, with a new and larger building, which they may soon have, will take front rank in denominational schools in the west. Music is extensively and thoroughly taught by private tutors.

PAPERS.

There are three weekly papers published in the city with good mechanical execution, plenty of news in them, and a living patronage.

CHURCHES.

There are six Protestant churches with as many resident pastors, and the same number of Sunday schools. These churches have 425 members: Presbyterian 125, M. E. church about 100, Campbellite 75, Episcopalian 50, Baptist 53, M. E. Church, South, 25. The Campbellites have a new, comfortable brick church. The Baptist church is a strange, gothic structure, unfinished. The M. E. Church house is a large brick, shows age, but solidity. The Presbyterians have a neat, convenient frame building, costing five or six thousand dollars. The Episcopal church contemplates building a costly church soon. The M. E. Church, South, has a neat little brick church costing $2,700, accessible to a large population, in the eastern part of the city. The Roman Catholics have a small following, a church building but no resident priest. One visits here occasionally.

The Northern Pacific railroad shipped sixty-three and a half million pounds of grain from Bozeman in one year. Forty million pounds of this amount came from this (Gallatin) valley, which is yet only thinly populated, and only about half the acreage cultivated. There are seven or eight hundred square miles in this valley, well watered (some of it does not need irrigation), as rich and productive as any part of the world.

The health of Bozeman is generally good. However, the people die here, as elsewhere. The cemetery is a growing city up on the hill.

J. H. JOHNSON.

Change of Time.

The conferences on the Pacific coast have been appointed by the College of Bishops, as follows:

Los Angeles (San Bernardino), May 22d.

Columbia (Dallas), June 12th.

Pacific (Fresno), June 26th.

R. K. HARGROVE,
Secretary College of Bishops.

Caught on the Fly.

"He ought to pay me for it; I worked all day Sunday to have it ready by to-day," were the words of a lady overheard by your correspondent in a store at Anaconda last Monday morning. She ought to be paid for her work, surely — every laborer should be paid for service rendered. But what put me to thinking was, that the work had been done on Sunday, that the whole day had been spent on the job—and that a woman, perhaps a mother, was the thoughtless author of the Sabbath desecration. If children see their mother thus make the holy Sabbath a common day, may we not expect thom to use it likewise? The mother's impress, for evil or good, is upon the child throughout its entire life. That garment, made it may have been by finger-sore hands, may become the winding sheet of despair to the innocent children who watch their mother convert the hours of sacred Sabbath rest into hours of selfish toil for pecuniary gain. We all need to call a halt along this line, and by example more than precept "remember the Sabbath day to keep it holy."

Mrs. Applebury's "notes from the seat of war" indicate that Corvallis, the home of the Presiding Elder of the Helena District, "has went *wet*." Suffer a suggestion: Get a few of Nichols' "*The Pump*", and pump your section dry. And then get the "*Grub-ax*" of truth, and dig up every root of error in Campbellism and burn them all in the gospel "*Furnace*."

"Sam" Jones has recently been preaching in California. He says of Sacramanto, that "the devil has salted it down and gone on other worlds to conquer." He says that "if hell is due west from St. Louis, I suppose you might say Sacramento is 2,000 miles nearer than St. Louis." Before "Sam" came out west he was just like the rest of us—he thought *hades* was "south."

What legacy richer than the one left a preacher of the Montana Conference: "Tell Edwin to preach the gospel in its purity." This is a fadeless treasure, and will last

"When victors' wreaths and monarchs' gems
Shall blend in common dust."

Instead of so much disputation about "sin in the regenerate," would it not be better to try to *vlie* without sin. A question of theory does not concern us half so much as a question of practice that so vitally affects us for time and eternity. "And this is the victory that overcometh the world, even our faith."

Though earth and hell the word gainsay,
The word of God can never fail;
The Lamb shall take my sins away
'Tis certain, though impossible:
The things impossible shall be;
All things are possible to me.

S. W. BARBEE.

ANACONDA, M. T.

A Prospective Book.

To the Preachers and Members of the M. E. C. S.—Dear Brethren: I contemplated having prepared in the interest of my work a book, to be entitled "The Gospel Among the Slaves." I desire to embody in this volume sketches of the lives of those who were in anywise connected with giving the gospel to the slaves of the South before the war, as well as such incidents, historical points and data as will properly fall under the head designated.

Brethren, especially elderly brethren, who were missionaries to the slaves before the war, who can furnish reminiscences of the character desired—whether personal or otherwise—as well as any other matter of interest, will confer a favor by forwarding same. All such contributions will be duly acknowledged, and given the proper credit in the volume.

I desire particularly points touching upon the work of our church among the slaves before the war; also sketches of some of the more prominent of these slaves themselves, such as Sandy Kendall, in Georgia; Harry Merrick, in North Carolina; Father Castile Selby, in South Carolina, etc., etc.

I have turned the compilation of this work over to Miss Annie Maria Barnes, of Duluth, Ga., now one of the most competent and painstaking of our younger church writers, and whose last work, "The Life of David Livingstone," bids fair to give her a national reputation. Work hitherto done by Miss Barnes affords ample evidence that this commission will be well and faithfully carried out.

Brethren who are able to furnish any of the material desired will please forward same, either to the undersigned at Covington, Ga., or direct to the compiler, Miss Annie Barnes, Duluth, Ga.

Your Brother in Christ,
W. C. DUNLAP.
COVINGTON, Ga., March 12, '89.

Dear, unconverted friend, if you have locked your heart against the messages of God, will you read this extract given by one of our exchanges some time ago: "The man who locks his door against all strangers will never entertain an angel unawares; the man who shuts his mind and heart by entire engrossment in daily toil, by unfaithfulness to duty, by neglect of principle, by any kind of unrighteous action, will never be visited by divine visions of higher things."

Bishop Galloway's Residence.

We are so glad to know when a preacher of the gospel gets a house of his own to live in, that we can't help congratulating him. The following description of Bishop Galloway's new home at Jackson, Miss., we clip from the *New Mississippian:*

The style of architecture is modern, and the plan is the duplicate of the residence of a friend of the bishop, in Nashville, Tenn.

The site chosen was directly in front of the handsome new Methodist Church, and the residence fronts it, facing eastward. The building is two stories and a half in height, surmounted by a gracefully tapering spire, which reaches to an altitude of 55 feet. The paint is of a dove color, with trimmings of a darker hue, which produce an exceedingly pretty and effective contrast.

The plastered walls of the interior are of snowy whiteness, and the first floor comprises hallways, with library and bedrooms to the left; to the right, parlor and dining room, with bay windows, pantry, kitchen and wash-room. The upper floor, which is reached by central and rear stair-cases, of walnut finish, embraces five bedrooms, with numorous closets and bath-room, which, in common with several other rooms, is provided with both hot and cold water.

The mantels throughout are of native oak or walnut, finished in oil, and those in the hall, parlor, library and dining-room are surmounted by elegant French plate mirrors, the mantel in the last named combining the features of a side-board. The hearths and fire jambs are of tile, of bright and variable colors, while the windows and doors are of native cypress, highly polished.

A rarer combination of beauty of architecture, or substantiality of structure and utility of arrangement, it would be difficult, if not impossible, to find in this state; and almost incredible to believe it was turned over, complete, for the small sum of $6,500.—*N. O. Ad.*

The Sun of Methodism.

The *Raleigh Christian Advocate* says: "At the funeral Jabez Bunting, an enthusiastic admirer of the great Wesleyan preacher, dolefully exclaimed, 'When Dr. Bunting died the sun of Methodism set in his grave.' A eccentric old Methodist layman cried out from the 'amen corner:' 'That's a lie, glory to God.' The sun of Methodism is too big and bright to set in any man's grave.—'Glory to God,' it will shine on and on for centuries to come, illuminating and warming the world into widespread fruitfulness. The sun of Methodism is just now in its morning glory. Many ages will pass away before it reaches its noontide glory.—Though Methodism is over a hundred years old and has millions of followers, it is, compared with other denominations a beardless youth. The life of a denomination counts centuries for years. Methodism is only a year and a half old, centennially speaking. If it is true to God a grand future stretches out before it."

A Lesson on Punctuality.

It is related of Napoleon that one time he invited his marshals to lunch with him at twelve o'clock. The time came, but not the marshals. Napoleon at once proceeded to lunch, and had completed the meal before his marshals arrived. He then retired to the drawing room, and when the marshals came, no mention of lunch was made. They had to plan a campaign on an empty stomach. The habit of promptness is a positive virtue. How many of our pastors are annoyed by the tardiness of those who are always late at church or prayer-meeting. How the minister enjoys the reading of the scriptures while a procession of his flock is marching up the centre aisle! How inspiring it is for a good brother to drop in just as the prayer-meeting is about to close and give a long talk to the church about its duties. Of course some will be late from circumstances over which they have no control, and we are not writing of such, but of the good people who have the wretched habit of always being late. Good as they may be, their influence is a great damage to the cause of Christ, and tends to keep souls out of the kingdom of heaven. Think about this and you will see its truth.—*Christian Secreatry.*

The 50,000.

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M. U. Express	2:20 p. m.	12:15 p. m.

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	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
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REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

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Anaconda Station—S. W. Barbee.
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Rev. W. M. Britt, Pastor.
Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.
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Let other ministers send in their appointments and services.

The Need of More Laborers, and How to Obtain Them.

The above is one of the subjects chosen by the Presiding Elder of the Helena district for discussion at the District Conference, which convenes at Butte, March 28th, the day following the present issue of our paper,

Just at this stage of our work in Montana, this question will likely be one of the most interesting on the program arranged for that occasion. It has been in our mind some while to notice this matter editorially. This is no doubt as fit a time as we shall have. We do not know what the brethren will present upon the subject, but we shall look for something good, and it may be possible some views which we will not endorse, also.

What we hold, we write, and let the future take care of itself.

1. There must be qualifications to the clause, "The Need of More Laborers." If there are fields in Montana where no evangelical church is giving the gospel to the people, and the material in such places is composed of people whom the M. E. Church South is best suited to serve, let us go there if possible; but if the people have the gospel by other churches, our view is to "Keep hands off." There are fields in Montana where we have no call, and it is not to the interest of our church, nor to the cause of God in general, to go. Our methods should have no madness. We believe some of our good brethren in the ministry get Macedonian wails from *individuals*, but we must use more judgment in heeding every such cry. One family, or two, and even three may by no means represent such communities. We had as well learn the lesson to-day as later, that we can't afford to spend the lives of good men and much missionary money in communities where there is no hope of establishing our church to *stay*. To begin and then die, has the effect of forestalling other churches, bringing denominational friction, and, like Paul, when neither sun nor stars in many days appear, all hope that we should be saved is taken away. We should know just what we are doing when we send men to new fields. People can promise some "mighty" nice things, and then "go back" on them.

2. "How to Obtain Them." That is, how to obtain laborers. This certainly requires more skill than anything in connection with our missionary operations in the West. We are slow to learn lessons from our mistakes just in this matter. Within fifteen years there has been a sufficient number of men sent to Montana in behalf of the M. E. Church South to give the gospel twice every Sabbath to every community in it; at least, we think so. What is the matter? Well, the answer is just this, we are not wise in providing men. How are we to remedy it? It is just as easy as can be. Have we no plan by which to send missionaries to foreign lands? Certainly, Let us adopt some such plan. In supplying our foreign fields every missionary has to pass the favorable judgment of a board, and then the indorsement of one of our Bishops. We cannot afford to be less rigid in supplying this field. There is another feature intimately connected with this—the *support* of the missionaries. They are not sent to Brazil or China or Mexico on uncertainty. It should be none the less so in the support of men coming to Montana, or elsewhere in the West. The slip-shod methods of the past must be substituted by wiser ones. Some men either fall or are thrown overboard every conference year. It is time to stop such.

3. In the third and last place, let us not only get the right kind of men, in the right way, but let them be sustained when we get them. There are many men who will die by the hand of their enemies for Christ, who are not willing to die by degrees, and in a way reproachful to the church they represent. We may talk very Pauline like, but, after all that, preachers are human beings and they are not adapted to angels' food. We are not compelled to have a preacher in every valley, city, town and village in Montana. It is absolute nonsense to talk and write so. It is, in our humble judgment, better to plant and build solidly in the few places than to occupy every nook and corner, when we are not able. We need more money now worse than we need more men. We have enough ground already occupied to spend $5,000 in place of $3,000; so if the Board in May allows us double the amount we now receive we shall not be able to go to regions beyond. "Thou shalt not muzzle the ox when he treadeth out the corn." These are our views, plainly and candidly stated, after a close observation of facts in Montana for three years past.

What Will the Board Do?

This is *the* question of deepest interest to all our mission fields as they look toward Nashville and anticipate the May meeting of the Board of Missions. The cry for help has been going up from every quarter, and from now till the time above mentioned much anxiety will be felt. Every field should, and doubtless will receive careful consideration. The church has been more responsive to the call for funds than ever, and we trust better things will be done for all. More consideration was given the West last May than at any time previous. What will be the policy of this wise body of men, we know not. It will doubtless wish for dollars, where it has cents to meet the demands made upon it. To have given the West a number of recruits by increased appropriations a year ago, and to withhold now will result in great embarrassment. Not to increase those appropriations, will forbid advance. To stand still is not wise. Brazil cries, Japan cries, China cries, Mexico cries, the West cries. May the Lord help the Board in wisdom to provide. Every member of the church should realize that the Board cannot go beyond what the church has given for this cause. The Board is not a manufactory. It cannot coin and send out at will. Perhaps every Conference receiving help will try to have a representative to plead its cause. If some poor weakling can't afford representation, it may think itself slighted when the appropriations are published. We are willing to abide the result when the facts govern. We therefore wait patiently and pray God's blessing upon this all-important cause.

Here and There.

From a correspondent in the Richmond Christian Advocate we read concerning Norfolk and Portsmouth, Va., that "interesting and extensive revivals have blessed the churches." "At the Preachers' Meeting, on a recent Monday morning, more than one hundred additions were reported for the day before." At one of the churches one hundred and fifty members had been received since the annual Conference.

We see in the reports from the Presiding Elder of Ashley District, in the Illinois Conference, that gracious revivals in nearly every charge had brought a large increase of membership.

The old mother church at Nashville, Tenn., and all the offspring have been engaged in revival work, with success.

It has been a most fruitful season throughout our western work. So, we might say, from all parts of our beloved Zion, the glad tidings of new-born souls come up. There have been vigorous efforts by every preacher in the Montana Conference. The good old days are come again, and better times await us. Thank God! To Him all praise! From its beginning, Methodism has never been dead, is not now, and what is better, will not be as long as God has need for her to live. Let us go forward from victory to victory, for the Lord of hosts is with us.

Pounding Preachers.

As to whether this is just the thing that some people think, *it depends*. For one, we are not so much taken with this prevailing custom as many who write and talk about it. Where the Church has paid the salary of the preacher, and then the members for the sake of spending a pleasant evening with each other at the home of the pastor, and to demonstrate their unqualified concern

for his temporal comfort as well as social, we say pound the preacher all you wish. The more the better. But, on the other hand, if you are away behind on the pastor's salary and take this method to scare the wolf, we hold that pounding is not without some faults. We dare the assertion, that some of the parties, members of the church, take advantage in pounding, put in a mite of which they would be ashamed if the pastor should find it out, and never pay a cash cent. If this is done from lack of ability it is well and indeed commendable, but if to evade the regular monthly or quarterly payment of money the pounding is a farce. The church that indulges in it, but does not pay the preacher his salary, when able to do so, needs pounding itself with strong gospel blows. Brother if you have paid your monthly dues, you may pound ad libitum. We would not be misunderstood by any brother or sister, and hence add, if the preacher is in absolute need, and you cannot pay the cash yourself, nor secure from others, this being the only way to render help, of course we say pound away. Pounding should not substitute the regular salary. The church gets the credit for it as extra, and it should be extra to the preacher as well, otherwise he might suffer and you would not know it. You might carry something to a preacher's house perfectly useless to him and his family. He might want *knick-knacks* on the order of the child that cried for such till he got his special favorite—"gravy and 'lasses mixed."

Motives for Giving.

This item occurs in the *Montana Christian Advocate* of March 6th: "The brethren will remember that all sums of 50 cents and upwards given for the support of missions are to be reported to the conferand the names of the donors printed in the minutes."

Why report the amounts and names we ask. Though Brother Raleigh may be able give some good reasons why this should be done, it seems to us to be in antogonism at least to the spirit of Christ's words: "Take heed that ye do not your alms before men to be seen of them. Therefore, when thou doest thine alms do not sound a trumpet before thee as the hypocrites do." Is not the main reason for the publication of names of donors and the amounts they give to induce them to give largely that their names may appear well up in the published minutes? That seems to me to be a very unfair method of proceedure anyway even if it did not break the commandment, for the man who is able to give only a mite, though it be all his living, must have his name put alongside the man's who gives a large sum, though of his abundance, the public not knowing the condition of either, praise the rich man for his magnificent gift while the poor man may be condemned for his stinginess. Though he has really in the sight of God, made the most acceptable gift. Then I am sure it would be doing violence to the modesty of a true Christian to have his name thus published abroad, for though he may have given much he feels that it does not merit such notoriety.

Suppose again, that a man is reputed to be wealthy and because of certain circumstances can only give a small sum to missions. There is his name and there the amount he has given published to the world. So they say, "that man is very stingy. He is able to give $100 and he has only given $10. It is our judgment that this plan is a bad one.

H. B. Cockrill.

The bishops have arranged to to hold the annual conferences on the Pacific coast in May and June. This does not include the Montana and Denver Conferences. The brethren will have to bestir themselves to meet the change.

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CLARKE, CONRAD & CURTIN

Helena District Notes.

The time for holding quarterly meeting on Helena Circuit, found Brother Clark still away pressing the battle in the Flathead country. But the meeting could not be postponed. After visiting with Bro. Britt for a few days in Helena and assisting in the prayer meeting on Wednesday night, Thursday found me at Alhambra, sixteen miles southward in the midst of a snowstorm. "We are so glad you have come," remarked two of the "elect ladies" of the place, "for this is prayer meeting night, and we have to lead it when there is no minister present. We'll have you to preach for us, Oh, that will be so nice." It was no use to refuse. A goodly number of young people came through the storm and listened attentively to the preached word. An appointment was made for the next night, and the meeting continued over Sunday. We had a profitable sacramental service on Sunday. The house was crowded on Sunday night, and there seemed to be great seriousness in the congregation. There were a number of young men present who were employed on the railroad who manifested quite an interest in the services. A number of families were visited, old acquaintances revived and new ones formed, and altogether my stay was very pleasant indeed. The Sunday school and the weekly prayer meeting under the leadership of Miss Eva Williams and Sister Lyons are doing a good work. I greatly enjoyed the hospitably of Mr. Redding and family and Brother Lyons and family. These preachers' homes scattered here and there throughout our country will not soon be forgotten by those who are endeavoring to advance the redeemer's kingdom in Montana.

On board the Montana Central train en route to Butte next day I had the pleasure of meeting Col. McCutcheon and Col. W. F. Sanders. After rehearsing various incidents in connection with our trip to the National Park in 1873, and other incidents and anecdotes, I finally got Col. Sanders engaged in his experience in prosecuting the Road Agents in '63 and '64. It was a most graphic account that he gave. The entire company were delighted and thrilled at his recital of those daring deeds enacted in establishing law and order and opening the way for the prosperity and civilization that we enjoy in Montana to-day.

A few hours were spent with Brother Couey talking about the work and making some very pleasant visits, after which I took an evening train and arrived at the parsonage at Anaconda, just after the preacher and family had retired for the night. It seems cruel to wake a preacher and family out of a sound sleep, but it is sometimes necessary when lodging places are scarce and when the sum of one dollar is charged, as in Anaconda, for a couch on which to repose your weary limbs for a few short hours.

Two nights and a day and a half spent with Brother Barbee talking about the work and visiting the people, another run of one hundred and twenty miles, partly in the night, and I am at the Rodgers House, the popular hotel in Missoula, waiting impatiently for the nine o'clock a. m. train on the M. & B. R. road, to take me to Corvallis. Change of time in starting caused me to get left, which was a bitter disappointment. But making the most of matters in hand, I commenced canvassing and secured several new subscribers and made some collections for the Methodist. The next day my wife and baby met me at the depot opposite Corvallis, which was the third trip they had made. Something was said about "the third time being the charm," and I hardly know the result if I had not arrived that day. It seemed strange, after leaving the ground covered with snow at Alhambra and Boulder to find it dry and dusty here, and to learn that the weather had been perfectly beautiful on this side of the mountains ever since I had been gone.

Quarterly meeting was held at Corvallis on the following Saturday and Sunday, with congregations as good as could be expected. Brother Flowers is still hopeful of building a church at one point on his charge, and otherwise increasing the interest on his work. The people must awake to the importance of doing something for the support of their preacher, or surely the candlestick will be removed from them.

The following Friday night the quarterly meeting for Stevensville circuit commenced at Victor with a talk by the P. E. on the Christian's Triumph.

On Saturday, at 11 o'clock a. m. we had a delightful service which was followed by one of the most interesting quarterly conferences that I have attended for many a day. There were ten persons present that took part, besides a number of visitors. It was like the olden times. A committee was appointed to examine the Church Register and Church Conference Records, which were reported all correctly kept. A long list of names were reported as having been added to the Church. The work is evidently looking up in this charge. I was sorry to see the finances somewhat in arrears. Hope the stewards and brethren will bestir themselves during the next quarter. Brother Parnall shows the result of the winter campaign, though he is still pressing the battle with all his might.

It was a great pleasure to have a few days, though only a few, to spend at home. "A little rest," you say, no, there is no rest for presiding elders. The few days off regular duty is spent in devising "ways and means," and preparing for another "round."

Thursday, the 14th inst., at 2:30 p. m., found me at the siding just west of Corvallis, to which place Mrs. S. and baby had accompanied me. The train had to stop at so many mills to get lumber that we did not arrive at Missoula till after six o'clock. The lumber business seems to be reviving, much to the joy of our mill men. It is amazing to see the immense stacks of lumber along the railroad track. At one place there are several acres covered with saw-logs piled up from four to eight feet deep, waiting for a sawmill to "set" there and saw them into lumber. How rapidly our once lovely forests are disappearing! Most of those who have timber claims have sold their timber to the mill men, who agree to take it away by a certain time. The timber on 160 acres of land brings from $500 to $1,000, and sometimes even more. There is strong talk of the railroad being extended twenty-five miles farther up the valley this summer. Its present terminus is fifty miles from Missoula.

Left Missoula at 7 a. m. and landed at Helena at noon. Walked to Bro. Collet's, where, to my surprise, I found Bro. Cockrill, of Townsend circuit, who had been "left" by a train that morning. Was pained to find Bro. Britt sick in bed, which had caused the discontinuance of a promising meeting in his church. After a few hours was off for Boulder, where I arrived at 7 p.m. and was pleasantly entertained at the home of Bro. and Sister Morris. They are all staunch Tennessee Southern Methodists, and their home is the usual headquarters for our preachers in Boulder.

Intense excitement prevailed in town, caused by the trial of a murder case in the court, which was in session. The man was convicted and sentenced to be hung, and also another man was convicted for horse-stealing and sentenced for ten years. Both sentences were considered just. Thank the Lord that we live in a land where the authority of the law is maintained.

Next day at 2 o'clock p. m. Bro. Finley and I were off on the stage for Elkhorn, where the quarterly meeting was to be held. Arrived at six, took supper with Brother and Sister Dunlap at the "preachers' home," and preached to a small congregation at 7:30 p. . We had a small attendance the next day at 11 o'clock, but a pleasant service, and at night the commodious school house was crowded with people, who gave their undivided attention to the preached word, and showed their appreciation by a liberal contribution at the close.

Elkhorn is a prosperous and promising mining town of several hundred people. The people are intelligent, orderly and enterprising, turn out well to church, and expressed a willingness to do their part in taking care of their minister, though they are not able to provide for more than one at present. Arrangements were made for starting a Sunday school, with our excellent Bro. John Andrews as superintendent. Great success to the enterprise.

We returned to Boulder on Monday and held the quarterly conference after preaching at night. Bro. Finley reported good congregations, a prosperous Sunday school at Boulder under the superintendency of Bro. Currin and a number of persons received into the church during the last quarter. The brethren are somewhat behind with the pastor's support. Hope they will bestir themselves and bring up arrears before conference. I wish that every charge in the district would make an earnest effort to come up to the annual conference with the assessments paid in full.

The friends are preparing to give the church at Boulder a general overhauling in the way of a new roof, repainting, papering, etc., and have over one hundred dollars already collected for the purpose. Our house has been used by all denominations, when it was the only church there, and I hope the people generally will assist in this good work.

We were greatly shocked on our return from Elkhorn on learning of the sad misfortune that had happened to two of our boy friends--Adams Morris and Walter Eastridge. Finding a little rusty box in the back yard, and not knowing what it was, Adams proceeded to open it by a blow with a hatchet. It proved to be a box of giant powder caps such as are used in blasting, and it exploded, breaking the hatchet into three pieces, and blowing the two boys in opposite directions, leaving them mangled and bleeding and unconscious. It was thought at first that both were killed, but when I left there were strong hopes that both would recover. Our young Brother Adams, however, who is a good Christian boy, had a narrow escape. His face was literally filled with the debris. He bore his sufferings with Christian fortitude. The afflicted parents have our heartfelt sympathy in this sore affliction.

Next day I was off for Helena, where I was met by Bro. Clark and conveyed in a buggy to his hospitable home in Prickly Pear valley. What a pleasure to meet with Sister Clark and the boys once more. How many changes have taken place since we were all together. What memories were called up as we talked and sang and prayed together.

Bro. Clark was engaged in a meeting at Hardgrove's school house. I preached for him two nights, and the spirit of the Lord was with us. At least two young persons promised to seek the Lord. The quarterly conference was held at the house of Brother William Hardgrove.

Bro. Clark expects to come up with all his collections. He is still enthusiastic and hopeful about the college enterprise. The meeting continued with good indications.

Returning to Helena, where I heard good reports of the meeting in progress there, I took the 5:10 p. m. train on the Montana Central and landed at our church in Butte City about 9 p. m., just as the congregation was dispersing.

Next day was off for Anaconda, where the quarterly meeting commenced with a refreshing service in our church on Friday night, after which I entered into a certain man's house (the parsonage) named Barbee, "one that worshiped God, whose house joins hard to the synagogue." and where these lines were hastily written. E. J. S.

The Rev. Dr. Dowling, the Baptist minister who follows the example of Spurgeon rather than the practice of the less liberal American Baptists, puts the matter of pulpit courtesy in exactly the right light when he says, as he did recently, "The man that can preach in my pulpit can commune in my pews." Years ago we reached the same position by another path: We will not preach in the pulpit where we are not permitted to join in the communion. It is the only honorable rule.—*Wesleyan Advocnte.*

For Sickly Preachers.

I want to tell about a discovery I made in the depths of winter in the country, when it was impossible to walk or ride, or get regular exercise. One week the man who sawed and split wood for me was ill, and I had to saw my own wood. I tried it for a week, and it seemed hard work. Then the second week it seemed easier. The third week I felt as fine as a fiddler. The fourth week I discharged my man, and took his wages for my charity fund. So I used to stand in front of my woodpile in the cellar and say: "Oh, my blessed woodpile! What good you have done me!"

Then I felt like declining it, though not like declining its work, after the fashion of a Latin noun.

Nominative—Woodpile.
Genitive--Of a woodpile.
Dative—To or for a woodpile.
Accusative--Woodpile.
Vocative—O Woodpile.
Ablative--With, from, in or by woodpile.

Now I have got to the plural number, and can say:

Nominative—Woodpiles.
Genitive—Of woodpiles.
Dative—To or for woodpiles.
Accusative—Woodpiles.
Vocative—O woodpiles.
Ablative—With, from, in or by woodpiles.

Let me suggest this practical declension of the noun "woodpile." Get your exercise in the ablative case of this noun, "with, from, in or by a woodpile." Let the hired man go. Put your muscle upon a cord of wood. Earn your own spending money. Keep some of it for a charity bank account, and don't complain that you cannot get exercise when all the while down in the cellar, waiting to form your acquaintance, is the "blessed woodpile."—*Rev. W. W. Newton, in Illustrated Christian Weekly.*

On one occasion a minister found it necessary to punish his little daughter; but Mary climbed into his lap, and, throwing her arms around his neck, said, "Papa, I do love you." Why do you love me?" the father asked. "Because you try to make me good, papa." It is in this spirit that God's people should accept the chastisements He sends, remembering it is in love He rebukes and chastens—not for His pleasure, but for their profit, that they may be partakers of His holiness.—*Rich. Ad.*

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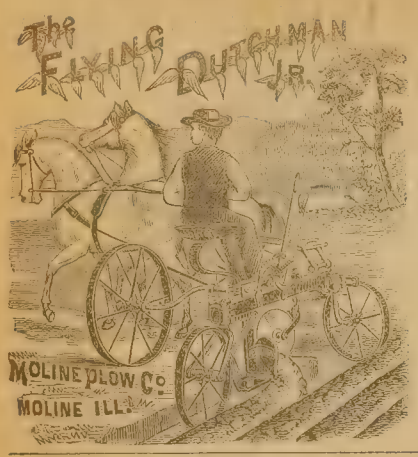

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Montana Methodist.

REV. A. C. COUEY, Editor.
REV. W. M. BRITT, Associate Editor.

HELENA, MONTANA, APRIL 10, 1889

Vol. 1, No. 17.
Subscription, $1.00 per Year.

Notes.

It is stated that during twenty-one years there have been one hundred and thirty-five divorces in the Dominion of Canada, while in the United States for the same time three hundred and seventy-five thousand marriages have been set aside. If this be true, no wonder comparison sometimes becomes odious.

A good brother in a note says, "Your editorial on 'Supplying Montana with more laborers has met with some criticism.'' We are glad to have this suggestion, and hope our brethren will be free to express their sentiments on this important subject through the columns of the MONTANA METHODIST. Let us hear from you, brethren. Editors are not infallible, remember.

We hope the secretary of the annual conference will furnish the paper with the names of the brethren on our various Conference committees and boards, viz: Board of Missions, Board of Church Extension, Board of Education, Board of Finance, Committees of Examination in the classes of all years among the undergraduates, &c.

Fielding Marvin, the only son of the late Bishop Marvin, so well and favorably known in Montana, has been recently licensed to preach the gospel. He was by profession a lawyer.

Bishop Keener says these are the signs of a church's spirituality: Attendance upon preaching and the social meetings of the church; home religion, such as reading the Scriptures and family worship; reading religious literature and giving to the Lord's cause, constitute the principal evidences of a church's spirituality. Where these are all well attended to the growth of a church in holy things becomes an assured fact.

Dr. Joseph Parker says: Thank God for the great Methodist pulpit! When I am worn.out and helpless, I take down a volume of the lives of early Methodist preachers, and I am soon inspirited and encouraged. When Methodism loses its evangelical unction, it will sink into the decrepitude and heartlessness of a ghastly respectability.

The first prayer meeting in the Butte charge, after the close of the recent District Conference, was an inspiring occasion. The attendence was good, the songs, prayers, and talks by the members were spiritual. There were seekers of religion present who declared their determination to live a better life. The prospects are good for the revival fires to continue burning. Let the brethren pray for the good work to go on.

The revival meeting in Helena lasted nearly four weeks. The four additions to the church indicate but a small part of the good accomplished. The church was revived and encouraged, and it seems to us the revival caught in places all over the city.

Bro. J. A. Barber, a young preacher of the Adventist church, lately come from Massachusetts, gave us most efficient help during the meeting. He found our church so congenial that he united with us by letter. He accepts our doctrines and dicipline and is making a very active worker in the church.

We are glad to learn by the report of the Treasurer, that $1,142.50 have been paid on the Superannuated Preacher's Fund, of the Montana Conference. In the absence of action by the executive committee of this Association the Treasurer holds the funds at 6 per cent. interest.

Presiding Elder Stanley did not lose his equilibrium at any time during his presidency in the District Conference. In the spirit of the master he possessed his soul in patience. The preachers all have reason to love him greatly.

An old Methodist, who had heard much good preaching in his day, said of the preaching by our brethern at the recent District Conference, at Butte, that it was of a very high standard. With him we fully agree. Such will win souls to Christ.

The Eeitor has received a short article on Sanctification, post marked, Deer Lodge, but the writer signs no name. Let us hear from you kind friend, as it is our custom to require the name of our contributors before publishing.

Some Exchanges.

We enjoy our exchanges very much, though we are sometimes so surfeited with the good things they contain that we wish we might not see one for a month. How they interest us in all the fields of work from which they come. A good man must have an interest in every good work he is acquainted with. If we could get our people to read our papers as they ought, and acquaint themselves with the work of the church, their interest would be increased and as a consequence they would increase their efforts and double their contributions.

The Nashville *Christian Advocate*, with its twenty pages, is like a table loaded with good things each week. Its able editorials and suggestive notes have a deserved reputation through the church. Its various departments, "The Methodist Press," "The Christian Life," "Some Natural History," etc, gather the best things from a wide field. It ought to have the 50,000 circulation at once.

The St. Louis *Advocate* holds its own. More than this would be hard to say. With such editors, such a business manager and a corps of the ablest correspondents in the country it is hard to beat. Being a very oracle to so many, we particularly rejoice at the high spiritual tone of its editorials.

The *Southwestern Methodist*, flourishes in its new home in Kansas City. In mechanism it is the most attractive paper in the church. You can't keep from reading it, and you are not disappointed in its matter. It says right things in the right way.

Our Brother In Red, is the unique name of the paper published at Muskogee, Indian Territory, in the interest of our mission among the Indians. It is a foreign missionary in our home land and does good work. It has lately gone to house-keeping in its own printing office and comes out in a new dress.

The Rocky Mountain Methodist, comes every two weeks from Pueblo, Col., like a letter from home. We do not lose our interest in that field. Editor Keeton, like those of this paper, labors under the disadvantage of having a pastoral charge on top of his editorial work. With all that he makes a good paper.

The Northwestern Christian Advocate comes from Chicago and is an able paper. The editor is up with the times on most topics. But on one he it sadly behind. He seems not yet to have heard that the war is over. The unkind and unjust things he says about the Southern people show both a lack of knowledge and a lack of charity.

The River Press, published at Fort Benton, is one of our much appreciated secular exchanges. It is a good newspaper. Its moral tone is above the average. We were glad to read in it this morning an editorial condemning that lottery scheme called the Montana Investment Company. But on turning to another page we saw an advertisement of the Louisiana State Lottery. Consistency is indeed a jewell. Perhaps the editorial and business managements are two different things with the River Press.

Of our many other worthy exchanges we must defer speaking till another time.

Prof. Jameson Becomes a Preacher.

Mr. Editor: I have just received a letter from Dr. J. Ditzler, in which he says, "Did you know that the infidel I debated with in Butte, has renounced his infidelity since and become a preacher? It is really so, I told him he would become a preacher yet.'"

The Butte debate was the second that Dr. Ditzler had held with Prof. Jameson. The first, if I am not mistaken, was held in Kirksville, Mo., several years ago. It is highly probable that these discussions helped this learded "Freethinker" to light and enabled him to so freely, liberally and broadly think upon the subject of Christianity as to receive it and to rely on Christ as his only hope of salvation, and to fully realize the great fact that "All other ground is sinking sand." The procuring cause of infidelity is Satan. The moving cause is sin and unbelief. "They love darkness rather than light." The end of it is the second death in *Gehenna*. The only cure of infidelity is to freely receive and take the prescription of the "Great Physician" as laid down in the Gospel. "It is the power of God unto Salvation to every one that believeth."

C. W. SANFORD.

Boulder, Mont., March 26.

Conscience And Future Judgement.

BY CHARLES W. STUBBS.

I sat alone with my conscience.
In a place where time had ceased,
And we talked of our former living
In the land where the years increased.

And I felt I should have to answer
The qvestion it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things which I thought were dead things
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face—
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now was the present time.

And I thought of my former thinking,
Of the judgement day to be;
But sitting alone with my conscience
Seemed judgement enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I awoke from my timely dreaming,
And the vission passed away,
And I knew that the far away warning
Was a warning of yesterday.

And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I had learned a lesson
Which I ought to have learned before,
And which, though I learnsd it dreaming,
I hope to forget no more.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease.

And I know of the future judgement,
So dreadful so e'er it be,
That to sit alone with my conscience
Will be judgement enough for me.

—*London Spectator.*

The Helena District Conference.

The seventh session ot the Helena District Conference of the M. E. Church, South, which met at Butte, Mont., March 28th 1889, under the presidency of Rev. E. J. Stanley, P. E., will long be remembered and commented on with kindly affections by those who were present and took part in the same.

Not only was it the first time that some of us had seen each other in the flesh and on that account to be remembered, but the perfect harmony that prevailed. The unanimity of spirit that characterized the assembly and the deep religious feeling that was manifest increasingly at each of the public services and culminated in a genuine penticostal shower at the lovefeast, preaching and sacramental services on Sunday morning when all hearts were touched, melted, renewed and strengthened under the divine spirit, rendered the occasion one not soon to be forgotten. We all felt like saying with the departing John Wesley, "The best of all is, God is with us."

The opening sermon was preached by the writer, on Wednesday night, to a good and attentive audience.

On Thursday morning the Conference was tormally called to order by the Presiding Elder, after a most impresive introductory religious service.

J. B. Parnall was elected Secretary. All the traveling preachers of the district were present during the session, also three visiting brethern from the Bozeman district, Revs. J. H. Johnson, W. T. Goulder and H. B. Cockrill. The laymen with the exception of two or three local brethren were conspicuous for their absence. We were disappointed also in not meeting on the occassion our esteemed and valuable brother Rev. L. B. Stateler, the P. E. of the Bozeman District, who, on account of his wife's sickness, was detained at home. A resolution of sympathy with Sister Stateler in her afflictions was unanimously passed by the Conference.

The reports from the different charges show an advanced movement all along the line. All have been blessed to a greater or less degree with revival influences, and over seventy persons, (if our account be correct), have united with the church during the present conference year, with "more to follow."

A new brick church at Deer Lodge, costing nearly $3,000; a new parsonage at Butte; improvements to the church property at Helena and Boulder to the extent several hundred dollars, show some of the material advancements that have recently been made. Other items of similar import might be mentioned. Rev. R. S. Clark, the College agent appointed at the last Annual Conference, reported the outlook for a high-class school at Alhambra exceedingly favorable.

Financial affairs seemed to be somewhat in arrears although most of the brethren are receiving a fair support from their respective charges, and they are hopeful of bringing up their conference collections in full by the end of the year.

Where denominational Sunday Schools exist they seem to prosper, but some of the Sunday School work done in some of the rural districts is "union" and consequently of a less satisfactory and stable character.

The papers read at the Conference were of a high order, showing ability and familiarity with the subjects treated of by their respective writers, and the lively discussions that followed, whilst showing diversity of opinions on non-essentials, at the same time manifested the oneness of purpose and heart of all to preach and maintain a pure gospel in these "ends of the earth."

The following preachers occupied the pulpit on various occasions during the conference: Revs. W. M. Britt, J. Moore, J. H. Johnson, T. W. Flowers, H. B. Cockrill and R. S. Clark.

The hospitality extended to the Conference was most hearty and liberal, the pastor Rev. A. C. Couey, and his members vieing with each other in endeavor to make our visit a pleasant and enjoyable one—in which they succeeded admirably. To your correspondent the social intercourse of the occasion was most interesting; as being entertained at the hospitable home of Brother and Sister Benj. Mitchels, formerly of Tanistock, England, it afforded me an opportunity of becoming acquainted with a wide circle of their friends, fellow-Cornishmen with myself, some from within a few miles of the old homestead on which I was born and reared. After an absence of nearly seven years to converse with them on the "old country" topics revived as you may suppose many pleasant memories.

The following layman were elected as delegates to the ensuing Annual Conference to be held at Stevensville: H. B. Bell, A. G. Clarke, J. W. Kemper and J. S. Robertson. Alternates: J. B. Taylor, H. W. Currin, I. Patty and J. L. Morris.

Boulder was the place selected for holding the next Disttrict Conference. JAS. B. PARNALL.

APRIL'S NATIONAL CENTENNIAL.

A Proclamation by the President of the Inaugural of Washington.

WASHINGTON, April 5.—The following proclamation was issued this afternoon:

By the President of the United States of America: One hundred years have passed since the government which our forefathers founded was formally organized. At noon on the 30th day of April, 1779, in the city of New York, and in the presence of an assemblage of heroic men, whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as chief magistrate of the new-born republic. This impressive act was preceded at 9 o'clock in the morning in all the churches in the city by prayer for God's blessing on the government and its first president.

The centennial of the illustrious event in our history has been declared a holidayby an act of congress, to the end that the people of the whole country may join in commemorative exercises appropriate to the day, in order that the joy of the day may be associated with a deep thankfulness in the minds of the people for all our blessings in the past and devout supplication to God for their gracious continuance in the future.

Representatives of religious creeds, both Christian and Hebrew, have memoralized the government to designate an hour for prayer and thanksgiving on that day. Now therefore I, Benjamin Harrison, President of the United States of America, in response to this pious and reasonable request, do recommend that Tuesday, April 30th, at the hour of 9 o'clock in the morning, the people of the entire country repair to their respective places of divine worship to implore the favor of God that the blessings of liberty, prosperity and peace may abide with us as a people, and that his hand may lead us in the paths of righteousness and good deeds.

In witness whereof I have hereunto set my name and caused the seal of the United States of America to be affixed. Done in the year of our Lord, 1889, and of the independence of the states, the 113th.

BENJAMIN HARRISON.
President.
JAMES G. BLAINE,
Secretary of State.

Died.

At Boulder, Montana, March 27th, 1889, Clyde Ray Banta, the eighteen months old son of Mr. and Mrs. Banta, of Boulder, baptised by me on the morning of the above date, and buried by Rev. H. W. Currin, on the 28th. The parents who mourn their darling's loss, have our warmest sympathy. We say, weep not dear friends, the same Christ who said "Suffer little children to come unto me and forbid them not." has taken little Clyde.

At Corbin, Mont., March 27th, 1889, Charlie Heiber, son of Wm. J., and Ida Heiber, died after a brief illness of scarlet rash. Charlie was born at Corbin, December 13, 1885. He lived just three years, three months and twelve days. The dear little boy was the pet of all who knew him, and he was very much loved. God bless the bereaved parents.

E. C. FINLEY.

CHILDREN'S CORNER.

Joe's Way.

The boys were waiting in the road
For Joe to come and play;
"We'd like to know what keeps you so,"
Impatiently cried they.
"We've waited nearly half an hour;
Do hurry, Joe," they cried.
"I'll be there—when my work is done;
Not till then," he replied.

"Come on, come on; the work can wait,"
They urged, till "by and by."
"It might, of course, but I don't think
It will," was his reply.
"When I've a task to do, I like
To do it right away;
Work first, my father says, then fun;
And what he says, I say."

Hurrah for Joe! Such talk as that
Is what I like to hear;
But many boys will not agree
With Joe and me, I fear.
Play first, and last, and all the time,
Would suit most boys, I know;
But that, I'm very glad to say,
Is not the way with Joe.

When you've a task to do, my boys;
Don't put it off, and say
You'll do it when you've had your fun,
But do it right away.
This "putting off" soon forms, my lads,
A habit to deplore;
Who promptly does his work enjoys
His pleasure all the more!

—*Golden Days.*

Chinese Children.

Most of the little folks get no benefit from going to school. When they go they scarcely learn anything that is useful, and they get but little mental discipline. everything is committed to memory and the child is not taught to think. When in school all study aloud, and when a boy or girl has the lesson he goes up alone, and turning his back to the teacher, begins to repeat his lessson. All the time he is swinging from one foot to the other, keeping both arms going all the time and singing his lesson at the top of his voice. Thus they learn and recite whole books, and will often not miss a word. But there is no history or arithmetic, or anything of that kind taught. It is all some lessons about the duties children owe their parents, and some rules of politeness. Much of this even is very foolish, and of no value to any body. But in Christian schools that have been established, and in the Sunday Schools, the children are taught the great truths of the Bible, as well as many other useful things. I have heard boys and girls in some of these schools repeat Scripture and recite geography and other useful studies in a way that would do credit to the schools at home. They seem to take great pride and pleasure in this, and are anxious to have the privilege of good schools.

But it is particularly sad to see how ignorant these people are in regard to religious things. They have "lords many and gods many," but have no idea of the one true God. They worship the dragon, believing him to be god of the rivers and water generally. A few years ago, near a large city, a small snake was found. At once they said it was the dragon. So they put it on a velvet cloth and carried it all over the city. Then they started to take it to Pekin, the capital of the country. But the poor little fellow starved to death, and they buried him with great honors, and built a monument over him.—*Juvenile Missionary Magazine.*

A Word to the Boys.

If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them. No! of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise tomorrow morning. It never failed; it never will fail; and I think it worth knowing: Never touch liquor in any form.

That is the plan and is not only worth knowing but worth putting in practice.

I know you don't drink now and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, sometime, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Eh, what will you do? Will you say, "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" Or will you take the glass, with your own common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go on with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, don't become drunkards.—*Dr. Holland.*

True Economy.

We have yet to hear of the first actual sufferer who has habitually, liberally and systematically devised of his means to the cause of God. It is a dreary thought that the means of support in time of old age are safer in a bank of deposit than if loaned on the promise of God, and yet men repeat, and will to the end of time, the sad mistake. —*Central Protestant.*

There could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians by laxity rather than hy strictness in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians.—*Sunday-School Times.*

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M. U. Express	2:20 p. m.	12:15 p. m.

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9 p. m.
Pacific Express	9 a. m.	2 p. m.

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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion	10 cents per line.
One month	$ 1 00 per inch.
One year	10 00 per inch.
One year	100 00 per column.
One year	60 00 per half column.
Six months	30 00 per half column.

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Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stateler, presiding elder.
Bozeman Station—J. H. Johnson.
Bozeman Circuit—R. F. Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T Goulder.
Willow Creek Circuit—B. E H. Warren.
Judith Valley—To be supplied.

Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.
Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P.M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.
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Third Sunday, Stevensville morning and night, Etna School House in the afternoon.
Fourth Sunday, Victor morning and night.

Let other ministers send in their appointments and services.

The Church That Will Succeed in the West

Is the church whose ministry reaches the hearts of the people. If men wish stage-play performances they go to the theater. If they simply desire to hear an essay or discourse on some merely moral, philosophical or literary question they wait for a coming lecturer restricted to such subjects. When they go to church, as a rule, they are disappointed if they find nothing for the *soul*.

Many preachers have unnecessary concern as to how to reach the crowds, or to get and hold congregations. When they have foolishly tried many questionable clap-trap plans, they by and by learn that the pure, unadulterated gospel, from hearts that burn with the indwelling of the Holy Ghost, is the most effectual.

Methodism has the church polity best suited to supply the masses with the word. Since coming to Montana we have witnessed in Butte City, the uncertain incumbency in the pulpits where the *people call* the preacher. In most of the churches of this polity, during our less than three years' pastorate, there have been from three to five changes.

He who preaches to the people in the west with real success has to be known in his personal character. The counterfeit is soon detected. Ungodly men prefer gospel preaching by godly men. The *Star* may come, raise a sensation, stay for a time, but his days are soon numbered and he retires in defeat.

If the Methodist Church holds to the good old ways, and keeps true, consecrated men, "men who neither swagger nor flinch;" men of character; men of unction; men of power with God to feed the crowds with the bread of life, she is the church that is to predominate among the heroic sons and daughters of the west. The revival church after all, is the church that will succeed. She will draw the masses, hold the masses, save the masses.

The Way in Part, Perhaps.

Below we give an extract from the *Holston Methodist* as the modus operandi of the two leading bodies of Methodism. We do not know precisely what is meant by the expression, "where circumstances are reversed."

We do not attempt to say what theory of adjustment is best in so grave a matter, but we do say that a plan which might now work well in the north and south proper, cannot meet the case in the west, where neither church can claim precedence. The subject is worthy consideration. We thank God that the friction is not so great that He is not blessing both churches in the furtherance of his kingdom. We find that there is much depending upon the preachers representing the two churches. Where they harmonize, their constituents do more or less, and *vice versa*. Read the following:

"When intelligent northern Methodists come south they find the M. E. Church an exotic, with its roots barely beneath the surface of the soil. They find, as a rule, that it is leading a forlorn hope, and that the people are not in sympathy with it, or its purposes and methods. That it is trying to engraft on the minds of the people, for conscience' sake some impracticable ideas on sociology that are repugnant to ninety-nine out of every hundred of the population. On the other hand, they find the M. E. Church, South, securely planted and sending its roots deeply into the soil. Th y find that its doctrines and government are just as good as those of the M. E. Church. That its preachers aud members are just as pious and consecrated and its ministers fully as able. Instead of the "dominating and domineering spirit," which is born of the imagination of pious cranks, they find the Southern Methodists gentle, courteous and kind. They go to church and hear the gospel preached in its simplicity, purity and power, and the Wesleyan hymns sung with the spirit and the understanding. They find that neither preachers nor people make a particle difference between one born and brought up in the north and the native southerner. No wonder they join the southern church. They do right. Northern Methodists coming south ought to join the M. E. Church, South, and southern Methodists going north, where circumstances are reveresd, ought to join the M. E. Church. So it will be done more and more as the years go by."

Notes and Personals.

The young preacher who kept his conscience, lived his religion in the presence of the family with whom he stopped, left an impression for God, and for himself as profound as the gospel itself, for indeed, it was the gospel incarnate.

A brother preacher writes us a card of sympathy in the extra work entailed upon two pastors in getting up the Conference paper and says: "I feel sure the church in Montana appreciates your services, and I know you are accomplishing much good by it. So go ahead and we will try to 'scotch' for you on the outside. We will appreciate the 'scotching.'"

Rev. J. H. Johnson knows how to sell good books, and preach good gospel sermons at a District Conference. He has greatly accommodated the pastor at Butte in ordering a supply of the new Hymn Books.

College building, college endowment and college education, each has a large place at present in the hearts of our people in the south.

Bishop Galloway will preach the Baccalunreate sermon for Vanderbilt University June 16th.

A resolution was passed at the Helena Disfrict Conference the purport of which was to secure the services of Sam P. Jones in Helena, Butte and other places in Montana in the spring.

A presiding elder in the Columbia conference reports a net increase of 20 per cent. in all the charges except two since the Annual Conference.

A district school has been started by our church at Weston, Oregon.

Rev. Jno. Moore is holding revival services in his church at Deer Lodge.

The pastor at Butte is now preaching to the largest number of men in his Sabbath evening congregations that he has had during his pastorate in Montana.

Revs. J. H. Johnson, H B. Cockrill and W. T. Goulder from the Bozeman District attended the Helena District Conference.

The editor has an engagement to help Rev. W. T. Goulder in a protracted meeting on the White Hall and Silver Star circuit embracing the second Sunday in April.

Does a man have to surrender his private views on moral questions, in becoming a candidate for public office? We may answer this question by asking, "can a man safely be vested with a public trust, who would make such surrender."

Municipal elections have made our young cities of Montana boil the political pot of late. Some men should think less of themselves than they did before the votes were counted.

The communion set secured by the ladies of the Idaho St., Methodist Episcopal Church, South Butte, Mont., as premium for the sixteen cash subscribers to the *South Western Methodist* has been received and gives entire satisfaction.

The members of the Church in Butte gave the members of the Helena District Conference a reception at the parsonage, Thursday, March 28th. It was a pleasant surprise to the pastor and his wife as well as to the visiting brethren.

What have you done, dear brother, about the annual conference collection? Are you waiting for the "home stretch" quarter? If so, you have it—and now is your golden opportunity.

Letter From "Sam" Jones.

DEAR DR. FITZGERALD:— At the conclusion of the second week of our meetings here there is much to encourage our faith, and a rich promise of results. It has been raining almost constantly for thirteen days, but in spite of drenching rains our audiences have run from 1,000 to 6,000. Sunday afternoon, at 3 o'clock, I preached to six or seven thousand men, and thousands were on the outside, with the doors closed, and standing room all taken inside. It was a wonderful service. Perhaps not one hundred in the vast audience failed to arise, at the conclusion of the sermon, when I asked those who would promise God a better life in the future to stand up. The pastors who are with me in the movement are hopeful and full of faith as to the result.

I find the longer I work in California that the great trouble in this country in bringing about a moral reformation in this country is that the thorougly religious people are in such a minority; nor have they the strength or weight to stand successfully against the surging tides of evil. There is no Sabbath here. Last Sabbath one of the great attractions at the City Park was a competitive beef killing, with valuable prizes to those who were most expert in the killing and skinning of the beeves; and to-day the butchers' shops hang the beeves out in front of the stores placarded "prize beef." Base ball is another wonderfully attractive Sabbath game—in fact, whatever will draw men together, without much regard to the laws of God or man, is adopted. I suppose if you were to multiply the godless element of Nashville a hundred fold, and minify the godly element there a hundred fold, and abolish all Sunday laws, you would have some conception of a San Francisco Sabbath. I give you some statistics handed me by the Secretary of the Y. M. C. A. here. On Sunday August 19th 1888, there were 3,600 saloons wide open; all theaters, concert and billiard halls and places of amusement had 17,933 young men in them; a base-ball match was witnessed by 5,000 young men, and the 3,000 places of unhallowed influence which could not be visited by committees on that day had at least 15,000 young men in them between sixteen and thirty-five years of age; the theaters had over 1,000 young men in each, and one had 1,200. The largest number in any one church was 411; the smallest was 6. Not 50,000 of a population 350,000 ever enter a church and those who do not go have very little sympathy with the church; and to preach the Ten Commandments in San Francisco means that you are a narrow minded bigot, unworthy the attention of intelligent people. The *Daily Call* is really the only paper here kindly disposed toward me and my work.

The meetings are increasing in interest each day. At the meeting for women only, Tuesday afternoon, there were about 4,000 present, and an interesting service. Something like 1,000 so far have manifested a desire to be saved. A large number of these, no doubt have been converted. With kindest wishes, I am yours fraternally,

SAM P. JONES.

San Francisco, Cal., March 19, 1889.

Great prominence was given to religious services as part of the District Conference at Butte. The Lord honored this part of the work greatly. Every preacher was blessed.

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Respectfully,

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All But Memory Faded.

I sit to-night in meditating frame,
And dwell in silence on the past;
And many a loved one I call by name,
But echo answers: "Earthly joys do not last."

I am thinking of mother, sister, brother,
Who always greeted my childhood's coming;
But they are gone—their places left to another,
And I only hear their far off humming.

The unbroken happy family circle then,
Has often since been rudely rent;
And quite alone, I'm dreaming when
W'ell again be at home—life's almost spent.

Was it mother's voice I heard?
Speaking to me from out the skies;
"Dear child, patiently obey God's word,
For almost in sight, your heaven lies."

Cheered by the happy, hopeful sound,
I start afresh in duty's path;
And take the new cross that I have found,
Since now no sorrow for me it hath.

Ah! friends, I'm dreaming to-night,
Of childhood's home—a happy heart;
Memory awakes to cheering sight,
And love whispers: "In heaven we ne'er shall part."

—*S. W. Barbee.*

Anaconda, Mont.

Resolutions of the Helena District Conference on the Montana Methodist.

Resolved, That we, the members of the Helena District Conference of the M. E. Church South, have heard with joy from Rev. W. M. Britt, business manager of the MONTANA METHODIST, of the healthful financial condition of the paper.

That we appreciate the arduous labors of Rev. A. C. Couey, editor, and Rev. W. M. Britt, associate editor and also business manager, performed in addition to their duties ae pastors of their respective charges, and are in hearty sympathy with them in their efforts to furnish our Church in Montana with a paper that we rejoice to believe is second to none of its kind, and an important auxiliary to our success in this great Northwest.

That we pledge ourselves to the hearty support of the MONTANA METHODIST, to do all we can to secure additional subscribers, to collect subscriptions, procure patronage for the paper, and otherwise contribute to its support.

That a copy of these resolutions be furnished the MONTANA METHODIST for publication.

Signed:

J. B. PARNALL.
S. W. BARBEE.

A Saviour From Sin.

One day I was preaching in my chapel, in Hankow, China, and dwelling more especially on the great truth that Jesus Christ is the Savior from sin. Having spoken for some time, one of my hearers asked me if it was true. I told him that it was perfectly true. "Well," said he, "if it be true, it is a very remarkable truth." Thinking that he was impressed by what he had heard, I did what I was in the habit of doing in those days. I handed the congregation over to a native preacher, and took this man to the vestry to expound the truth more fully to him, and pray with him. Another followed us, whose presence in the congregation I had not observed. As soon as the first man was dismissed, the second came forward, and addressed me in a language similar to the following: "Mr. John. did I hear you say just now that Jesus can save men from their sins?" I replied that I had said so. "Well, then," said he, "can He save *me?*" I asked him what sins he had to be saved from. "I have," said he, "every sin you can think of. I am an opium smoker, a gambler, a drunkard, a fornicator and every thing that is bad. Can Jesus Christ save *me?*" I looked at the man, and had no difficulty in seeing that his appearance testified to the fact that he was all he declared himself to be. For a moment I hesitated to say yes; but God gave me strength to do so. Looking him steadily in the face, I said, "Yes, Christ can save *you.*" "When?" inquired he. "*Now,*" was the reply. "How?" asked the man again. "Believe on the Lord Jesus Christ for this salvation, and thou shalt be saved," was the simple answer. "Let us pray," said I. We knelt down together; and that man, I sincerely believe, was converted there and then. In his outward life he became a changed man. For many years his shadow had not once darkened the door of his home. Though a husband, he was not a husband, and though a father, he was not a father. No sooner was he converted than he began to think of his wife and children, and to look to their interests. He began also to work for Christ, and was the means of bringing a number of the vilest characters in Hankow under the influence of the gospel. On one occasion I received a note from him informing me that the people of his village were casting away their idols, and requesting me to come and instruct them. I went, and found the thing just as he had described it. But I found, also, that they were very ignorant of the truths of Christianity. I asked them why they cast away their idols, seeing that their knowledge of the truth was so meagre. The reply was very satisfactory. "We know very little about Christianity," said they, "but we see this man, and we believe the gospel that could change this man must be the truth."—*Rev. Griffeth John.*

Help for Needy Sunday Schools, and How to Get It.

Rev. J. A. Lyons, from our publishing house, Nashville, sends out directions.

The General Conference Sunday school committee at Nashville, have at their disposal for the benefit of needy schools the interest accruing from the "Centenial Sunday School Aid Fund," and 10 per cent. of amounts collected annually on "Children's Day," throughout our church. As will be observed, 90 per cent. of all "Children's Day" collections made in each annual conference goes into the treasury of the Sunday School Board of that conference, for distribution among its needy schools, under such rules and regulations as the Conference may adopt.

This provision being considered fully adequate to the wants of all self-supporting Conferences, the fund at the disposal of the General Conference Sundy School committee is devoted wholly to Mission Conferences, by which is meant Conferences, whether home or foreign, that are sustained by appropriations from the Board of Missions of our church.

As to the proper method to be pursued on the part of those seeking aid for needy schools.

1. Application should in every instance, be made first to the Snday School Board of the Conference in which the school is located. This is of course to be done through the officers of said board.

But in Mission Conferences, as explained above, if the application to the Conference board fails, then—

2. Send to Mr. D. M. Smith, Treasurer, Nashville, Tenn., for a blank "application for aid." Fill it out and return it to him, and, if on examination it is approved by the disbursing committee of the General Conference aid fund, the grant will be cheerfully made, and supplies will be promptly forwarded.—*St. Louis Christian Advocate.*

Did You Ever Meet Him.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He can not talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars and it's very little that he can put down on subscription papers for any worthy object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Christian Observer.*

Is It You?

How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown:

"I'm a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me."

Any thing meaner than such an attempt to throw the responsibility of one's ugliness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some people have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault.—*The Work at Home.*

New Spring Stock.

The ladies of Helena and surrounding towns and country are cordially invited to call and see our new Spring Stock which is replete and full in all departments. We have paid special attention to the collecting together a very attractive stock in ladies' and children's suits and wraps. We can show you all the novelties in this way and at extremely low prices; ladies living out of the city will be furnished with samples and prices of anything in our line by writing us and indicating their wants.

Respectfully,

RALEIGH & CLARKE.

Social Hand Shaking.

"The greatest human power in the Church in *hearty hand-shaking*. We could better spare a little Hebrew or Greek, or some of the mysteries of mental philosophy if we could only recover the lost are of hand-shaking. Elocution is useful; the management of the voice counts for much, but the action of the hands is quite as important. Can we find a professor of this lost art who can visit our colleges? No church is so dependent upon its sociability as Methodism. Happily we have no prestige and fashion to hold us together—for which let us thank God. We can not make any great boast of intellectualism in itself not much to boast of, since St. Paul feared that it would kill the gospel. We have no distinct creed which separates us from all other churches. *Our life is in our sociability.* Hearty hand-shaking is our strength."—*Clark Guy Pearce.*

One of Many.

A minister relates: "A friend of mine spoke to a lady about her soul. 'Are you a Christian?' he asked. 'Oh, yes; we are all Christians. We were born Christians in a Christian land,' was the reply. 'But you are a sinner,' my friend continued. 'Yes, we are all sinners, every one of us,' she said. Determined to corner her he asked, 'Do you believe in Christ?' 'Of course I do. What do you think I am? Why do you ask such a foolish question? We all believe in Christ,' replied the lady, becoming slightly annoyed at the questions put to her. How hard it was to make anything of a person like that. Careless and flippant, full of head knowledge, yet destitute of any particle of saving belief. The Spirit of God had last pierced the polished surface of contented self-sufficiency and found belief in safety, and showed the lady that she stood on the brink of a precipice, over which, if she had fallen, she would have met with eternal death. She came to Christ."—*Ex.*

He Receiveth Sinners.

But he receiveth them *as* sinners. In God's market there is no cheating; in seeking his help the whole story must be told. God will receive any man, but he will be imposed upon by none. He will take a hypocrite, but he will not take him with a certificate from the church that he is in good and regular standing—a highly esteemed and exemplary member! But let him come on his knees, crying, "God have mercy upon me, a poor hypocrite, with an empty heart, a hollow life, and a name to live while I am dead!" and God will receive him, and heal him, and save him.

God will receive a Pharisee, but he need not come tooting his trumpet, nor flaunting pnylacteries, nor making his long prayers, nor jingling his money in the Lord's treasury, for does not the Lord know about the mortgage he foreclosed—the coward—upon that widow's house, when her husband was just cold in the grave? No, let him come as the publican comes, smiting on his breast, confessing his sins, and owning up his crookedness, hypocrisy, and wrong, and the Lord will save him as soon as any one.

God will have honest dealing. We cannot sell brass for gold, nor pewter for silver, in market. We must come down to the actual facts in every case. No shams are accepted, no deceptions are countenanced, no hypocrisies tolerated. He desires the truth in the inward parts. If God cannot make a man honest, he has no place for him.—*The Christian*

The True Gentleman.

Christianity is one of the most gentlemanly things in the world. It will make a polite gentleman or lady of one who knows but little of the forms of politeness. The Bible does not pretend to teach manners in detail, nor does it profess to be a manual of politeness; but nevertheless it is book best suited to produce in any community true gentility. We have nothing in the Testaments, Old or New, of how low to bow on entering a room, or how we must deport ourselves in the ball-room, or any such thing; but we have what is far better. We are taught to be kind to all, to love all, to respect age, to be merciful, pitiful, courteous; "not to behave ourselves unseemly," "not to think of ourselves more highly than we ought," and to esteem others better than ourselves. With these things properly engraven on our heart, Christians will intuitively be the most agreeable, polite people in the world.—*Baptist Record.*

The Orign of The Cable.

The origin of the cable is said to have been as follows: While visiting the house of a friend Mr. Field being left alone for a few minutes, sat abstractedly turning around a globe which happened to be in the room. It was while doing this that the grand idea occured to him of a world girdled with electric wire, and of the benefits which would accrue especially from a line under the Atlantic ocean. His next step was to consult such men as Professor Morse and Lieutenant Maury. When completed, the first message flashed through the cable was, "Glory to God in the highest, on earth peace, good will toward men."

J. R. BOYCE, Jr.

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CHILDRENS SUITS, WRAPS AND UNDERWEAR

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Lowest Prices in Montana for First-class Goods. Samples Furnished on Application.

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BARRET & JACKY Anaconda, M. T.

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GENUINE CONCORD HARNESS,
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REPAIRING DONE ON SHORT NOTICE.

West Park St., Butte, Montana

Closing Out Sale.

WE OFFER YOU LOT

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1010	Men's All Wool Suits at	$ 9 00
1020	Men's All Wool Suits at	11 00
1030	Men's Heavy all wool Cassimere Suits	12 00
1040	Men's Heavy all wool Cassimere Suits	13 00
1050	Men's Heavy basket Cassimere Suits	14 00
1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

BOYS' SUITS.

Number		
1105	All Wool Tweed Suits at	$6 50
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1152	All Wool Cassimere Suits at	8 00
1135	All Wool Cassimere Suits at	8 50

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These goods are manufactured by us from the best Oregon wool, and are superior to any in the market. You will doubtless never have the opportunity again to purchase this class of goods at the prices we make you.

The Brownsville Woolen Mills Co.

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All Goods marked in Plain Figures.
The only One Price Clothier in Montana.

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18 South Main Street.

Montana Methodist.

Rev. A. C. COUEY, Editor.
Rev. W. M. BRITT, Associate Editor.

HELENA, MONTANA, APRIL 24, 1889

Vol. 1, No. 18.
Subscription, $1.00 per Year.

Notes and Personals.

Paul says in one of his epistles that he had learned "both how to abound and to suffer need." Some of our preachers have had the experience of suffering need and would now very much enjoy a little abounding. Stewards take notice.

Since our revival meeting in Helena, we have had meetings for children on Saturday afternoon. They are fairly well attended and are enjoyable and profitable.

We have just had a pleasant visit from Brother Jarvis of the Bozeman circuit. He preached a good sermon for us last Sunday evening. He reports that work is progressing well on our new church at Belgrade, and hopes to have it completed before Conference.

Brother Barber who gave us such excellent assistance at our meeting at Helena is holding a meeting at East Helena with very gracious results. The Lord has owned and blessed the work from the start. About twenty have professed conversion and the interest is unabated. We have given what little assistance we could and are sure that the work is of God and cannot come to naught. They are planning to build a church there immediately. We expect to have at least three new churches in the Montana Conference for the Bishop to dedicate next summer.

Brother Vaughan, a former colleague with us in the Denver Conference, writes us a cheering note from Palmyra, Mo., his present charge. The brethren who labor a few years in the West and then return to the older Conferences are usually our best friends. They help to arouse the interest of the church in the work on the frontier.

Brother Warren sends us the sad intelligence of Sister Stateler's death, which occurred on the 13th inst. It was an unexpected shock and will be keenly felt throughout the Conference. As a pioneer heroine of the church she was in many points without a peer in the Territory. It is needless to say her end was peace. She rests from her labors and her works follow her. An extended obituary will appear either in this or the next issue of this paper. Brother Stateler is in feeble health and sorely feels this sad bereavement. May he have special grace in this hour of special need.

The site of the Wesleyan University of the M. E. Church, has finally been decided upon. It is a tract of two hundred acres in the Prickly Pear Valley, several miles from the city limits of Helena. There is a wide difference of opinion as to the wisdom of putting it so far from the city. But as several locations were offered in and around the city, and as those who had the matter in hand were practical business men, it may be taken for granted that they have made a good selection.

The churches of Butte will have union services in the Presbyterian Church in answer to the Presidential proclamation on the 30th of April, beginning at 9 a. m.

Rev. John Hannon, D. D., pastor of Centenary Church, San Francisco, will preach the commencement sermon of the Pacific Methodist College, May 12th.

Miss Florence Peyton Barret, adopted daughter of Mr. and Mrs. A. H. Barret, died at the home of the family in Butte, Montana, April 22d. Though only a little past thirteen years old she had been for some time a consistent member of the church, and now rests in blessed peace. We extend to the fond indulgent parents and to little Marie, her sister; our sincere sympathy. We can all go to her. A suitable memorial will be prepared.

The New Hymn Book.

We have before us a copy of the new Hymn Book. It has been the best advertised volume ever printed. For a couple of years scarcely a week has passed without allusions in the church press to the coming songs of Zion. Our readers will welcome a description of the work of our gifted Asaphs.

ITS HISTORY.

The last hymn Book was prepared by order of the General Conference of 1886. The Conference of 1846, sitting in this city, "resolved that the bishops "as soon as practicable" name nine revisers. These revisers were not to exclude any hymn in the old collection or put in a new one without a two-thirds vote. The bishops were to approve the work, and then "place it in the hands of the book agent" for publication.

It was recommended by the General Conference that the hymns "rarely or never used in public or social worship" be exculded; that long hymns be shortened and that none exceed twenty-four line; that the whole number of hymns not to exceed eight hundred.

THE REVISERS.

The Committe were Wilson, of North Carolina (who did not live to see the work finished); Dr. Cox, of Baltimore; Dr. Carlisle (layman), of South Carolina; Dr. Fitzgerald, of Nashville; Dr. Tillett, of Nashville; Dr. Carter, of Louisiana; Dr. Mahon, of Tennessee; with McLean, of Texas, and Hunnicutt, of the Mississippi country.

WHY THE DELAY ?

The cause of delay is hinted at. "It was also thought best to prepare an authorized tune edition." There has been the hitch. The Philadelphia Baptist tune maker got hold of our "words," and held them till he could get round or square notes to fit.

Nevertheless, the College of Bishops and the committee say in the preface that "the collection is not surpassed by any other in the Christian church." That's a pretty strong send-off. It ought to sell these sacred lays, and they should be "said or sung" by a multitude.

The hymns are numbered in bold type, and the pages are in faint figures at the bottom of the pages. The index refers only to the hymns—an improvement.

Four hundred and fifteen of the hymns in the old book have been left out. Two hundred and eighty-one new ones have been put in. The old book had 1,063; the new book 929. A supplement has been added which contains eighty-six "popular" hymns —the "Old Ship of Zion," for instance; these are included in the 929.—*Richmond Advocate.*

Good Out of Evil.

While helping Brother Cockrill in a protracted meeting a few weeks ago, we had an experience, which, though it resulted in good, we are thankful does not often come in our way. We were visiting a number of families one day when we came to the house of Mr. P., an infidel. He did not give us time to invite him to church, but began at once to ridicule the preachers and to abuse the church and everything sacred. We of course defended ourselves and our cause as best we could. At this he, and his son also, became very angry. They stood up and drew their knives in a most threatening manner.

Finding that our kindest words would not pacify them, we withdrew, wondering if any good could come out of such a visit as that. We are glad to learn now that the Lord did use it for good. Several persons hearing of it said: "If infidelity leads men to make such fools of themselves as that, we want no more of it." Three have joined the church through this incident. Truly, the wrath of man is made to praise God.

R. F. JARVIS.

Church Extension.

From a circular letter sent us by Dr. Morton, Secretary of the Board of Church Extension, we gather the following items of the work of the Board for the fiscal year ending March 31st, 1889.

Total payment by the church on general account $53,569.83.

Total payment by the church on loan fund account $8,763.62.

Total payment by the church on parsonage, general and loan fund accounts $5,254.74.

The Board has helped this year 374 churches, and 38 parsonages, paying them in all $67,915.78.

The increase over last year is in churches helped 52, in parsonages helped 15, and in money expended $15,408.17.

Gent's hand sewed Shoes in all styles at low prices.

RALEIGH & CLARKE'S.

Church Services.

HELENA STATION.

Rev. W. M. Britt, Pastor.
Preaching at 11 A. M. and 7:30 P. M. Sabbath. S. S., 2:30 P.M.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 7:30 P. M.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 A. M., 7:30 P.M. S.S., 2:30 P. M.; J.W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 7:30. Choir practice, Friday evening, 8 o'clock

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.
Preaching every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12 M. Cottage prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CITCUIT.

J. B. Parnall, Pastor.
Preaching services—First Sunday, Lo Lo School House.
Second Sunday, Burnt Fork in the morning, Ambrose in afternoon.
Third Sunday, Stevensville morning and night, Etna School House in the afternoon.
Fourth Sunday, Victor morning and night.

ANACONDA STATION,

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m.. Sunday School at 2 p. m. Prayer Meeting, Wednesday evening; House-to-house Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city specially invited.

Let other ministers send in their appointments and services.

What is True Life.

BY MRS. E. M. APPLEBURY.

What is Life? Go ask the sage,
Who, burdened with the cares of age,
Perhaps, will from a knowledge give
This answer: 'Tis to labor, think and live.

Life is the growing, verdant leaf,
Life is the golden ripened sheaf,
Life is the tiny plant which springs
From earth, and grows with hidden wings.

Life is the happy bird which soars,
Life is the little brook which pours
Its waters in a ceaseless song,
Enriching as it flows along.

Life is the infant's prattling speech,
Untaught as yet the heights to reach,
Which to the mind's expanding power,
Is heaven's enriching priceless dower.

All earth is full of life, but death,
With cruel treachery hides beneath
The finest scenes, and hurls his darts
To sever friends and sadden hearts.

But there is life beyond our ken.
The grave may claim the body when
Our earthly life is past, and we
Are dwellers in eternity.

For there is higher life than this,
Its source, divine, its ending bliss,
The Christian's life, whose trust is God,
Who treads the way his Master trod.

'Tis *true* life to know his will,
And knowing all his laws fulfill,
Trusting his wisdom and his power
From day to day, from hour to hour.

True life expands the narrow mind,
Which to earth's grosser aims confined
Knows not the power of heavenly aim,
Till kindled by the spirit's flame,

Discerns its true intent and grasps
The prize of heaven, and eager clasps
The jewel of the Saviour's love.
To point him to true life above.

Then sinner, catch this heavenly prize
Prepare thy heart and turn thine eyes
To Christ, the life, the living way,
Accept his terms, his will obey.

Anaconda News.

The Methodist parsonage at this place has just been painted. The pastor did the work. It was his first job, but he has been somewhat encouraged by the comment: "The house looks a 'heap' better since it was painted." Another "coat" will be added after while. If any of the readers of the METHODIST have houses to paint, they will know where to apply.

Sixty new song books have been placed in the Methodist Church, which greatly facilitates the service. A Hymn Book for every member of the congregation and then everybody sing, is a good motto.

The parlor of the Methodist parsonage, while not a Gretna Green, has become popularized as a resort for local marriages. The last to take place was on the 10th, the parties being John H. Bawlb and Mary Miers. As your correspondent claims to be the only machine poet among his brethren, you will please suffer a couplet or two just to start the happy pair on the journey of life.

Now, John, since you have Mary wed,
A word of counsel here is given;
Let neither drive, but each be led,
And the nuptial bond will ne'er be riven.

And, John, the parson says also this,
As you have married Mary Miers,
You get up first, and never miss,
And always think to make the *fires*.

The house-to-house prayer meeting has been started by our preacher at Anaconda. It is held on Friday night of each week, and does not interfere with the regular Wednesday night prayer-meeting at the church. Our next will be held by request at the home of a saloon-keeper, whose wife is a regular attendant at church. We feel glad to have the privilege, and are hopeful that both the saloon-keeper and his wife may be led to Christ, and to join the church. The preacher is sent out to hunt up the lost sheep, and wherever he finds an open door he should enter and leave there the savor of a good example and a holy life. May the good Lord bless every home that opens its door to the prayer-meeting.

The Presbytery of Montana met in this place last week. The attendance was not large. We heard only one discourse, that of the pastor of the Presbyterian congregation at Bozeman. His was not a sermon, but a lecture on prohibition. He hewed to the line, making, as I thought, an unanswerable argument in favor of prohibition. The license system was dissected, and shown to be not only a failure but likewise a vice of gigantic powers.

If Editor Couey don't mind he'll lose one of his official members by transfer to Anaconda. We would be glad, for his loss would be our great gain. The transfer would likely result in two additions to our society, for while William is good, his better half is "gooder," and will go where he goes—"his people will be her people." But tell it not in Gath (Butte). SIM.

White Hall, Montana.

A series of meetings has just closed at White Hall, in which the "Gospel plow" was sunk deep into the soil by Revs. Johnson, Cockrill and Finley. "The seed of the kingdom was sown broadcast with power and demonstration," but "some fell by the wayside," and "some fell upon stony ground," and thanks be to God who giveth the increase, some fell into the furrows of good soil. The Lord grant an abundant yield. W. T. GOULDER.

White Hall, April 10, 1889.

MR. EDITOR:—Transfers to this Conference should not be made at all, or only with the greatest caution, until those who are here fail to meet the demands and are better supported. To put a preacher of any ability into a new field simply because we have a few members there, and that on a small appropriation, to work several years for a dozen members, is often to sacrifice the man and the money, especially if it is setting up one Methodist altar against another. It is high time to stop such "playing at missions." And we are too near the millenium to build one Methodist church in the shadow of another which is stronger and is meeting the demands. This policy is a stumbling block to both churches. It is in plain violation of the Cape May plan of 1876. Yours Truly,

J. H. JOHNSON.

Acknowledgement.

Since our last issue remittances on subscriptions have been received from the following: Ernest Crutcher, A. Hearon, J. C. Evans, W. S. Rooker, J. R. A. Vaughan, Joel Vigus, E. B. Dolly, Lizzie Chapman, Mrs. M. A. Graham.

The Age of Paper.

The world has seen its iron age, its stone age, its golden age, and its brazen age. This is the age of paper. We are making so many things of paper that it will soon be true that without paper there is nothing made that is made. We live in paper houses, wear paper clothing, and sit on paper cushions in paper cars, rolling on paper wheels. We do a paper business over paper counters, buying paper goods, paying for them with paper money, or charging them up in paper books, and deal in paper stocks on paper margins. We row races in paper boats for paper prizes. We go to paper theatres where paper actors play to paper audiences. We elect paper men with paper votes on a paper issue to represent a paper constituency in a paper Congress and making paper laws. As the age develops, the coming man will be more deeply enmeshed in the paper net. He will awake in the morning and creep from under the paper clothing on his paper bed, and put on his paper dressing-gown and paper slippers. He will walk over paper carpets down paper stairs, and seating himself in a paper-chair, will read the paper news in the morning paper. A paper bell will call him to his breakfast, cooked in a paper oven, served on paper dishes, laid on a paper cloth on a paper table. He will wipe his lips with a paper napkin, and having put on his paper shoes, paper hat and paper coat and taken his paper cane, he will walk on a paper pavement or ride in a paper carriage to his paper office. He will organize paper enterprises and make paper profits. He will go to Europe on paper steamships and navigate the air in paper balloons. He will smoke paper tobacco in a paper pipe, lighted with a paper match. He will write with a paper pencil, whittle paper sticks with a paper knife, go fishing with a paper fishing-rod, a paper line and a paper hook, and put his catch in a paper basket. He will go shooting with a paper gun, loaded with paper cartridges, and will defend his country in paper forts with paper cannon and paper bombs. Having lived his paper life and achieved a paper fame and paper wealth, he will retire to paper leisure and die in paper peace, There will be a paper funeral, at which the mourners dressed in paper crape, will wipe their eyes with paper handkerchiefs, and a paper preacher will preach a paper sermon in a paper pulpit from a paper text. He will lie in a paper coffin wrapped in a paper shroud, his name will be engraved on a paper plate, and a paper hearse, adorned with paper flumes, will carry him to a paper lined grave, over which will be raised a paper monument. The papers will record his paper virtues, while paper angels with paper wings will clothe him in paper robes and waft his paper spirit from this paper world to the paper gates of a paper paradise, where all is paper and fire-proof at that.—*The Paper World.*

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Children's Corner.

En Voyage.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then, blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favorite breeze
Might dash another with a shock
Of doom upon a hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still

That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltered haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And, blow it east, or blow it west,
The wind that blows, that wind is best.

Sunday School Visitor.

Bearing the Cross.

Dear Children: Will you get your Bibles and read Matthew v: 11,12? They will show you what God thinks of a boy in our city of Chicago. I want to tell you about him. He is about thirteen years old, and goes to a Bohemian mission which our church is helping along a good deal. A lady missionary has charge of this mission and she goes about visiting the people and telling them of Jesus. And do you know many of them never heard of Jesus, and think there is no God? But this boy did know a little about Jesus, for his parents were Catholics. He came to the mission to see what it was like and because some of his friends went there too. After a while when he learned more about Jesus, he gave him his whole heart and resolved to follow him as the Bible tells us to do and not as the priest says. He was truly converted.

Well, he told the man he worked for how happy he was and that he was going to the mission after this and try and serve God in the right way. His employer said that if he did this he could not work for him any longer. But the boy would not give up Jesus, so he had to give up his work and as his parents were quite poor it made his mother very angry at him, so that she too tried to get him to give up his Saviour and the mission.

He would not do it and then his mother said she would not give him anything to eat. But finally she did give him one slice of bread a day. When I heard about him he was still getting only one slice of bread a day, but he would not give up. He said he would stand it till he could get some more work. It was the beginning of winter and not so easy to get work. Just about that time the mission scholars were making articles to sell, so they could earn something toward a new church which they hope to build sometime in the near future. This boy had nothing to give and he wanted to help so much that his mission teacher showed him how to put together pieces of plush to make a pincushion and tidy for it. The cushion is in the shape of an hour glass and stands in the center of the tidy. The pieces of plush are of different colors but arranged so nicely and sewed so well that you would never think a boy had made it.

It was sold for one dollar and fifty cents, and if any of you ever come to visit me you will find it on the table in my best bedroom where I shall let you sleep.

This boy made another article which sold for two dollars, so you see he could give something to the Lord, poor as he was. The materials to make the things were all donated, so there was $3.50 which a poor boy gave.

I believe our Heavenly Father thinks as much of that $3.50 as he did of the widow's mite that we read of in the Gospels.

Now children, do you think it will pay this boy to serve God better than to serve Satan?

If you have read the verses I spoke of at the beginning of this letter you will find that Jesus pays twice, gives us joy of heart here, and a happy life forever in the world to come.

This boy thinks he gets the most pay with Jesus. I know I do. Try it yourselves and see. Yours affectionately,

AUNT ANNA.

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Bible carts roll out of Madrid, and in the very Spain, whose name is the historic synonym of the Inquisition, the people are so clamorous for the Word of God that copies cannot be printed fast enough to meet the demand. And the work is in progress in Portugal. In Lisbon there are three Protestant Churches, the pastors of which were formerly Roman Catholic priests.—*New Orleans Advocate.*

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REV. A. C. COUEY, - - - - EDITOR.
REV. W. M. BRITT, - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published semi-monthly.
Subscription price, $1.00 a year.

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev. A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to

THE MONTANA METHODIST, HELENA, MONT.

Board of Publication.—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTIZEMENT:

Single insertion.....	10 cents per line.
One month	$ 1 00 per inch.
One year.	10 00 per inch.
One year.....	100 00 per column.
One year.....	60 00 per half column.
Six months	30 00 per half column.

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Among the Ranchers.

By invitation from Rev. W. T. Goulder, we boarded "the jerker" which runs from Butte to Silver Star, Montana, Friday morning, April 12, for the purpose of helping in a revival meeting to be held at Fish Creek, an appointment on the White Hall and Silver Star circuit. Our ride on the mail-coach above mentioned across the main range of the Rockies was surprisingly pleasant, the weather being fine, the roads splendid and the driver very clever. There were three passengers beside myself—one, a citizen of Butte, who came out to some of his mining interests in the mountains: the other two, young men of strong physique, bound for the timbers to wield the woodman's ax, for "$4 per thousand." At the half-way house our company was reduced to the driver and myself. After lunching we mounted our stage, and pulled out for Bruffey's, where I was to meet the young pastor. We arrived about 4 o'clock. Brother Goulder was not to be seen, but good quarters prevented any dismay. On asking if any word had been left, the proprietor of the country store said, "Yes, Mr. Tuttle passed up a few minutes since, saying he would call for you on his return." I employed my time in reading some of our good church papers, till I heard the swift feet of a span of greys to a carriage, and looking out saw Brother Tuttle and Revs. Goulder and Cockrill. We were all soon on our way down to the home of our host, with a style quite unlike that of the early preachers of Montana. The first impression made by the kind address of welcome by Sister Tuttle, was favorable and so abides.

Three preachers, kind hospitable people of the plain, unaffected kind, good ranch fare, three times a day, good water and pure air gave us restful surroundings that made the very bones of the city pastor feel good.

But I had come to work while I was resting, and at 8 o'clock preached to a fair rural congregation. The meeting was pleasant and profitable Friday night and Saturday at 11 a. m. and 8 p. m. But Sunday morning the wagons, carriages, buggies, horse-back riders, etc., brought us a house-full. I enjoyed preaching to the appreciative crowd at 11 a. m., after which we had the sacrament of the Lord's supper —the first time in this vicinity for about two years.

At the evening service Brother Cockrill gave us a stirring sermon, after which we had a warm altar service and received two members into the church. The meeting continued until Wednesday night following—with some penitents at the altar, and strength to the little flock under the care of Brother Goulder.

The ranchers are all hard at work sowing their seed for another year's harvest. Thursday morning we turned our faces toward Butte, anxious again to see wife, children and our own flock which we have reason to love most dearly.

Easter.

This is a day specially observed by some churches in our land. It is not obligatory upon any pastor or congregation in the M. E. Church, South, to "keep this day," but it is left optional. Some of our bishops, if not all, with many other leading men of our church, hold that it is an opportune time to preach on the *resurrection*. It is also left to individual taste as to the extent to which we shall have our churches decorated. Extravagance is thought to detract from the chief design.

As to our own views upon this subject, we rather deplore the use of the term "Easter day," since it is paying at least a partial tribute to Paganism, and is also patronizing Romanism. We prefer the simple, unadulterated use of the occasion as a commemoration of the resurrection of our Lord Jesus Christ. We believe every pastor should preach upon the resurrection—have songs and anthems suitable thereto—and have modest decorations in the churches.

The day was a pleasant one in our city, many of the churches giving it due observance. One of the most pleasing features connected with this pastor's work on that occasion was, that at the close of the evening service, application was made by two worthy persons, a gentleman and his wife, to unite with our church in Butte by letter.

How We Got a Dinnner.

There was a pleasant incident in the experience of the writer in crossing the main range of the Rocky Mountains on his return from the Jefferson Valley, a few days since illustrating the generous character of many of our mountaineers. About six miles from the summit, on the eastern slope, is what is known as the "Half-Way House," where travellers take their dinner in passing over this route to and from Butte. Here we met a Baptist minister and one of his former parishioners, both of whom we had known. A gentleman and member of the Christian (Campbellite) church, had brought us thus far to intersect the stage line. Dinner was announced, and so this company of four with others, went in and enjoyed a good repast, The meal finished we all returned to the office of the establishment to pay our bills.

Being our turn we pulled out one dollar, and offering it to the proprietor, he said; "Your bill was paid by that gentleman;" (pointing to our Christian brother.) After a while in came our good Baptist brother, who was traveling with the preacher of that denomination, and addressing the proprietor with a five dollar bill in his hand, said: "Take out the fare for these two preachers, myself and horse." With some fitting remarks and a hearty laugh at the good fortune of the preachers, by those who witnessed the little episode, we parted with our friends with a fond relish for this the best dessert of the dinner by the wayside. Three hours later we arrived in Butte with happy recollections of our week among the ranchers.

We are glad to acknowledge the receipt of "The India Watchman," published in Bombay, India. It is full of interesting missionary matter.

Notes.

Dr. McAnally. by request, will publish his recent articles on "The Unemployed" in pamphlet form. We are glad to learn that this will be done and would recommend the pamphlet to all our readers. It is a very instructive history of the past quarter of a century.

While out in the Jefferson Valley we had the privilege of being in the homes of three Tuttle families — Jordan, Courtney, New Kirk, Winslow, Col. E. G. Brooke, and William Beall.

Our stay in their midst was very pleasant indeed. We shall be delighted to repeat the visit.

We got some cash subscribers to the MONTANA METHODIST during our rural ramblings.

Was there not something akin to the semi-prophetic in Lafayette, when he said: "If the liberties of the American people are ever destroyed they will fall by the hands of the Roman clergy?"

What proportion of the clergy (?) agree with the Rev. M. J. Savage, who in the *North American Review* says: "All the orthodox churches of the last eighteen hundred years have come into existence for this one sole, specific purpose—the supposed salvation of man from the supposed effects of the supposed fall?"

This is a fair sample of the free-thinking, liberalistic, progressive-theology spirit of the present age, that is to vanish before the warm sunlight of the gospel truth as the morning dew. It will destroy a few souls and then die itself. The suggestion that "the battle between Christianity and unbelief is to be fought out in fiction" reminds us of the way some silly wives do in winning their husbands to the church, by staying at home with them on Sunday and petting them, that they might go to church with them in the evening. Both methods are false to the core, if an ex-college president does hold to the contrary. Robert Elsmere and many other such books have a coiled serpent under the leaf.

Let all our Sunday school workers and pastors remember that the third Sabbath in May is Children's Day for our church. We should all make use of the occasion as designed in its being set apart by the General Conference. Programs should be gotten and used.

The following is Article XXVIII in the new constitution of Japan. It is all there is on the subject of religion. "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Rev. S. H. Wainright in his correspondence from Oita, Japan, says: "I believe that one missionary, in any town with more than 1,000 inhabitants, could build up a church within two years."

Brother J. E. Squires of the Denver Conference, writing to the *St. Louis Advocate* from Walsenburg, Colorado, states; "We spent about sixteen days at La Veta in a meeting with Brother Jester, and had a most pleasant and profitable time. About 112 conversions and a great revival in the church. It was here that the noble Brooks fell at his post about two years ago."

Whatever may be the conjectures of the Samoan storm, it certainly affords a fine opportunity to the doubters to inquire as once before: "What manner of man is this that even the wind and sea obey him?"

We are sorry to hear that Brother Warren's health is very poor. He doubtless has overworked himself. His last note to us was written by a friend—he being confined to his bed. Let prayer be made for his speedy recovery.

We have received an article on Prohibition, from one of our regular contributors, which we shall have to hold over for another issue. It is good and will not spoil.

Several of our missionaries in Brazil have been attacked recently with yellow fever. We are glad to learn that it was of mild form, none having died therefrom.

We are sad to learn of Sister L. B. Stateler's death, which occurred at the home of the venerable couple Saturday, April 13th. We extend our sincere sympathy to our beloved Father Stateler, who is thus strangely left alone in his infirmity. Sister Stateler died in peace saying to those around her: "We will meet beyond the shore." A suitable memorlal we hope will be prepared in the near future.

A Rare Book.

The New York *Tribune* makes some notes from a discourse from A. P. Cobb, an evangelist, concerning the bible.

"The Bible is a rare book. First, in its age. The oldest part of it, Job, was written 1,800 years before Christ. Here is a book older than David or Solomon. Again, it is rare because of its authors. This book was not written for the exaltation of the man, nor the defence of a theory, "but holy men of God spake as they were moved by the Holly Spirit." It is rare also because of its mission. No other book has been written the object of which has been the conversion of mankind. And it is rare too, because of its subject and influence. Webster drew copiously from it. John Quincy Adams read every morning a chapter from his Hebrew Bible. Sir Walter Scott, in his dying hour, said, 'Read to me from the book,' and when asked what book, replied, 'Can you ask a dying man what book? To such a man there can be but one book—the Bible.' Milton died with the music of the Psalms falling upon his ears. Finally, it is rare because of its durability. 'All flesh is as grass."

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Why Not One.

Episcopal Methodism was originally one body and so continued through many years of great success and wonderful spiritual power, but the golden age of unity has long since passed away. As early as 1816 the colored Methodists of Philadelphia separated, and not long after that those of New York did likewise, and thus two African Methodist Episcopal denominations came into existence, which are now large and prosperous Christian churches. Another separation took place in 1828, when the churches in Canada were allowed to become an independent body. Thus three divisions had occurred before the Methodist Episcopal Church, South, was organized in 1845. Instead of being the first, that was the fourth separation which took the Episcopal form. and now there are six distinct denominations of Episcopal Methodism, the Colored Methodist Episcopal Church having been organized in 1870.

Is it not strange, therefore, that the unification of Methodism is seldom thought of except in connection with the Methodist Episcopal Church and the Methodist Episcopal Church, South? There are six denominations which are almost exactly alike in name and doctrine and government, and yet no controversy arises about the separate existence of four of them. Canadian Methodism is in another country, and colored Methodism is allowed to manage its own affairs; but the case of the two white Episcopal Methodisms is like that of two families trying to live in the same house while each claims it as its own property. Why was the Methodist Episcopal Church, South, organized at first? Because the majority in the Methodist Episcopal Church resorted to such extreme measures that the Southern ministers could not submit and continue their pastoral work, especially their missionary work among the slaves. Great excitement arose in the South and separation was necessary to secure peace. Therefore, the Southern representatives asked the General Conference to provide for a peaceful separation as a necessity, and by a vote of one hundred and thirty-nine to seventeen it was resolved that "the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise pastoral oversight therein"—a resolution providing for separation, giving exclusive right to territory, and designating the body separated as "the Church, South."

From the last mentioned fact, it is evident that the term "South" in the name of Southern Methodism is not political but historical, and is retained as a monument to show that the Church and the name it bears were provided for by the General Conference of 1844 and it was thereby made the rightful Methodist occupant of Southern territory. How unreasonable then the opposition to the name given by the General Conference before the child was born!

But after the war swept away the old issues, out of which came excitement and differences, and because of which two churches had been necessary, why should their still be two? Interpreting necessity by the abstract principles of our holy religion, this writer thought in 1870 that the two ought to become one; but he soon became convinced that a state of feeling had grown out of the facts of fifty years ago, and was intensified by daily occurrences, that made organic union with the Methodist Episcopal Church under one General Conference utterly impossible. There is a profound and fixed conviction that neither section is prepared to rule the other; and Southern Methodists would no sooner trust themselves under a majority of Northern Methodists than Northern Methodists would trust themselves under a majority of Southern Methodists. No argument can remove the impression that it would be unsafe, and against the cause of true religion, to put Southern Methodism in the control of the Northern majority that would rule the General Conference of the united Methodism, especially as the Northern majority regards the Methodists of the South as inferior, disloyal and unjust to the colored population—the leading spirits in disaffection to the government and oppression of the negro.

It is then a fact, that neither of the two great Methodist Episcopal Churches, would, or ought to put itself under a majority of the other. The Northern Church would not think of placing itself under Southern majority for a moment, and why should the Southern majority consent to go under a Northern majority. It is useless to discuss it. But this very fact suggests the way out of difficulties; for, if union under one General Conference, where a sectional majority is certain to rule, is the objectionable feature, the remedy is union under two or more General Conferences, each independent of the other within its territory, and all uniting in a Supreme Conference, that has equal representation and equal number of votes and has in charge certain specified interests, such as foreign missions and the publications of books. By this plan there would be an independent Southern General Conference, an independent Northern General Conference, and an independent Pacific General Conference, and as many others as need might require; and each General Conference would manage its affairs in its own way. This was long ago advocated by Drs. McAnally, Summers and Abbey, and also by the writer of this article; and a union of this character would find few if any, to oppose it in the South, because it would guard against what is most feared, the placing of Southern Methodism under a Northern majority.

Here is the real point of opposition to re-union in the South; and it would be so in the Northern Church if its members knew that the South would have the majority in the united body. Assure Northern Methodists that Southern Methodists would outvote them in the General Conference after re-union, and forty oxen could not pull them into re-union; and under the circumstances it is natural and right for it to be so. But our Northern Brethren know that re-union under one General Conference would give them the majority, and hence they are in favor of re-union, while Southern Methodists know that they would be hopelessly in the minority, and therefore oppose re-union. Southern Methodists do not oppose the coming of the Northern people into their midst, nor the admission of Northern Methodists into their church, nor the entrance of Northern men into their ministry, nor the appointment of Northern men to be their pastors. On the contrary, they want Northern people and welcome them with genuine good feeling; and my observation and experience ever since the close of the war has proved to my entire satisfaction, that the greatest obstacle to cordial fellowship between Northern and Southern people in the South is the fact, that Northern people hold back under an uncalled for apprehension that Southern people don't want them. The disposition to distrust Southern friendship, to keep out of Southern churches, and to promote sectionalism by isolation and the establishment of Northern churches on Southern soil, is the fruitful mother of many and great evils. There ought to be no South in the North and no North in the South and no politics in religion.

Last night, (February 28,) my house was invaded by a multitude of happy hearts and joy beaming faces, all there to show their love and appreciation, and as I looked upon the charming spectacle of youth and age in gladness, one fact stood out in precious prominence, and that was the perfect ease and freedom and pleasure with which Northern and Southern people, Republicans and Democrrts, passed in and out; and evidently were conscious of nothing to check the flow of good feeling! And praise be unto God for many such scenes in different places.

Alas! the people of the North have heard and read that the Southern people hate them and are disloyal and are unjust to the negro; and think missionaries ought to be sent to the South, and Northern churches erected and Northern people kept to themselves. Away with suspicion and distrust! We be brethren with the same God and the same Bible and the same experience and the same doctrines and the same heaven; and when Southern Methodists get a chance at a willing Yankee Methodist they prove that they love him; and if they can have their own General Conference without fear of being overridden by a Northern majority, they wil go for re-union.—*Rev. Josephus Anderson, D. D., in Methodist Magazine.*

Family Religion.

Ten years ago, says a student, I boarded in the family of a pious woman whose husband was not a Christian. There was a daughter of nineteen, another of fourteen and a son of ten. Every morning after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter—"verse about"—in the Bible. Then, as I could not help listening, there was a peculiarity of service which quite mystified me. At last one day I asked if I might remain. She hesitated, her daughter blushed, but said I could do so if I really desired. So I sat down with the rest. They gave me a testament, and we each read a verse in turn. Then kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband, and herself; and then pausing a moment as if to gather her energies or wing her faith, uttered a tender affectionate supplication for me. She closed and her daughter began to pray. Poor girl, she was afraid of me; I was from cellege, I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son--the youngest of the circle, who only repeated the Lord's prayer, with one petition of his own. His amen was said but no one arose. I knew they were waiting for me. And I--poor, prayerless--had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty A few weeks only passed when I asked their permission to come in once more; and then I prayed, too, and thanked my ever-patient Saviour for the new hope in my heart, and the new song on my lips.—*Christian Guardian.*

Raleigh & Clarke are displaying on their counters the most extensive and best selected stock of spring dress goods ever purchased for the Montana trade. Particular attention is invited to their exclusive line of ladies and misses' wraps and jackets. Finest stock of underwear in the city. Corsets, gloves, hosiery, white goods, table linens, towels, napkins. Very low prices. Newest novelties in fans. Latest designs in parasols. Out of town trade particularly solicited.

"Tell it Out."

"Brother R———, just stand up and tell the friends how and when you found the Saviour," said the preacher at the close of of a special service in an out-of-the-way little chapel, to the friend who had brought him to the meeting. Surprised, beyond measure he stood up, and said: "My friends, what I'm going to tell you, I'm sorry to say, I never told before in all my life; and I am fifty years old. When I was only two I lost my father, and when I was twelve I lost my mother. Then I had to get my own living, and started off to a place with all my little belongings tied up in a red handkerchief. As I went along the road my heart was very heavy, and I did so wish my mother could come and pray with me once more, as she used to do. Oh, didn't she used to pour out her heart before God on behalf of us children! Then I thought, 'I wish I could pour out my heart in prayer like she did.' So, jumping over the wall just below that public house along the road, I went behind some beech trees, and kneeling down, I prayed as I never prayed before. What I said I couldn't tell you, but I e ptied my heart before God; and when I came back over the wall, no one, not even you sir," addressihg the preacher "ever had a lighter heart than I had, and from that day to this I have been secretly following Jesus;" and, with tears in his eyes, he said; "And God forgive me for never telling it out before."—*Wesleyan.*

Bishop Keener has had Exrience.

He says in the New Orleans *Advocate:* "Now, what I wish to remark is: Almost every body imagines that he can teach a school, run a country store or publish a paper. I thought so once, but after thirty years of observation in this line, and some experience, it now distresses me to see one attempting to start a new paper. If to live by the skin of ones teeth; if to have nightly sweats; if to see all things in the light of an editorial paragraph; if to make all correspondents, sooner or later, cool friends or active opponents; if to grow empty, year by year and day by day, until you feel—in fact, know—that you are to everybody, except to your own immediate family, "as sounding brass or a tinkling cymbal;" if this is a thing to be sought after, then turn editor or publisher of an Advocate, either or both as you have an opportunity."

J. R. BOYCE, Jr.

WHOLESALE AND RETAIL

——DEALER IN——

Dry Goods

Carpets, Clothing, Boots, Shoes, Hats, Caps, Wall Paper, Etc., Etc.

Goods Shipped by mail or express, with the privilege of returning if not satisfactory.

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Family Trade a Specialty.

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A. B. McLEAN,

DEALER IN

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JEWELERS

COR. PARK AND MAIN,

BUTTE CITY, MONTANA.

EVAN'S VIENNA BAKERY,

Confectionery and Restaurant.

MAIN STREET,

Opp. First National Bank, Helena, Mont.

PURE CONFECTIONERY.

Restaurant on the Europen Plan.

O. EVANS, Proprietor.

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SHAFFER & STRANAHAN,

Architects and . . . . . : Superintendents,

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DEALERS IN

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HAY, GRAIN AND PROVISIONS.

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Repairing a Specialty.

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Kimball Pianos.
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ORTON BROS.,

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Have a Complete Stock of Music and Musical Merchandise.

Pianos and Organs To Rent.

Ortons' Brass Band.
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Houses and Rooms Rented. Collections a Specialty.

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Real Estate, Insurance, and Loan Brokers.

Rooms 3, 4 and 5, Gold Block,

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HELENA, MONTANA.

W. L. STEELE, M. D.

Office Over Hale & Co's Drug Store,

Helena, Montana.

W. D. WEIR,

Livery, Feed and Sale Stable,

LOWER MAIN ST.,

Helena, - Montana.

WE ARE

: : HEADQUARTERS : :

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:Boots: : :Shoes:

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The Latest Styles at Popular Prices.

We can save you money if you will give us a call.

Our Stock is Very Large and Complete.

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JEWELRY CO.

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THOS. J. DAVIDSON, Sec.

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GENERAL LINE OF
FARM MACHINERY,
BAIN WAGONS,
OLIVER PAT. CHILLED PLOWS,
AND EXTRAS,
CHAMPION MACHINES.

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D. J. HENNESSY & CO.

CARRY THE FINEST STOCK OF

Dry Goods, Carpets, Ladies' and

CHILDRENS SUITS, WRAPS AND UNDERWEAR

MEN'S AND BOY'S CLOTHING,

SHOES, HATS AND UNDERWEAR.

Lowest Prices in Montana for First-class Goods. Samples Furnished on Application.

Goods dellvered free by express to any part of the Territory.

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TENTS AND WAGON COVERS.

REPAIRING DONE ON SHORT NOTICE.

West Park St., Butte, Montana

Closing Out Sale.

WE OFFER YOU LOT

Number		
1010	Men's All Wool Suits at	$ 9 00
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1030	Men's Heavy all wool Cassimere Suits	12 00
1040	Men's Heavy all wool Cassimere Suits	13 00
1050	Men's Heavy basket Cassimere Suits	14 00
1060	Men's Heavy hair line Cassimere Suits	15 00
1065	Heavy all wool Scotch Tweed	15 00
1070	Men's Heavy all wool Cassimere Suits	16 00
1075	Men's Heavy all wool Cassimere Suits	16 50
1085	Men's Heavy Blue Pique	17 50

BOYS' SUITS.

Number		
1105	All Wool Tweed Suits at	$6 50
1120	All Wool Tweed Suits at	7 00
1152	All Wool Cassimere Suits at	8 00
1135	All Wool Cassimere Suits at	8 50

BLANKETS.

These goods are manufactured by us from the best Oregon wool, and are superior to any in the market. You will doubtless never have the opportunity again to purchase this class of goods at the prices we make you.

The Brownsville Woolen Mills Co.

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All Goods marked in Plain Figures.
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HELENA, - MONTANA.

WE ARE
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The LATEST Styles at Popular Prices.

We can save you money if you will give us a call.

Our Stock is Very Large and Complete.

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JEWELRY CO.

We make a specialty of Fine Watch Repairing, and the replacements of broken parts of American and Swiss Watches.

18 South Main Street.

THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, May 8, 1889.

VOL. I, NO. 19.
SUBSCRIPTION, $1 00 PER YEAR.

New Publishers.

Those who have been readers of our paper from the first have noticed within the last few months a serious degeneration in the appearance of the paper. It had gotten to have such a cheap, sickly look that doubtless to many it suggested bankruptcy and suspension. The fault was with the publishers. We bargained and paid for first class mechanical work all along such as we had on the first issue. Our complaints and expostulations were without avail. And now that forbearance has ceased to be a virtue, we have contracted with other publishers, who, we believe, will act more honorably.

The change, of course, makes us incur some additional expense. All this can be made up by a little extra effort on the part of our friends in securtng new subscribers. We hope the improved appearance of the paper will prompt them to make that extra effort.

W. M. BRITT,
Business Manager.

"I Haven't Time."

This oft repeated phrase may be a good reason for not engaging in a proposed work, or it may be a mere excuse. We always have time for what we deem the most important employment. Hence to say, "I haven't time" for any given work is to confess thnt we consider it of less importance than some other work that is to engage us at that time. "I haven't time" is certainly a good and sufficient reason for not reading a trashy book, or for not participating in frivolities that serve only to dissipate the mind. It is often also a good reason for not doing a thing which is really profitable from the fact that it is not the thing most profitable. But this excuse on the lips of Christian professors frequently betrays an alarming worldward tendency in the heart. When a sister in the church "hasn't time" for church work but takes time for the trifling niceties of dress and household ornamentation, or when a brother in the church "hasn't time" to attend the prayer-meeting or to see after the finances of the church but busies himself from morning till night to add to his bank account, it is time for them to inquire if the true treasure of their hearts is not exposed to moth and rust and thieves.

When Prof. Agassiz was urged to spend a season in lecturing with the assurance that he could make a large amount of money by so doing, he replied "I haven't time to make money." To him the scientific work he was engaged in was of more importance than the accumulation of dollars and cents. It was a noble utterance, yet to that vast multitude who regard the accumulation of wealth as the great end of existence, it is almost incomprehensible.

Would that many of our church members could realize that there is work for God, and work that they can do for God, far more important and profitable than money making.

Notes.

The collection for Foreign Missions in our church in Helena a week ago last Sunday amounted to nearly $50. The response to the call for this fund was cheerful and general. No one gave over five dollars.

Our new church in East Helena is now an assured thing. The deed to the lot has been secured, and more than half the money promised for the building. A church is badly needed at that place, there being seven hundred people with no place for public worship except a small school house.

Helena is not to be behind her other enterprises in the point of church building this year. Not less than five new churches will be completed in the city this season.

Bro. Barbee is holding meetings at Wickes this week; and at the same time not forgetting to take subscriptions for his new chnrch at East Helena. We pray good success may be given him at Wickes as elsewhere.

The time for holding the Los Angeles conference has been changed again, this time to October 2nd. We opine the brethren down there wish the Bishops would mature their counsels before publishing them.

Helena celebrated the centennial of Washington's inaugural, but with less enthusiasm than the occasion demanded. If the subject had not grown a little stale by this time we would like to say a little more about it.

The M. E. Church, South purposes to raise $85,500 for church extension, during the next twelve months. Of this amount the Montana Conference is assessed the small sum of $100.

Notes from Stevensville Circuit.

Easter Sunday April 21st was observed by us at this place in an appropriate manner we think. After a discourse on the "Resurrection" to a large congregation, the pastor received into the church by baptism, four of the remaining candidates for church membership held over for different reasons from the winter; two of whom were immersed with due solemnity in the Bitter Root River.

May each of these dear friends who now are numbered among us, show by their future lives and conduct that they have as true Christians "risen wifh Christ" and that their "affections are set on things above."

Ranchers are all busy putting in their crops and irrigating. There is great scarcity of water for the latter purpose on the east side of the valley.

Many of our Burnt Fork friends are not a little excited over the recent discovery of a rich copper and silver lode in their vicinity—an "El Dorado" they think. We trust they will not cease to dig in the other mine from whence so much precious gospel ore has been already dug, to the enrichment of so many hearts, without in the least diminishing the supply.

We are now eagerly on the lookout for two things. 1. To see a copy of our new Hymn Book just published. 2. To learn the date of our next annual conference to be held at Stevensville.

An interesting union service commemorative of the inauguration of the first President of the United States was held in our church on April 30th in which all the resident ministers participated. Would that more "Washingtons" might arise to-day to fill the various high offices in both state and nation in the same devout, patriotic and self-sacrificing spirit!

Our esteemed P. E., Bro. Stanley is neither dead, sick, nor lost, notwithstanding any fears that might have troubled you on account of his long silence.

We were privileged to catch a glimpse of his genial face yesterday. He will drop the shovel for the pen again soon. Verily an "all round man" is our beloved Stanley!

Many are the sympathetic regrets expressed on this side of the conference at the death of dear Sister Stateler who, with her venerable, time-honored husband has been so long and widely known among us. May "strength sufficient for the day" be afforded our bereaved and afflicted Father in Israel.

JAS. B. PARNALL.
STEVENSVILLE, M. T. May 1.

A good brother would like to have us double the size of our paper and says he will pay $2.50 a year's subscription.

It is gratifying to know that it is so readable a sheet to him. We would be pleased to enlarge, and we certainly will at the earliest day that we can afford it.

The unusually dry spring in Montana is giving our mining and agricultural industries rather an apprehensive outlook. The snow is about all melted except in the timbers of the mountains, and our streams promise but a limited supply for irrigation. We still hope for rain. Later: The rain has come in abundance, for which we are devoutly thankful. The face of nature is enlivened, and the faces of the miners and ranchers likewise.

We take pleasure in calling the attention of our readers to the new advertisements, in this issue, of W. Pinkham and M. P. Sipple.

It is said that a Protestant pastor recently received an invitation to preach in a Roman Catholic town in France of 4,000 inhabitants. He went, and preached in a hall well filled with a very attentive audience. A Protestant congregation was soon organized. And all this resulted from the sale of a Bible, several years ago, by a traveling colporteur.—*Epis. M.*

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a holy spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

"I wish I had the power to reach every Methodist on the round earth. I would say, cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the general minutes; down upon your knees and seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high, then arise and unfurl the banner of salvation free and full and a common-sense theology."—*Rev. Daniel Steele.*

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p m.

BUTTE STATION.

Rev. A. C Couey, Pastor.

Preaching every Sabbath, 11 a. m. 8:00 p. m., S. S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Suneay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

Prayer.

Prayer is the uprising and outgoing of intensest desires for things most needed. It is directed to the object of faith, the being who possesses in the highest degree the blessings needed by the suppliant. It is such a concentrating and absorption of desires, purposes and will upon the thing most needed as renders everything else for the time oblivious. Prayer argues that the subject is not in despair; he possesses a degree of faith and hope; he expects something. An intelligent faith directs him to the proper source. Prayer is the spontaneous language of conscious want. The moral state of man naturally is that of dependence, unworthiness, sinfulness, darkness, death. He is a beggar. He needs what God alone can supply. Failing to find happiness in earthly sources, conscious of deep-felt want, man only properly prays when he comes to the true source, with intelligent faith.

God's highest purpose in our existence here, is his glory in our salvation. Nature is laid under contribution to this end. We are authorized to pray for material blessings only as a means to accomplish this end. To pray for temporal prosperity as an end not means, simply to gratify the flesh, is not to exercise intelligent faith, according to the Bible; it is not to pray according to the will of God. And often when we fully purpose in praying for material comforts, to use them only as means, "Our Father," who "sees the end from the beginning," knowing that we would be overcome by worldly influences should our desires be literally fulfilled, withholds the temporal blessings, for the good of our souls. If his glory and our salvation can be best accomplished by poverty, sickness, persecution, death; then God permits these things to fall in our lot. If riches, health, popular favor and long life can best secure this end; then the Lord gives us these blessings. If our petitions, in our greatest exigencies, are "not my will, but thine be done;" if we are most deeply concerned to have the great plan of God executed, then we may submit to the disappointment of our earthly hopes, frustrating our most cherished plans, with the comforting assurance, that all things work together for good to them that love God."

The answer to our prayers may come in an opposite direction from what we expect or desire. The country prayed for the recovery of President Garfield. His sickness and death contributed to the consummation of the divine plan, in bringing the two great parties and sections somewhat estranged nearer together, and more under sanctified influencies. This should have been accepted (perhaps it was by many Christians) as the best answer to their prayers. God was seeking to fulfill his promises, to answer the prayers, and meet the hopes of the faithful, when he led Israel through a long, tedious pilgrimage in the wildrness, to reach Canaan, although many of them failed to trust him, fell through unbelief, and became warning examples to us. J. H. Johnson.

Prohibition.

As applied to the liquor traffic that is the word and the remedy, and nothing else is. There is only one question to be determined in this whole matter, and that is, is the liquor traffic wrong? If so, nothing can make it right. To determine whether it be wrong, we have but to look at its operations and their results. A blind man can see these; if, therefore, he be not without prejudice in the matter he will admit and publicly avow that the work and the results of the work of the liquor traffic are evil, and only evil, and that continually. I believe I am willing to make this agreement: That if the whisky men of the country can produce a single instance of unselfish benevolence done by the liquor league, as such, then we will cease to oppose the business of the drunkard maker. The liquor business starts out on an immoral basis, in that in the exchange of its products for the money or other valuables of its customers it does not give value received. On the contrary, it furnishes a poison that takes away reason, decency, moral sense and health, and fills graves by the premature death of all its subjects. "Am I my brother's keeper," the first interrogatory ever pronounced by man, was a flimsy subterfuge transparent to the eye of God, behind which conscience-accused Cain vainly sought to conceal his crime and likewise avoid the responsibility of fraternal care. In a high and scriptural sense every man is my brother—he is the whisky dealer's brother—and I am therefore held and firmly bound by the first law of human interdependency imposed by the great lawgiver at the beginning, which requires me not only not to harm my brother, but likewise to do for him anything and everything by which his happiness and his usefulness may be promoted. But the liquor traffic does the opposite of this in every case, and all the time, hence the liquor business is wrong. And bear this in mind, that whatever is morally wrong cannot be made right by statutory enactment or legal sanction. Hence, the license system is wrong, and instead of being a remedy against the evil complained of, it actually authorizes and promotes it. And this is true alike of high license and low license.

We conclude, therefore—and both logically and scripturally—that there is no way to rid ourselves of the monster evil and curse of strong drink, but by an absolute prohibition of both the manufacture and sale of intoxicating liquors. But we are met by the objection: "It is unconstitutional." To this we would reply, that the highest judicial authority of the country has declared a contrary sentiment, holding that any state has the right to pass prohibitory laws, or that in the exercise of their inalienable rights of suffrage the people, in whom reside all power, may add a constitutional amendment forever prohibiting the manufacture and sale of intoxicating liquors. Are not our statute books moreover, laden with prohibitory laws, enacted in the interest of the people? The people are the commonwealth, the legislature is the creature of the people, whenever therefore the people demand by a popular expression of their choice that any law be passed, whether prohibitory or positive, their representatives are compelled both by the constitution and articles of confederation governing them to pass it. There is no option—the people are supreme.

But some little fellow, who has never smelt the smoke of battle, pops up and squeaks out: "Prohibition doesn't prohibit," and by this simple *ipse dixit* challenges the born rights and boasted independence of the American people. And right here I make another proposition: I will give a year's subscription to the Montana Methodist to any citizen of this territory, or of any territory or state in the Union, who says "prohibition doesn't prohibit," and will prove his assertion by the facts of history in those counties and states where prohibitory laws are in force. Isn't that fair? Or, I will give a year's subscription to the Montana Methodist to any man who says "prohibition doesn't prohibit," who himself is not either a drinker of whisky, or a friend to the seller and manufacturer of whisky.

Any one wishing to contend for the prizes offered above, please address S. W. Barbee.

Anaconda, M. T.

Our Sister Republic.

LEND A HELPING HAND.

Chihuahua needs a Library and Reading Room for our American as well as our Spanish speaking people.

Who will send us a good book, a good periodical, religious or secular in Spanish or English?

Many hours have I spent in prayer and thought as to what I should do and how I should go about reaching and saving our Americans who come to this country and our young Mexicans whom we fail to reach by regular church services. How can we encourage them to spend their leisure hours profitably?

A year ago I endeavored to enlist some of the Y. M. C. A's of Texas in establishing a reading room, but failed to secure the desired help. So the young men, Americans and Mexicans, have only the theater, casino, saloon, bull pen, cock pit, etc., as places of public diversion to while away the time.

March 25th the Lord answered my prayers. Bro. W. B. Palmore, of Independence, Missouri, had been sent by the Lord to visit Mexico. Homeward bound he spent two days with us. Taking in the situation he gave me a liberal sum to start a small plant at Chihuahua, Mexico, a public library and reading room for Americans and Mexican to be called "Palmore Institute."

Who will help to enlarge the plant? All who may read this are earnestly requested to send a good religious or secular book or periodical in Spanish or English to S. G. Kilgore for "Palmore Institute," Chihuahua, Mexico. No more postage is required to send us a book or paper than to send the same to any part of the United States of America. There is no duty on books in ordinary binding. They come through the Mexican mail safely. The friends wishing to send us a good book or map in Spanish can secure catalogue and price list of religious Spanish publications by writing to American Tract Society, 150 Nassau street, New York, and for good and useful secular books in Spanish to D. Appleton & Co., 1, 3 and 5 Bond street, New York, and to John W. Butler, Mexico City.

S. G. Kilgore.

Chihauhua, Mexico, April 20.

CHILDREN'S CORNER.

THE YEARS PASS ON.

When I'm a woman you'll see what I'll do—
I'll be great and good, and noble and true;
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now."
And so the years passed on.

"When I'm a woman," a gay maiden said,
"I'll try to do right, and not be afraid;
I'll be a Christian, and give up the joys
Of the world, with all its dazzling toys;
But I'm only a young girl now,"
And so the years passed on.

"Ah me!" sighed a woman gray with years,
Her heart full of cares and doubts and fears;
"I've been putting off the time to be good,
Instead of beginning to do as I should;
And I'm an old woman now."
And so the years passed on.

Now is the time to begin to do right;
To-day, whether skies be dark or bright,
Make others happy by good deeds of love,
Looking to Jesus for help from above;
And then you'll be happy now,
And as the years pass on.—ANON

Power of Little Things.

A Cunarder put out from England for New York. It was well equipped, but in putting up a stove in the pilot-box, a nail was driven too near the compass. The ship's officers deceived by that distracted compass, put the ship two hundred miles off her course, and suddenly the man on the look out cried, "Land, ho!" and the ship was halted within a few yards of her demolition on Nantucket shoals. A six-penny nail came near wrecking a great Cunarder. Small ropes hold mighty destinies. A minister, seated in Boston at his table, lacking a word, puts his hand before his head, and tilts back his chair to think, and the ceiling falls and crushes the table, and would have crushed him. A minister in Jamaica, at night, by the light of an insect called the candle-fly, is kept from sweeping over a precipice of a hundred feet. F. W. Robertson, the celebrated Englishman, said that he entered the ministry from a train of circumstances started by the barking of a dog. Had the wind blown one way on a certain day, the Spanish Inquisition would have been established in England; but it blew the other way, and that dropped the accursed institution, with 75,000 tons of shipping, to the bottom of the sea, or flung the broken and splintered logs on the rocks.—*Selected.*

From Elkhorn.

DEAR EDITOR METHODIST:—As you do not receive much news from this part of the work we have taken the liberty to send a few notes which may prove interesting to some of the readers of your excellent paper.

We get preaching service twice each month from Rev. E. C. Finley, pastor of the Boulder circuit, and occasionally ministers from other denominations visit us. The attendance at the service is good, and there seems to be much interest manifested on the part of the people.

On the return of the Rev. Finley from District conference the people presented him with a purse of $75 which had been raised by means of a paper circulated among the miners and mill men. Though some of these men seem to have a rough exterior, yet they are always willing to contribute liberally for the support of the gospel.

On Sunday April the 14th a Sabbath school was organized with a very good attendance. The following officers were elected: Supt., John Andrews; Assistant Supt., James Dunlap. Yesterday, the 21st was the first regular work of the school, and the prospects for an interesting Sabbath school are very flattering. A good supply of first-class literature had been secured before the organization of the school, and the superintendent has ordered a supply of singing books, so that our school will soon be thoroughly equipped for work.

The amount of money due the P. E. Bro Stanley for this year's work at this place will be fully met.

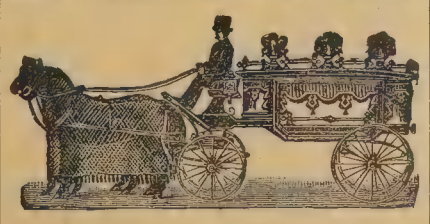
The visits of Bro. Stanley are very valuable and are highly appreciated by every charge in the conference; yet, notwithstanding this there are some places where we have been, where the assessment to defray the expenses of the P. E. has been totally neglected. We hope that each charge will, in the future, see that this is strictly attended to, and not allow the P. E. to go to conference without something to its credit.

We are grieved to learn of the death of Sister Stateler. An old-time friend, has been called to her reward in Heaven. Our deepest sympathies are extended to Bro. Stateler in his great bereavement.

FRIENDS.

ELKHORN, M. T. April 22, '89.

ED. L. FLAHERTY



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Montana Union Time Table.

BUTTE.

	Leaves.	Arrives.
Helena Express	8:00 a. m.	9:00 p. m
M. U. Express	2:20 p. m.	12:15 p. m

HELENA.

	Leaves.	Arrives.
Butte Express	3:50 p. m.	9:00 p. m
Pacific Express	9:00 a. m.	2:00 p. m

Sleepers attached to Pacific and M. U. Express trains.

No sleepers on trains between Butte and Garrison.

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Passenger trains leave Helena daily at 10 a. m., arrive Great Falls 4 p. m. Leave Great Falls 10 a. m, arrive Helena 4 p. m., daily.

Passenger trains leave Helena daily at 5 p. m., arrive at Marysville 6:05 p. m. Leave Marysville at 8:55 a. m., arrive at Helena 10 a. m, daily.

Connects at Butte with the Union Pacific Railway for all points south and west, and the Montana Union Railway for Deer Lodge, Anaconda and Gregson Springs.

This line connects at Great Falls with the Manitoba Railway for St. Paul, Minneapolis and all points east and south.

Connects at Marysville with the Concord Stage line for Gloster, Empire and other towns in that vicinity.

Connects at Silver with the Concord Stage line for Jay Gould, Stemple, Silver Bow and other towns in that vicinity.

P. P. SHELBY, General Manager.

The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler. Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stnteler, presiding elder.
Bozeman Station—J. H Johnson.
Bozeman Circuit—R. F. Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

Two Standards.

So far as we have been able to learn, the moral law in the decalogue was given once for all time and for all men. The ceremonial law was for a period—that past, and it was of no significance. Our civil enactments, are made by the times and for the times. What is necessary for this nation may be quite inapplicable to another. What might suit this generation will not meet the demands of the next. In the moral there was perfection at first—in the civil there is progression.

As we understand it, whatever virtue attaches to integrity was intended by "Thou shalt not bear false witness." Whatever good accrues from honesty to-day was embraced in the command against stealth. Since then, we get a moral standard from God, and from him alone, (for man is incapable of making one,) a standard for all moral agents, for every period of history, we inquire, upon what authority we have two moral standards? one for men, and another for women? Such distinction is not made in God's word, nor is such allowed in any moral philosophy, we have read. It is a conventionality—a custom—and that too without justice and without sound reason.

We hold women to the true standard and make a flimsy, pliable rule for men—and the result is fatal to the latter. All places that register the character, such as court trials, prisons, etc., show two males to one female, if not more, who fall below the true.

We see a woman drunk on the street, we exclaim, "what a shame" and indeed it is to her sex—we suffer men to do so without much surprise or alarm.

We advocate one standard, as a matter of justice and as a means of saving the men. Make it as low and disgusting for men to trifle with character as for women.

Again, we think there is a phase of error, in the church's estimate of the religious character of the ministry and the laity. We do not say that it is a dogma of the church, but it is a prevalent idea in the church, a custom, to hold up one standard of piety for the ministry, and another, and lower standard, for the laity.

It may be from dullness, but as yet we have discovered no such distinction as the majority make. That a minister must have qualifications different from the laity we admit, but the question is, wherein the should the difference consist. Negatively considered, we do not think it lies in piety or true holiness. That a minister of the gospel should be exemplary, we admit—can a layman be less so?

Paul says: "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." To whom is this written? To the ministry, and not to the laity?. It is evident that the epistle was chiefly for the laity. Let the church be more exacting in the standard of piety for our good brethren and sisters who make the great body of the church. In the language of the Apostle: "Examine yourselves, whether ye be in the faith; prove your own selves." We need a consecrated ministry—we need a consecrated laity none the less.

On a New Roll.

A few weeks since we were out in one of the valleys of Montana in which there is a very respectable Good Templars' Lodge. It was our pleasure one evening in the week to address the people of the community on Temperance. Every thing passed off pleasantly and the next day we came home highly pleased with the opportunity we had to talk to a good house of appreciative hearers.

To-day we went to the office and found in our box a letter post-marked Fish Creek, Montana. We opened, expecting that it would begin in the formal way, Mr. Editor, as a communication to the MONTANA METHODIST. But instead it reads as follows:

HALL OF FISH CREEK LODGE No. 5, I. O. G. T., April 27, 1889.
Rev. A. C. Couey, Butte, M. T.

Dear Bro.:—At a regular meeting of Fish Creek Lodge it was ordered that the sum of five dollars be voted from the funds of the lodge and the secretary be instructed to forward the same to you, in appreciation of your services and kindness in lecturing for us at the time of your recent visit among us. In the name of our lodge I extend to you our thanks and wish it were in our power to make it greater. Yours in "Faith Hope and Charity."

OSCAR H. DAVEY, Sec.

We are very thankful to our friends for this token of appreciation, nnd here state that it puts us on a new roll, that of a paid lecturer. It was never so before.

The Editor of the Rocky Mountain Methodist in a recent issue of that paper passes upon the views of the MONTANA METHODIST with reference to ministerial supply in the west in a way to remind us of the good preacher who failed to stick to his text.

1. He commends us for saying that there are places in Montana where we have no call as a church, and with the unwarranted deduction that we have no business here at all says, Arizona and New Mexico are open for us. We would remind our brother that Montana is a "mighty big country, and still a growin."

2. About the method of supply. We are exhorted to remember that methods will not work by themselves. Certainly our brother should have credited us with a knowledge of this fact. We simply add that there is a wrong way and there is a right way to do things, and if we possibly can adopt the right one it is our duty to do it. We certainly should grow wiser by our mistakes of the past.

3. As to sustaining our preachers when we get them, like Artemus Ward said to the Woman's Rights women, "I have a few remarks to remark."—Instead of our good brother, showing us that we were wrong in our position as to the support of our Missionaries he exhorts against secularity in our ministry, and lets the "cat out of the bag" about questionable discriminations made down in the Denver conference in the distributionof the money among the laborers. About that matter this deponent saith not, being an outside issue. We hoped, as he did not indorse our views altogether he would show us a "more excellent way," but——

Por anything you wish in housefurnishings from kitchen to parlor, go to W. Pinkham's, 67-71 West Park St., Butte, Mont.

When you come to Butte, call on M. P. Sipple West Park St. for clothing. You can do well, for we know by personal test. This is a new firm. Successor to Brownsville Woolen Mills.

We see it stated in an exchange that a son of Gen. Sherman is to be ordained a priest in the Roman Catholic Church in Philadelphia next July. By this we presume the old soldier's attachment for Romanism will be stronger still.

Notes.

Bishop McTyeire's successor as president of Vanderbilt university, was elected yesterday, May the 7th. We shall know very soon who fills this important office.

By this time orders have been sent in to the Publishing House of the M. E. Church, South for 50,000 copies of the New Hymn Book—and this is but the beginning.

Our Pacific Conference brethren are very warm in the discussion of the change of time for holding the conference, on the Pacific slope. It seems that there are more cons than pros.

In this issue we have a good article from Brother Barbee on Prohibition. There is no question at all as to the rightness of the principle in prohibition but it becomes effectual only to the extent that public sentiment is able to carry it into practice.

We received a contribution by Brother Andrew from Elkhorn, just a little too late for the last issue, and take pleasure in publishing it this time. It is very encouraging and we hope all will read it. We congratulate our brother in his pleasant surroundings.

Before this issue of the paper is out all our May Meetings will have been held. These consist of the general boards and committees having charge of the connectional interests of our church. We learn that the college of Bishops and Book Committee met Wednesday, May 1. The Sunday School Committee, May 2, and the Board of Missions, Friday May 3.

Tne new West End Church in Nashville, Tennessee, with its furnishings will cost about $50,000. This means a handsome building since mechanics and material are cheap. This amount of money would cover the total expense of the Montana Mission to the M. E. Church South, during its whole history of twenty odd years, so far as dollars and cents are concerned, and we venture to say, far more.

Mrs. E. M. Applebury, a regular contributor to the MONTANA METHODIST has the MS. for her first volume of poetical works, entitled "Gems from the Mountains and Pearls from the Ocean." We give below the subjects of a few of these poems. "We will Climb Life's Rocky Steeps." "Apostrophe to the Eagle and the Flag." Rest Cometh, and then a Victor's Crown." "Praise to Deity." "Eulogy on Longfellow," etc.

Sister Applebury writes us that she purposes the publication of the first vol. as early as arrangements can be made for it. In this we wish her abundant success as a reward for her labors.

The Anaconda Budget.

Our preacher at this place is in luck. He has not gone on a prospecting tour, nor turned aside to mining, but a large-hearted a nd liberal gentleman hereabouts has made him a gift of five hundred shares of mining stock, valued at one dollar per share, in a promising mine a few miles from Anaconda. Some of the output was tested both here and in Butte, and assayed high. May the generous donor have large prosperity in this life, and in the world to come be crowned with life everlasting, in the words of assurance by the Father: "Well done, good and faithful servant; inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Having been pressed for room, we gave the builders of the new hotel, the "Montana," at this place permission to use a considerable part of our grounds to facilitate their work. As the hotel is nearing completion, all the rubbish is being removed, and new fresh dirt will be hauled and the yard leveled, thus leaving our property in a better condition than before. And now the stockholders are looking to the purchase of our entire property, as it is almost indispensable to them. We have grand property here, right on one of the most prominent thoroughfares of the city, and we can name the price and be in no hurry to sell. An "outsider" told me recently that our church property would in a short time be worth from $8,000 to $10,000.

Our house-to-house prayer meeting is quite popular. We have invitations ahead to go to certain places. At our last we had to improvise seats to accommodate the people, and then some had to adopt the primitive style of sitting—not on the grass, but on the floor.

The contract for building that part of the smelting works at this place, which was recently burned, has already been let, and work I presume will begin at once. The structure will be of iron. A new silver mill will also be built. These and their collaterals will cause to be put into circulation a few million within the next twelve months and hundreds of men now out of employment will find work and women and children will be fed and clothed. An impetus will thus be imparted to all lines of business and to the various trades aud professions.

It is now understood that Anaconda is to have a daily paper, to be published in the building of the First National Bank now being constructed at the corner of Main and Third streets. I do not know what the political complexion of the paper will be, but would indulge the hope that it may be a conservator of the best moral and social interests of the community, as well as a leading and safe exponent and advocate of the most correct political principles. The daily press is a potent agency fo either good or evil, just as its management elects. It may feed the people on angel's food, or give them only the garbage of earth. May the "Smelter City" new enterprise mark an advanced era in daily journalism.

S. W. Barbee.

Postal Reformation.

From an Exchange: Postmaster-General Wanamaker has determined to effect one greatly needed reform. There is a provision in the United States revised statutes which forbids that any postoffice should be established in any room in which liquor is sold, or in any room from which there is an entrance into a room in which liquor is sold; but for some time this very salutary regulation has been overlooked, and in a great many country places postoffices have been established in taverns, bar-rooms and groceries which really are groggeries. When it is remembered that the average country postoffice is a place of universal and necessary resort—frequented by ladies and children and by pliable youths as well as by grown men—it is easy to see how disagreeable to some and injurious to others must be the reception and delivery of letters in a saloon atmosphere. If the enforcement of a law terminating this practice in thousands of rural hamlets is a specimen of "Sunday school politics," by all means let us have more of it.

CARPET BONANZA.

During the month of May only (dont ask for it June 1st) we make a special price on the following number of all wool carpets: Nos. 1928-1871-100-1863, at 65c per yard. These are our regular 85c carpets, and none have ever been sold for less before this month.

We do this to largely increase our carpet sales in May. They are going fast so if you want a carpet let us have your order at once.

No matter in what part of Montana you live send your order to us and save money.

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CLARKE, CONRAD & CURTIN.

MEMORIAL.

The readers of your paper were greatly shocked at the sad intelligence of the decease of our dear sister, Mrs. Melinda Stateler, wife of Rev. L. B. Stateler, which occurred at her home in Jefferson Valley, Montana, on the 13th of April, 1889, at 7 o'clock a. m. The closing of a career so eventful, and the departure from earth of a character so notable deserves more than a passing notice. As many will wish to know the particulars concerning her last illness I can do no better than to give the following extract from a letter written by Brother Stateler with his own hand the day after her decease:

"DEAR BROTHER AND SISTER STANLEY—Yesterday morning at seven o'clock my dear wife, and whom you loved to call "mother" departed this mortal life and entered into rest. But thank God she is not dead, but gone over before, and we shall overtake her after awhile—not very long. I watched by her bedside for more than twenty days and nights. At times we thought the disease was broken, and entertained hope of her recovery, but it would take hold again and continued until it wore her out, and feeble nature gave up and the spirit fled.

O! that you could have been with us even for a short time and bade the trusting one good bye. She often spoke of her trust in the Lord Jesus. She used this language when I asked, "I am trusting, trusting." Getting near the end I inquired, when with great emphasis she said, "yes, yes," and added, "I am getting anxious to go." She has now been gone thirty hours and I have no doubt she feels amply compensated for all her labor and sacrifice in the blessed Master's cause. And then, that joy is eternal. That reward everlasting. May we meet her there.

She had been a member of the church fifty-five years. I saw her when God for Christ's sake spoke peace to her soul, and with what rapturous shouts she praised God for his mercies. Since that time I never knew her to falter in his service. She walked at my side in the toils of the itinerancy for fifty-three long years. She never said stop, never said it was too hard, though we were often very poor. She had gone beyond her three score and ten, yet was vigorous until smitten by disease within a year or two past. Oh, how I shall miss her! Only the grace of God can sustain me. As you have known her long I would thank you if you would write a suitable notice of her departure for the *St. Louis Advocate*. She received the kind resolutions of sympathy passed by your District Conference and expressed gratitude.

My heart is very sad. I beg you and all my friends to pray for me that I may not sink under the fearful distress that is upon me. Your Brother in deep affliction.

L. B. STATELER."

My heart is too full for utterance, as I try to write a few words in memory of our deceased sister. I have known her personally for eighteen years, and have known of her much longer than that, and yet, the longer my acqaintance continued the more I saw and appreciated her sterling qualities, and the stronger grew my attachment for her as a faithful Christian and a heroic and devoted servant of the church of her choice. She was one of the first persons to welcome me to her home in Montana, when I was a boy preacher, a stranger in a strange land, without purse or scrip with which to procure the things needful for my comfort. She took me as one of the family, and her kind words and cheerful, hopeful spirit did much to sustain me in my work during the first years of my ministry in this territory. Her house has been a home for for preachers from time immemorial and scores of itinerants scattered from the Atlantic to the Pacific coast, as they read this notice will recall the Lydia-like hospitality that they have enjoyed at her house in the days and years that are gone.

She possessed more than ordinary intelligence, and in early life acquired a fair education and accomplishments that enabled her to make her home happy and attractive. Her life extending through three score and ten years and upwards, and fiftg-three years walking by the side of an itinerant whose life has been spent on the frontier, whose labors have extended from Eastern Iowa and Missouri through Kansas and Indian Territory to Colorado, Montana and Oregon—was an eventful one indeed. It meant something to be a pioneer preacher's wife in the times when she lived and labored. It was before the day of railroads and palace cars and parsonages already furnished. Long journeys were made on horseback or in "dead ex" wagons, and the preacher's family was happy, often, after a long trip to get into a log cabin with a clapboard roof and a dirt floor. Several years of her life were spent among the Indians, where she assisted her husband as teacher. I have heard her speak of her strong affection for the little urchins under her care, some of whom have since become men of prominence in their tribes, and several of them ministers of the gospel.

Mrs. Stateler was a lady of strong convictions and of undaunted courage, though not by any means to be classed with what are known as "strong-minded" women. She was refined and tender in her feelings though ardent in her attachment to persons and principles.

When her house, an elegant and comfortable home, was burned in Kansas by incendiaries she narrowly escaping with her life, being awakened by a friend who saw the flames and ran with all haste to give the alarm—she gathered what little substance remained, hired a man to drive the team, and with her little Eliza, an adopted daughter, started at the commencement of winter, across the bleak snow covered plains to Colorado where her husband had gone to labor. Meeting him at Fort Kearney, they made the remainder of the trip up the Platte River in mid winter camping out in the snow and hauling their fuel with them. From Colorado they traveled with the first train that went into Montana by what is known as the Bridger road. The train was led by the famous Jim Bridger in person, through a trackless wilderness infested by savage foes. It makes one's ears tingle to hear the story of what those brave pioneers endured, while seeking a country where they could worship God with none to molest or make afraid. I have heard Mrs. Stateler tell of cooking and making bread by the campfire when they were hourly expecting the train to be attacked by Indians. They milked the few cows that were driven along. The milk was churned by the jolting of the wagon, and they supplied themselves and sold milk and butter to their fellow travelers which helped to meet the expenses of the trip. After their arrival in Montana, they lived first in a tent and then were rejoiced at getting into a rudely constructed cabin and lived on the proceeds of the few cows that they had brought along. She "tarried by the stuff" while he girded himself and went forth to the battle. She "never said stop," nor murmured that her lot was too hard. She remarked pleasantly to Bishop Marvin when he visited their home in 1872 that "she had kept one man in the field." The Bishop had a good laugh afterward in the conference at Brother Stateler's expense, when he reported having received nothing from the Helena District, ignoring what his wife had contributed. In their struggles with poverty she had acquired habits of industry and economy and the disposition to manage and look after things at home, and some who had but a superficial knowledge of her character regarded her as worldly minded. But when, later in life they saw her lay all her substance upon God's altar and express her wish that it be used only for his glory, witnessed her meek and patient spirit when under sore affliction, and heard her words of trust in Jesus, and her notes of triumph as she passed to the other shore, it was evident that they were mistaken.

I have spoken of her devotion to principle. She felt that it was on this account that her beautiful home in Kansas was laid in ashes. It was interesting to hear her tell of the sense of freedom that she experienced upon reaching the Rocky mountains and of the satisfaction it gave her to get out in the wild canyons all alone and give vent to her pent up feelings and voice forth her cherished sentiments where there was no one to make afraid. She had a warm affection for Montana, and could never speak too highly in its praise.

The cause of the master lay near her heart. She planned and prayed and wrought for it, and in our last conversation she was elated at the prospects for the success of our beloved Methodism in Montana. At our last annual conference she was the first to respond to a call for subscriptions to a fund for the support of worn out preachers and their families, and her response (with five hundred dollars) electrified the audience and made the movement a grand success. She expressed her wish that all she might leave in the world should go to the church.

It was affecting to witness her devotion to her husband. The strength of the last years of her life was devoted almost exclusively to nursing and caring for him when he was left so helpless from that paralytic stroke two years ago. She was with him by day and by night, and doubtless her tender nursing did much to prolong his life, while possibly the heavy tax upon her strength, together with the great anxiety experienced shortened her own. She leaves several sisters, an adopted daughter and three grandchildren and other relatives in Missouri, Kansas, Montana and Oregon to mourn her loss. It is a sore affliction to our venerable brother to be left alone in his old age. But God was merciful in sparing her to work with him so long. He has the sympathy of hosts of friends throughout the country and of the church he has served so long and so well. We are all mourners. It is hard to think we shall see the familiar face of our dear sister no more in the flesh. We will miss her when we visit the old home, we will miss her at our annual conferences. Already a sense of loneliness steals over me when I think she is no longer in the church militant. But whither she has gone we know and the way we know. We shall strive to meet on the other shore. She rests from her labors and her works follow her. Let us all be faithful unto death and ere long we shall receive the crown of life.

"In hope of that immortal crown,
I now the cross sustain,
Aud gladly wander up and down
And smile at joy and pain:
I suffer out my three score years
Till my deliverer come
And wipe away his servant's tears
And take his exile home."

E. J. STANLEY.

The Lottery.

We insert one of Dr. B. Caradine's objections to the Louisiana State Lottery, which is an extract from a series of sermons recently delivered in the Carondelet street church New Orleans:

Our first is in regard to its incorrect and even false representation of itself to the world and before the world.

In the public prints it declares that it is founded for educational and charitable purposes. We all know why this is done. That this is upon their part a peculiar recognition of the prevalence of Christian sentiment. The stockholders of the lottery know, as many of you know, that open open oppression and systems of robbery cannot exist, much less flourish, in these days unless they take a name from the Christian vocabulary and counterfeit a Christian virtue. Satan can no longer go about as a roaring lion, but appears as an angel of light, or stands among the worshipers of God. The wolf is still among the people, and will ever be; but he appears not as a wolf; in order to succeed in his destructive work he has to wear the wool of a sheep and manipulate a sheep's voice. You will notice that Mormonism never confesses to bigamy, but, in strict conscientiousness and in the name of religion, takes to itself many wives. The saloon, with the fangs and fierceness of a wolf, bleats mildly about personal and private rights, and about every man being entitled to a living, and thas he forces no one into his den. The church sets up its raffles that are nothing but the wolfish spirit of gambling: but it pulls the wool of a Christian phrase over the gaming practice, and then the wool over the eyes of the people, and baas away to its heart's content about Christian benevolence.

And so, in like manner, the lottery—that is generally acknowledged to be, and is, the most stupendous gambling scheme upon the earth—will never admit the imputation, will not allow the name, but sanctimoniously draws down the corners of its mouth, rolls up its eyes until you can see nothing but the whites, folds its hands in its woolly cloak, and baas away about being run for educational and charitable purposes.

That it was not incorporated for that intent you and I know as well as the stockholders themselves; that it was a gaming institution from its incipiency; that it was founded to make money for its incorporators in a free, and immoral way, and that the sum paid the Charity Hospital was simply the toll exacted at the legislative gate.

And so we protest against this false representation of itself to the world. The protest is founded on justice, and is in strict harmony with the practice of men. When a man out in the world tries to appear other than he is, the laugh and jeer and advice of the multitude to him is, to come out and show your true self!

Why Not Speak to Them?

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl took her down stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse she asked the question: "Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said, "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would."

It was a keen reproach to her friend, and one that she never forgot.

Little Maude is now an earnest young soldier in Christs army. No one who knows her doubts the reality of her religion, and it certainly gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maude, wonder why Christians never speak to them of the things nearest their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?—*Ex.*

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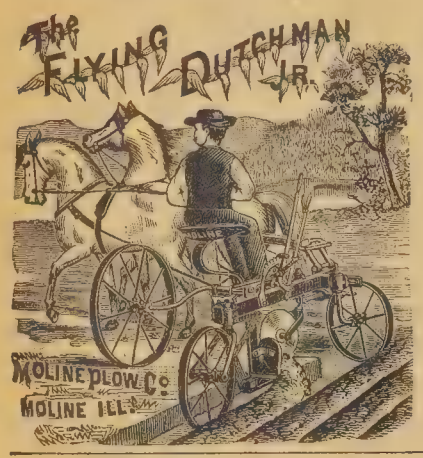

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, May 22, 1889.

VOL. I, NO. 20.
SUBSCRIPTION, $1 00 PER YEAR.

Notes.

It will be three weeks before the second Wednesday in June, which will be the date of the next issue of our paper.

It has been suggested that Charles Wesley's poetical works should be compiled, published and put in the course of study for our young preachers.

For educational purposes in behalf of the Colored M. E. Church in America, the Board having the matter in charge has apportioned the several annual conferences of M. E. Church South amounts which aggregate $8,000 for 1889–90.

A Nashville correspondent says of the new Hymn Book that, "the old 'Zion's Harp' and 'Songs of Zion' come back to renew their youth and repeat their joyous choruses for the oncoming millions of the singing shouting hosts of our Methodism."

We learn that Brother Stateler is in the city at this writing. We have not seen him, but hear his health is feeble. Still he was able to preach at Boulder last Sunday.

The children had the full benefit of their day with us last Sunday. They had a sermon from the pastor in the morning, and in the evening gave their own well prepared exercises to a large audience.

As was generally expected, Bishop Hargrove has been elected to succeed Bishop McTyeire as President of the Board of Trust of Vanderbilt University. That great institution grows greater year by year. The new building for the Law and Dental departments is nearly completed.

Bro. R. F. Jarvis of the Bozeman circuit is expecting to go east to attend school at the close of this conference year. We hope some other faithful preacher will be on hand to take his place in our ranks. Bro. Jarvis is not discouraged nor dissatisfied with the work in Montana; on the contrary he is well pleased and promises to return as soon as he finishes his course at school.

We see it stated that Mr. Cornelius Vanderbilt has ordered that the Sabbath shall be strictly observed along the line of his railroads east of Chicago. Freight trains shall not be moved on that day except in cases of necessity, and passenger trains shall be reduced to the minimum required by travellers.

If the statistics on the subject be correct, Methodism leads the denominations in the number of religious papers.

Some Observations on Christian Science.

Lately a good many people of this city have become interested in Christian Science. About a year ago a lady, teacher and professor of that new doctrine, came here and opened a school of "Christian Science Mental Healing." From positions she had held in the east it was evident that she fairly represented the theory. She taught several classes in the art of mental healing, and got no little practice herself among those who had bodily ailments. We had personal knowledge of some rather remarkable cures wrought under her care.

When a friend invited us to join a class, kindly offering to pay the cost, we gladly accepted the invitation, and went, we believe, with prejudice in favor rather than against the doctrine. We do not propose to give any outline of the teaching, but simply to make some observations.

1. We were told that as a rule those who were not professors of religion were the quickest to understand and the readiest to accept the doctrine of Christian Science. And we personally know a number of infidels who have accepted Christian Science and also the Bible as taught by them. They claim that the prejudice of Church people keep them from accepting Christian Science, as readily as do the unbelievers. To our mind the difference is in the credulity of the infidels. For, as a class, no people are so ready to believe that which they desire to believe, as are the opposers of the orthodox faith. And anything against the Bible, or against the orthodox interpretation of the Bible, is accepted by them upon the slightest evidence.

2. Their interpretation of the scriptures is for the most part very fanciful. It is evident the theory was not gotten from the scriptures, but first formed, and afterwards the effort made to bring the scriptures to the theory. The plain meaning of God's word is not that of Christian Science. They acknowledge as much, and say that the Lord's injunction to "search the scriptures" teaches that the true meaning is not on the surface but must be sought for in some mystical sense. According to which they can, of course, get most any meaning out of it they choose.

3. We were advised not to discuss the subject out of the class, but to dwell in our thoughts on certain expressions that were given us, such as, "There is no life, substance or intelligence in matter," "Spirit is everything," "Matter is mortal error." In the class our honest questions were not always received kindly. Constant draft was made on our credulity.

4. They say they pray, but not as other Christians pray. We do not know how it is; certainly not as Christ and the Apostles prayed. At their meetings for the promotion of their ideas held here every Sunday afternoon, they have times for silent prayer, but there is nothing audible.

5. We do not believe, with some, that their works are of the devil. We believe they hold some valuable truths along with a great deal of error. Many of those who receive benefit from their treatment lose it after a short time, but some are permanently helped. Many are better morally after they accept the doctrine than they were before. We would say with Christ "forbid them not" in their good work, but avoid their errors and absurdities. The truth will abide, the errors will be discovered in the course of time and be abandoned.

Our Departed Bishops.

At the close of the introduction to the memorial sermon on Bishop McTyeire which Bishop Keener preached at Vanderbilt University, May 5th, he speaks of the host of worthies and noble ones in the church triumphant, and adds:

Among them it is not difficult to imagine those noble persons who have been our leaders, and have entered into glory. What a galaxy! "They that turn many to righteousness shall shine as the stars forever and ever."

That grand military spirit at the head of the column, who in the hour of disruption chose the fortunes of the weaker party, upon whose shoulders rested the mantle of an Asbury—Joshua Soule.

And William Capers, the Chrysostom of our Church, he now knows the meaning of "the voice of the bird that cries, Eternity, eternity, eternity, eternity!"

And Henry B. Bascom—great in council, and in the pulpit sublime as the trump of God. There were left none like him.

And John Early—courteous, patriotic, the soul of Virginia Methodism, who at the time of his death knew more persons in heaven from Virginia than any one in the state.

And James O. Andrew, upon whom in 1844 there centered as a pivot the very existence of Southern Methodism. I heard, I only, the last whisper of his great spirit—my ear was close to his lips—"Victory! victory!"

And Robert Paine, whose manhood, mind, and heart were for thirty-six years the joy and strength of the Episcopacy; who brought down to us intact the broad statesmanship of the wise and venerable McKendree.

And Enoch M. Marvin, whose ministry and personal friendship were as a benediction from heaven. His memory fills the church as the precious ointment filled the house at Bethany.

And William M. Wightman. full of Wesleyan doctrine and scholarship, in speech fervid, chaste, spiritual—for fourteen years continuously he held the defenses of our Zion by the strength and polish of his pen.

And David S. Doggett, whose classic oratory was perfected by the unction of the Holy One. He is now on the Areopagus of glory talking with St. Paul.

And the dear old man of Kentucky, Hubbard H. Kavanaugh, full of rhythmic speech and heavenly rapture: "My brother, when I get to heaven, I don't expect to get down to any serious work for a thousand years."

And Geo. F. Pierce, who was all nobility, generosity, transparency, heroism and harmony. "I am so happy!" said he, when dying, and holding his brother's hand. The peerless son of a peerless preacher, and greater than his father.

And the beloved Linus Parker. I knew him from his conversion, who to the ripeness of his intellect added the ingenuousnesss and gentleness of a Melancthon. In the pulpit he had the finish of Atterbury, and with his pen the charm of an Addison. He too has struggled into the immortal Sonship.

And my dear brother and fellow-laborer, Holland N. McTyeire, whose whole life was as the bow of a strong man; strength in his pen, strength in his tongue, strength in his will; and he was strong in the integrity of his character. We had run in our lives for years in lines parallel to each other, and to this day have never been far apart. He too has passed over, a little in advance.

All these have I known intimately. Delightful fellowship—only less than heaven.

"My company before is gone,
And I am left alone with Thee."

Church Services.

HELENA STATION.
Rev. W. M. Brittt, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p m.

BUTTE STATION.
Rev. A. C Couey, Pastor.
Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.
Rev. J. H. Johnson, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.
J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Suncay—Victor, morning and night.

ANACONDA STATION.
S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

From Bishop Galloway.

JACKSON, MISS., May 14, 1889.
DEAR BRO. BRITT:—Returning home from an absence of several weeks I find the Montana Methodist of April 24th. I see many things to encourage, but am very sad to read the notice of Sister Stateler's death. How vividly I recall her presence at the conference session in Butte last July! So prompt and constant in attendance on all the meetings and so interested in all our work, she was a benediction to us all. The matriarch of our Montana Methodism has passed to the better land. Throughout her long and checkered life she was firm and loyal in her devotion to Christ and unvarying in her attachment to the Methodist Episcopal Church, South. For her church she made sacrifices and suffered hardships during the dark days of war worthy of mention among the canonized saints of God in the eleventh chapter of Hebrews. Her escape from her burning dwelling and flight to the far west and her heroic toils there for half a jubilee of years are written in the chronicles of the skies. To her venerable husband I offer a brother's sympathy. For him many prayers will be offered. May his eventide be light.

Before this you have learned of the date of your conference and that Bishop Granberry will visit you again. May the Stevensville session be the best in all your history. I shall look for good reports from the brethren.

Truly and fraternally,
CHAS. B. GALLOWAY.

"I like music, and a piano sets my husband crazy. I am fond of social life and my companion is a recluse. I am trying to be good and my life-long associate is very bad. What shall I do?" My answer is, there are certain good reasons for divorcement. The Bible recognizes them. Good society recognizes them. But it must be the very last resort, and only after all resonable attempts at reclamation and adjustment have proved a dead failure."—*Talmage.*

Anaconda Tid-bits.

Last Friday evening I closed a meeting which had continued six days. There was good interest from without, and the life of the church was quickened. One was received by certificate from the M. E. Church, who went immediately to work praying publicly and exhorting sinners. On Sunday evening the church was well filled, and a deep solemnity rested upon the people while the preacher spoke on "The Dark Corners of Sin."

On opening my box at the post-office Monday morning, I was surprised at the changed appearance of "THE MONTANA METHODIST." The paper before the recent change always seemed to me to have the "big head"—that is, its head was out of proportion with its body. There is now much more harmony, the body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in tone. We would modestly suggest to the printer, however when he makes up the next "form," to put the date line in "caps" entire—it will make a better appearance, thinks a brother typo. The Business Manager and Editor will please be congratulated on the improved mechanical make-up of the paper.

St. Mark's Episcopal church at this place gave a "guild entertainment" at the opera house a few nights since, for the purpose I believe of raising funds with which to erect a church building. Dancing was announced as part of the programme, and which was to continue, if I mistake not, from nine to twelve, midnight. That good man, Bishop McIlvaine of the diocese of Ohio, replied to a young lady who asked him, "Is it any harm for a Christian to dance?" "No Christian ever wants to dance." Look on this picture, and then on that. No wonder when professed Christians indulge in public and promiscuous dancing, the "german" among the rest, that sinners are encouraged to do the same thing, and even on the solemn Sabbath, as was the case here on the Sabbath following the above "entertainment," when a brass band of the city furnished a part of the music. Modern dancing is wrong in its inception, and in its practice, and has no justification or warrant in the scriptures. We endorse all that the good Protestant Episcopal Bishop McIlvaine said on the subject. Byron, who "touched his harp, and nations stood entranced," because of his immoral character, was the last man to bring any charge against worldly pleasures or sinful indulgencies. It may be news to some, therefore, to learn that he wrote down dancing among the ugliest things which men and women might practice. He died before the introduction of the "german"—hence his poetic genius was displayed in a description of the "waltz," a kind of dance in his day. Listen, ye lovers of the Terpsichorean art, while Byron sings:

"Endearing waltz—to thy more melting tune
Bon Irish jig and ancient rigadoon.
Scotch reels, avaunt! and country dances, forego
Your future claims to each fantastic toe!
Waltz—waltz alone—both legs and arms demands,
Liberal of her feet, and lavish of her hands;
Hands which may freely range in public sight
Where ne'er before—but—'pray put out the light.'
Methinks the glare of yonder chandelier
Shines much too far, or I am much too near;
And true, though strange, waltz whiskers this remark,
'My slippery paths are safest in the dark.'
But here the muse with due decorum halts,
And lends her longest petticoat to waltz!"

I was delighted the other night at a Salvation army meeting to hear the testimony of a converted Jew, who hails I believe from Helena. His words seemed to be the expression of a heart changed by the blood of Jesus Christ, and he rejoiced in the fact that the Son of God rejected by his fellow-countrymen was his personal Savior. His exhortation to sinners was very much like that of Peter to Cornelius. He alluded to the fact that recently in Deer Lodge a Chinaman had renounced his paganism and embraced Christianity, and said, "If the Lord Jesus Christ can save a Jew and a Chinaman, he will save you—come to Jesus to-night." He further added, "I believe the Jews are coming to Christ every day." How my heart thrilled at hearing a Christian experience from a converted Jew, and the prophecy of God's words that His ancient people should eventually return to Him seemed to me to be budding into fulfillment. Let Christians everywhere pray for the speedy ushering in of the joyful day.

Tell the readers of THE METHODIST that, sympathizing with their anxiety to learn of his whereabouts, as there has been no echo from Corvallis in a long time, I have just learned where *Stanley* (?) is. At last accounts he was with Emin Pasha, and en route with a very large following of natives to Zanzibar. He will return however, in time to hold each preacher's quarterly meeting before conference.

S. W. BARBEE.

Men Who Make Methodism.

Dr. Wm. A. Smith, in the conference, said at the announcement of the death of Lewis Skidmore that "the greatest man we had is dead." Skidmore was a giant as debater, preacher and in counsel. Great as were his powers, he did not think he could do it all himself." Under his sulky he had a big box, and carried bushels of books on his rounds. They worked for good. Well did Dr. John E. Edwards say there were mighty men in those days. Every one was diligent to put a Methodist treatise and periodical in the homes of the people. Bishop Marvin said he carried Methodist books to his preaching places when a Bishop; and Bishop Key told some North Carolina ministers that he used to load up with our literature to sell when he started on his district. A philosophic historian says that Mr. Wesley did more by his press than by his preaching.—*Richmond Ad.*

They have, according to a report, a strange preacher in Georgia—a twelve year old boy, untaught, unlearned, very poor in this world's goods and yet a wonderful preacher, quoting largely and correctly from the New Testment and explaining passages with remarkable accuracy. Lately at the earnest request of many people he preached in the opera house at Atlanta to a crowd of people representing all classes and became the talk of the town. He is said to be modest, unassuming and yet did not seem to be embarrassed. He won all hearts and provision is being made for his edncation. Such is the report.—*St. Louis Ad.*

Dr. McAnally says: "Why commencement sermons should ignore religion we can not conceive."

Possibly, if his editorial of May 8th is read by our commencement preachers they may tone up during the approaching season.

Philip E. Evans.

EDITOR MONTANA METHODIST: It becomes my painful duty to inform you of the death of our dear friend and brother, Mr. Philip E. Evans, which sad event took place at his home near Deer Lodge at at 1:15 o'clock, Saturday, May 11, 1889, after a short illness. Bro. Evans was born in Cooper county, Mo., in 1833, came to Montana in 1864, and has lived near Deer Lodge since 1870. He was not a member of the church, but she had no truer friend. Our new church, which he worked so hard to build the last year of his mortal life will stand for many years as a testimonial to the noble and generous impulses that inspired the heart now still, to lay so fitting a tribute at the Masters feet. He was the first to subscribe to the building fund of the new church, and the first to be buried from its altar. His funeral service was conducted by the writer on Sunday, May 12, 1889, in the presence of the largest congregation ever seen in Deer Lodge at a funeral. After which he was laid to rest, with the beautiful and impressive rites of the Masonic fraternity, of which he was an honored member. May the Lord comfort the bereaved family.

JNO. MOORE, Pastor,

CHILDREN'S CORNER.

THE FLY.

Baby bye, here's a fly;
Let us watch him, you and I,
How he crawls up the walls
Yet he never falls!
I believe with six such legs
You and I could walk on eggs.
There he goes on his toes,
Tickling baby's nose.

Spots of red dot his head;
Rainbows on his back are spread;
That small speck is his neck;
See him nod and beck.
I can show you, if you choose,
Where to look to find his shoes—
Three small pairs, made of hairs;
These he always wears.

Black and brown is his gown.
He can wear it upside down;
It is laced round his waist;
I admire his taste.
Yet though tight his clothes are made,
He will lose them, I'm afraid,
If to-night he gets sight
Of the candle light.

In the sun webs are spun;
What if he gets into one?
When it rains he complains
On the window-panes.
Tongue to talk have you and I;
God has given the little fly
No such things, so he sings
With his buzzing wings.

He can eat bread and meat;
There's his mouth between his feet,
On his back is a pack
Like a peddler's sack.
Does the baby understand?
Then the fly shall kiss her hand;
Put a crumb on her thumb
Maybe he will come.

Catch him? No, let him go,
Never hurt an insect so;
But no doubt he flies out
Just to gad about.
Now you see his wings of silk
Drabbled in the baby's milk;
Fie, O fie, foolish fly!
How will he get dry?

All wet flies twist their thighs,
Thus they wipe their heads and eyes;
Cats, you know, wash just so,
Then their whiskers grow.
Flies have hairs too short to comb,
So they fly bareheaded home;
But the gnat wears a hat.
Do you believe that?

Flies can see more than we,
So how bright their eyes must be;
Little fly, ope your eye;
Spiders are near by.
For a secret I can tell—
Spiders never use flies well.
Then away, do not stay.
Little fly, good-day.

—THEODORE TILTON.

Too Forward.

Walter Harvey was a boy who stood very much in need of information, for the reason that he thought he already knew more than a great many persons much older than he. "Where did you spend the summer?" asked a lady, calling upon Walter's mother.

"At Chester Falls, a very pretty place about a hundred miles north from here," replied Mrs. Harvey.

"O ma! it isn't a hundred miles, it's only ninety-two," volunteered Walter.

"I said about a hundred, Walter," replied Mrs. Harvey, in a tone of annoyance.

"What did you find to do there?" asked the caller.

"Oh! many things. There is a large lake, and"—

"Pshaw! that wasn't a large lake. I wouldn't call it anything but a pond," said Walter.

His mother reproved him with a sharp look, and proceeded. "There are pretty drives in all directions"—

"Yes, and you can fish in the lake, and go out rowing, and there's bushels of berries in the woods, and you can"—

"Walter, I am talking" said Mrs. Harvey, sharply. "I shall have to ask you to go out of the room;" and he went, with a sullen look on his face, leaving his mortified mother to enjoy the rest of her friend's call as best she could.

Such boys are not uncommon. They are an annoyance to their friends, and a source of mortification to their parents, who are not altogether blameless for this defective trait in the boy's character. It probably had its origin in a way the parents had of "showing him off" when he was a child, and of praising certain smart forwardness that should have been checked instead of encouraged. — *Youth's Companion.*

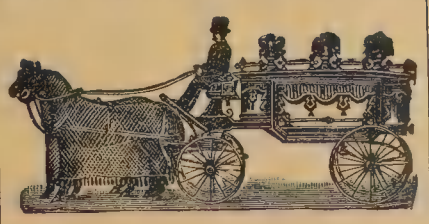
An eminent minister, while delivering a lecture to some theological students on oratory, said: "Young gentleman, don't stand before a looking-glass and make your gestures. Pump yourself brim full of your subject till you can't hold another drop, and then knock out the bung and let nature caper," That's it. When a man is full of his subject then he will be effective. Enthusiasm moves men. Burning zeal wakes up men. A hot iron, though it be blunt, will burn its way. The old Methodist preacher's were effective men, because they were men full of living religion. Hence Dr. Chalmers remarked: "Methodism is Christianity in earnest." Wm. Wirt said that eloquence was found in one word—"Sympathy." Spiritual pathos effects a congregation to tears. There is too much of this dry thunder preaching—noise without power. —*Raleigh Christian Advocate.*

Married.

Mr. Walter Roger to Mrs. E. A. Frank, at the residence of Mr. Joseph Broughton, in Walkerville, Mont., May 9, 1889, Rev. A. C. Couey officiating, assisted by the Rev. Geo. M. Ryder.

May 15, 1889, at the home of Mr. N. D. Roots, near Whitehall, Mont,, Mr. Joseph T. Lewis to Miss Lizzie Blake, by the Rev. W. T. Goulder.

ED. L. FLAHERTY



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N. P. Through Express	12:01 p. m.	3:00 p. m
N. P. Helena & Missoula Ex	9:00 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:40 p. m

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No. 3—Montana Pacific Ex. from St. Paul and East, 4:55 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 9—Marysville Express, 6:35 p. m.

TRAINS DEPART FROM HELENA.

No. 4—St. Paul and Atlantic Ex. for St. Paul and east, 11:35 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 5:05 p. m.
No. 1—Helena and Butte Ex. for Butte and south, 8:25 a. m.
No. 6—Marysville Express, 3:35 p. m.
No. 10—Marysville Express, 7:30 a. m.
Trains Nos. 3 and 4 connect at Butte with Union Pacific.
For further information call on or address any agent of this company, or
P. P. SHELBY, Gen. Manager, Helena.
M. P. BENTON, Trav. Pass. Agt., Helena.

The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler. Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

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Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E L. Lee.
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Bozeman Station—J. H Johnson.
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Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

The Pulpit and the Altar.

It does not seem debatable that there may be legitimate distinctions in the service of God. We may rightfully hold that there is the important and the more important parts to keep prominent in His worship. But while this is so, it is not right to conclude that there is place for indifference. In song, in prayer, in scripture reading, in the sermon, in the administration and the reception of the ordinances, in a word, from the time we enter God's house till we retire we should be in devout frame. It is held by some that certain churches magnify the altar—by others that certain other churches magnify the pulpit, and we cannot deny but that there is at least the semblance of truth in such opinions. Roman Catholics and High church Episcopalians are ranked among the former, Methodists, Baptists and Presbyterians among the latter class.

In past ages, "Among the Romans altars were of two kinds, the higher and the lower: the higher were intended for the Celestial gods, and the lower for the terrestrial." We are disposed to say, that history repeats itself, and Christian Rome, under the direction of his highness, the infalllible vicar of heaven, even the *universal* pope, pays a deference, yea, more, a real homage to the terrestrial god, in the form of a transubstantiated host.

With less palpable idolatry, but with scarcely less pride do the right reverend bishops with ducal mitre, and silken gown (assisted by the chants of surpliced choristers) lead the admiring throng in ritualistic holiness, or with a sense of exclusiveism, and with a claim of divine right to the holy, unbroken succession, confirm the young worldian, and ordain the clerical fledgling to the first grade of high church pretension. All this, along with a little *sermonette*, we hold is to minify the pulpit, and to magnify the altar and ordinances. On the other hand to "examine ourselves whether we be in the faith" let us visit the Methodists, Baptists and Presbyterians, to see if there be no "spot or wrinkle or any such thing" to blur their holiness. Is there not a measure of prayerlessness in the assembling crowd? In the singing, is there no note of discord, if measured by the moral harmonies of heaven? In the prayer, who follows every word, who holds communion with the preacher and with God?

In the scripture reading, who is faultless in appropriating God's oracles?

Then the preacher with the silence of an admiring audience, has he not the opportunity to prove himself worthy the praise of men, with fifty minutes to an hour of eloquent speech? Here is the danger, that we magnify the pulpit and possibly minify the altar.

Max Muller has rightly said: "If we would but confess, friend to friend; if we would be but honest, man to man, we should not want confessors or confessionals. If Christianity is to retain its hold on Europe and America, if it is to conquer in the Holy War of the future, it must throw off its heavy armor, the helmet of brass and the coat of mail, and face the world like David, with his staff, his shoes and his sling· We want less of creeds, but more of trust; less of ceremony but more of work; less of doctrine, but more of love."

For Another Year.

Now that our May meetings, having in charge our connectional interests are over and the results of the deliberations have been given the church at large through our general organ, we have before us the basis for calculation as we forecast another year, in our fields of labor.

The policy of the Mission Board, so far as we are able to judge from the figures in the appropriations, is to direct the heart of the church chiefly to our foreign work—China, Japan, Brazil, Mexico and Cuba. These fields with our Indian and German work get the chief support—having appropriated to them something near $190,000. Our field denominated the Western Work of the church from Texas to the extreme northwest, gets about $45,000. These sums added to the amount allowed for travelling expenses approximate, $250,000.

As we have said before, no doubt the board wished for dollars where it had cents to enter the open doors.

The Denver conference appears to have fallen among the favored few, in that she has by far the largest appropriation ever made to that field. The Columbia conference has a slight increase of funds, but nothing comparable to the needs. Western work cannot expect very great advance, unless there is something like the "cruse of oil" in her shekels. The extreme Northwest, including, Montana, Idaho, Washington and Oregon will just have to be cheerful in the midst of adversity, and hope for better things in the future.

Montana has just the same amount given her as last year—which means "hope deferred." Surely we have as much right as our U. S. mints to say, "In God we trust." We will do what we can, and leave it in our Master's hands.

We will not be so thoughtless as to assume the roll of the *censor*, but accept the results as the very best that could be done. "Wisdom is justified of her children." *Nous verrons.* In the *Nashville Advocate* we learn, as we expected: "All the business of the board was done prayerfully, carefully, and patiently. Nothing was done hastily. In planning for the work in the different fields, and in the appropriation of the sacred funds contributed by our people for the evangelization of the world, the minutest details were canvassed closely."

Notes.

The time for holding the Montana conference is August 14. Bishop J. C. Granbery is to preside.

It is said that Homer Ossian and Milton the three greatest poets of the world were totally blind.

The total membership in the Methodist Episcopal Church South as found in Dr. Harrison's latest statistics, is 1,140,095.

Mr. Gladstone has said: The old, old story, told of in an old, old book, and taught with an old, old teaching, is the greatest and best gift ever given to mankind.

The Book Committee in their late meeting in Nashville set apart $17,000 to be distributed among the annual conferences for the benefit of the superannuated preachers.

The Missionary appropriation for the support of laborers in Montana is three thousand dollars. We are almost self-supporting. We have to be.

Dr. Carradine on the Louisiana State Lottery says: "Only a few days ago a gentleman informed me of a young lady residing in a certain city who invested all her little possessions in the great abomination, and reduced to poverty and despair, deliberately took her life." There is a branch of this iniquitous business in Butte, Montana.

The Board of Missions requested the bishops to preach on the subject of Missions on Sunday morning at all the annual conferences in their next round of Episcopal visitations.

Butte City again entertains the lively hope that she is soon to have free delivery mail system. Promises from Washington have thus inspired the Silver City of the West.

The Southern Baptist Convention recently held in Memphis, Tennessee, passed a resolution of sympathy with the American Sabbath Union in its labor to secure one day of rest in seven, and also a resolution favoring the entire prohibition of the liquor traffic. Well done, brethren.

A note from Rev. W. T. Goulder says: "I am in the midst of my meeting at Silver Star, Mont. Interest good, prospects good. Bro. J. H. Johnson is with me, doing some fine work in the way of preaching able sermons and gaining the hearts of the people."

Rev. Jno. Moore, our pastor at Deer Lodge, Montana, sends us an account of the death and funeral service of Mr. Philip E. Evans, saying that an obituary will be furnished at some future time. We extend to the bereaved family our sympathy in this sad affliction.

The election for delegates to the Constitutional Convention, to prepare a constitution for the young state of Montana, resulted in a democratic majority. These gentlemen elect, now have a fine opportunity to show their constituents what genius they possess for statesmanship.

Would not our Western Work with a voice as of one man, rise up and call him blessed, who from an appreciation of our needs should add $10,000, $15,000, $25,000 or $50,000 more to the small appropriations the Board has been able to make. We entertain a faint hope that some good man will do this before the year is past.

Rev. John H. Nichols of the Tennessee Conference has given us the Grub Ax, the Pump, the Furnace, etc., and has the Curry Comb on the way. Our members would do well to get these books from Nashville and read them.

In addition to appropriations reported in the Nashville Christian Advocate as made by the Board of Missions, we learn later that from the Branch Bequest, $2,500 have been appropriated to the China Mission, and $12,500 more to the Japan Mission—giving China and Japan, respectively, $32,607 and $40,285 for another year.

A Hard Yoke.

An intelligent young man recently said in substance to a servant of the Lord who spoke to him about his soul, "I was a member of the church for several years, and sincerely tried to lead a Christian life. I listened to sermons, attended the prayer meetings, taught in the Sunday school, and can honestly say I did my best; but to be candid, although Christians are all the time declaring it is an easy yoke and a light burden, I did not find it so; for I must confess it was a hard yoke and a heavy burden, and at last I threw it off."

"There is no doubt at all," replied the minister, "that it was a hard yoke, and there are thousands of professing Christians who would say the same thing, if they were as frank as you are. But permit me to ask, were you not trying to be saved?" "Of course I was," said the young man. "That is, you put your neck under the yoke with the hope that by wearing it you would finally gain eternal life?" "Just so," he answered. "Your mistake, my friend, consisted in this, that you did not notice what Jesus says in the verse immediately preceding the one which presents to us the believer bearing the yoke. In that former verse He says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,'(Matt. xi. 28), before telling us to take His yoke. Did you ever have the rest He gives, the assurance of salvation through simple faith in His name, without the slightest reference to your own doings?" "Never," he said. "No wonder you found the yoke hard; but observe, it is not only the Christian who, having first gone to Him for the rest He gives, declares it is an easy yoke, but Christ Himself declares it, and Christ tells no lies."

The experience of this young man aptly describes the condition of multitudes in all the churches of the land. Owing to the abominable legalism that prevails, there is no certainty of salvation, but at best a vague idea that by joining the church, and keeping from doing anything very bad, and living as nearly right as possible, it may be that heaven will be won in the end. Of course this kind of a service is a hard yoke. Such is the natural selfishness of the human heart; that if a man undertakes to work for his salvation, he will drive as close a bargain with God as he can. If you tell a slave to pick 150 pounds of cotton during the day, or at its close you will lay 150 lashes on his back, it will be a hard yoke, and he will be sure and not do any more than the allotted task. But if you pay a great sum for his freedom, and suffer in his behalf nigh unto death, and adopt him as a son into your family, and succeed in implanting within him something of your own generous love, and then tell him that your interests and your honor are involved in securing a large crop of colton, you have put upon him an easy yoke, and he will strain every muscle, and your kindness will be his song in all the hours of toil.

So if a soul is put upon a course of doing in order to be saved, instead of believing, it is pursuing an unfinished work, and therefore can never have rest. Meanwhile eternity, because hidden, seems far off, and earth with its attractions is near; and the weary one necessarily turns to that which is seen and temporal for the rest he seeks; and the hungry one, receiving no satisfaction from a Christ not yet found, turns to the very husks the swine do eat for the food he craves. This is the secret of much of the wretchedness and worldliness that are in the church.

But if Legalism is bad, Antinomianism is worse, for it is meaner. When a man or woman can say, "I am saved by grace," and then take advantage of the salvation which costs us nothing, but which cost Christ everything, to live according to the ways, the maxims, the principles, the aims, and the amusements of those who despise Him, the lowest depth of human degration is reached. "Come unto me, all ye that labor and are heavy laden, and I will give you rest:" this cuts up legalism by the roots. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart;" this cuts up Antinomianism by the roots.—*Gospel Tract.*

"Six thousand years ago God flung this world out of his right hand; but he did not throw it out in a straight line, but curvilinear, with a lease of love holding it, so as to bring it back again. The world started from his hand pure and Edenic. It has been rolling on through regions of moral ice and distemper. How long it will roll, God only knows; but it will in due time make a complete circuit and come back to the place where it started—the hand of God—pure and Edenic."—*Talmage.*

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Centennial Refrigerators, Ice Chests, Water Coolers, Ice Cream Freezers, Wood and Willowware Glass and Queensware, English and American Cutlery, French and American Mirrors, Plumbers Goods and Supplies, House Furnishing Goods, Etc., Etc.

Orders from the country solicited and receive prompt attention and shipment. Respectfully,

CLARKE, CONRAD & CURTIN.

The Power of a Father's Love.

There was a family in Manchester, England, composed of two sons, a daughter and their father. The poor mother had died, happily in the Lord. One of the lads, however, was addicted to many vices. His character was blasted, and all hope of doing better blighted; his home was deserted by him; but his father, who had a loving heart, never turned the key against him, but the door was always open for him whenever he would return.

The brother and sister professed religion and considered their dissolute brother a disgrace to them, and their father's house. They tried, therefore, to induce their father to turn him out of doors. The father told them, however, that he would do no such thing, because he was his father, while they were only his brother and sister. Finding that they could not prevail upon him, they induced a friend to go to the father and persuade him to shut the door against the prodigal; but the old man's only reply was: "You pretend to be his friend, but I am his father, and can never do it; but," said the father, "we will meet on a given day and try and bring this unpleasant business to a conclusion. We will meet here with his brother and sister and himself, and see whether we are to shut the door against him or not."

The day came, and they met at the father's house and had tea together. All sat around the table except the poor prodigal, whose tea was handed to him as he sat in a corner, as the brother and sister could not allow him to sit with them. After tea the father said:

"Now we must all have a conference as to what is to be done with this poor renegrade." Looking at him with tears in his eyes, he turned to the brother and said:

"You are his brother and I am his father, can you sit by and see me turn your brother out of doors?"

"Oh yes," said the Pharisaical brother.

Then turning to his daughter, the old man said:

"You are his sister and I am his father; can you sit by and see me turn your brother adrift?"

Oh, yes, father," said the unnatural sister, "or he'll bring disgrace upon us all."

Then he turned to their heartless friend, saying:

"You profess to be his friend, do you not? and can you sit by and see me turn my son out?"

"Yes, I could," replied the cruel man.

Amazed at their disdainful and haughty responses, the father turned to them all and said:

"You are his brother and you are his sister, and you are his friend, but I am his father," and he went and fell upon the neck of his despised end deserted son, and said:

"God bless thee, my lad; though all should shut up their hearts against thee, thy poor father will never disown thee, nor turn thee out of doors."

The poor lad put his arms around his father's neck, and said:

"Oh, father, will you forgive me?"

His father forgave nim; and he found peace and pardon upon his bended knee, and is now a preacher of Christ and him crucified.—*Parish Visitor.*

Proof Readers

Are a much abused class. If our correspondents knew how almost impossible it is to read some articles, and how nearly some letters or words are to other words or letters, they would have much more charity for the most difficult and thankless job of proof-reading. Misery loves company: "A solemn circus in church" was the striking head to the Buffalo Express dispatch from Indianapolis giving a report of the remarks made by Rev. Dr. Haines, General Harrison's pastor on a recent Sunday. The Express explains that "A solemn service in church" was written.

In the New York Herald office proof-readers have been suspended for weeks because of passing serious mistakes. And yet the Herald recently made the astonishing announcement that "a long line of scorpions' feathers filed into church," instead of "surpliced fathers."

It was in the New York World's report of a political meeting that the word "shouts" was so ludicrously misprinted as to make the blunder famous: "The snouts of ten thousand democrats rent the air."

The Episcopal Bishop Clarkson was announced in a Nebraska paper, "to preach and administer the apostate rights of conformation."—*St. Louis Advocate.*

This reminds us of a mistake made lately by one of our compositors. He made the type say that $17,000 was to be distributed among the annual conferences for the benefit of the "superanimated" preachers. It suggested the thought that possibly a little pecuniary reward for animation might awaken some sleepy preachers.

Imported Scotch zephyr ginghams are the most popular fabric there is for wash summer dresses. We are offering them at eastern prices in all the new effects, in stripes, checks and plaids. Colors warranted not to fade in washing.

RALEIGH & CLARKE.

We are offering our entire stock of misses and children's cloaks, jackets and newmarkets at precisely 25 per cent reduction for the next week.

RALEIGH & CLARKE.

Selections.

The heathen sacrifice more than money. Miss Grace Wilder asked at a woman's meeting in India how many had given up friends for Christ. Many arose, and the story of their sacrifices were pathetic. This one's mother had not recognized her since her conversion; another ones sister had refused to speak to her; while still another had been cast off by her whole family as a "despised Christian." Miss Wilder says: "How hard it is to preach sacrifice to people who live in it."—*S. W. Meth.*

What the gospel can do in the way of civilizing savages is thus told by *The Church*: "Twelve years ago the Modoc Indians were uncivilized heathens. Now they are a community of industrious farmers, with half their number professing Christians." It cost the United States government $1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years $120,000—a saving of $1,728,000."

The financiers of Paris estimate the loss sustained in the Panama canal enterprise and the copper syndicate to amount to $300,000,000. That which was lost in the Panama affair may be regretted, as the enterprise was commendable, though injudiciously undertaken; but that lost by the syndicate is just what was deserved, and it would be well if many other syndicates would take the same course. It might not suppress the spirit of monopolizing and oppression but it might make men afraid to attempt carrying it out.—*St. Louis Advocate.*

The "Laws of Nature."

The Rev. Charles Kingsley, a man of very broad and "liberal" views, wrote to a friend:

"You are a sanguine man, my dear sir, who asked me to solve for you the riddle of existence, since the days of Jacob and Solomon, since the days of Socrates and Buddha; the especial riddle, too, of our time, with its increased knowledge of physical science. But what I seem to know I will tell you. Knowing and believing a great deal of the advanced physical science of Darwin's school, I still can say I do not believe in the existence of law. 'Laws of nature.' 'laws impressed,' or 'properties impressed on matter,' are to me, after careful analysis of their meaning, mere jargon. Nothing exists but will. All physical laws and phenomena are but the manifestations of that will—one, orderly, utterly wise, utterly benevolent. In Him, 'the Father,' I can trust, in spite of all the horrible things I see, in spite of the fact that my own prayers are not answered. I believe that He makes all things work together for the good of the human race, and of me, as long as I obey his will. I believe that he will answer my prayer, not according to the letter, but according to the spirit of it; that if I desire good, I shall find good, though not the good which I longed for. And 'law' and 'necessity' I look upon as phantoms of my own imagination, always ready to appear, but always certain, likewise, to vanish again, before one sound blow of careful logic or of practical life."

Wait and See.

"I never let bairns or fools see my pictures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but bairns in God sight, and we sadly play the fool in regard to his providential dealings. As no artist is willing to have judgment pronounced upon painting or statue until the work is completed, so our heavenly teacher bids us possess our souls in patience. "What I do thou knowest not now, but thou shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition-day will come in another world. God's hand lays on dark colors very often; his chisel cuts deep. No trial of our faith is joyous, but grievous; nevertheless, afterward, it may work out the eternal weight of glory.—*Ex.*

Wonders of Diet.

The Roman soldiers, who built such wonderful roads, and carried a weight of armor and luggage that would crush the average farmhand, lived on coarse brown bread. They were temperate in diet, regular and constant in exercise. The Spanish peasant works every day, and dances half the night, yet eats only his black bread, onion and watermelon. The Smyrna porter eats only a little fruit and some olives; he eats no beef, pork or mutton; yet he walks off with his eight hundred pounds. The coolie, fed on rice, is more active, and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. The fattest and longest-winded horse is not the biggest eater. Moderation in diet seems to be the prerequisite for endurance.—*Medical Advocate.*

"The most powerful agents in giving shape to the bony "framework, and accelerating its growth and development, are the muscles that are attached to it. Muscles grow large and vigorous from use, and from disuse become weak, flabby, and relaxed. If the muscles are inactive, the nutrtion of the bones to which they are connected will be impaired."—*Dr. Sargent.*

Newspapers.

Below we give some extracts from the St. Louis Christian Advocate on newspapers:

We venture to express the opinion that if the true history of newspapers were written, it would present one of the most remarkable specimens of literature the world has seen. So far as any record that may at all be regarded as authentic is concerned, the first we hear of any such papers was the "Acta Diurna" of Rome during the Republic and Empire. It appeared daily—of course not printed but written hand-bills, containing notices of births and deaths in Rome with general accounts of public affairs—news and gossip from the city and provinces, and posted in the Forum. In the fifteenth century modern newspapers appeared in Germany and Venice. They contained general news of the war, the gossip of courts and matters pertaining to the state generally—not printed, but might be read where they were kept by paying a gazetta, which is said to have been a Venetian coin of small value, hence came the word Gazette as the name of a newspaper, as that was the price for reading one.

At present newspapers appear in all the countries of the world, that have any just claim to civilization. In India there were in 1875, 135 papers published in English, 270 in the languages of that country, and 55 in the mixed languages. Even Turkey has papers, both weeklies and dailies, of very fair ability. But in these United States the newspaper is in its glory. Perhaps no people on earth equal those of these states in newspaper reading, and there are thousands among us who read little or nothing else. The latest statistics we have at hand, and some of them, the last census for instance, are nearly ten years old —give the following: Number of papers in the United States, morning papers, 438; evening, 533; weekly, 8,633; semi-weekly, 133; tri-weekly, 73; monthly, 1,167; semi-monthly, 160. These with bi-monthlies, quarterlies, etc., make a grand total of 11,314.

Once more, and "finally" as the preachers say when they approach "thirdly." We give a classification of the religious papers by denominations: Of the 533 religious papers, the Baptists have 63; Christians, 4; Congregational, 14; Disciples, 11; Dunkards, 4; Episcopal, 33; Evangelical, 27; Friends, 5; Jewish, 16; Lutheran, 22; Mennonite, 9; Methodist, 75; Moravian, 2; Mormon, 4; Presbyterian, 42; Primitive, 2; Reformed, 11; Catholic, 70; Second Advent, 12; Spiritualists, 7; Swedenborgian, 3; Unitarian, 4, United Brethren, 7; Universalists, 9; Non-sectarian, 96.

Too "Touchy,"

The average Christian is too "touchy." He manages to get get himself insulted too many times in a year—about the seventy times seven. The gospel plies the figures on the other side of the count. Christians must bear patiently the offenses of the world. Even a brother's offense must be forgiven, once, twice, thrice, again and again into indefinite hundreds of forgotten pardons. But how painfully true is the remark that Christians show temper about as quickly as quick-tempered sinners! Let there be mastery of this rebel self. The lips that pray and sing praise should not so easily quiver and turn white in rage. The true disciple is sweet-spirited and loving and gentle and calm.—*Methodist Recorder.*

Silent Men.

Washington never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up, confused and abashed. In framing the Constitution of the United States the labor was almost wholly performed in committee of the whole, of which George Washington was the chairman. He spoke twice during the convention; but his words were so few that they could not fitly be termed speeches. The convention, however, acknowledged the master spirit, and historians affirm that, had it not been for his personal popularity and the sincerity with which he spoke, the constitution would have been rejected by the people. Thomas Jefferson never made a speech. He couldn't do it. Napoleon whose executive ability was almost without a parallel, said that his greatest trouble was in finding men of deeds rather than words. When asked how he maintained his influence over his superiors in age and experience, when commander-in-chief of the army of Italy, he said: "By reserve." The greatness of a man is not to be measured by the length of his speeches or their number.—*Wesleyan Ad.*

Calkins & Featherly,

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Stationery, Blank Books and Office Supplies.

Headquarters for School Books.

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MATTRASSES,

Large Stock and Low Prices.

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Hallet & Davis,
Kimball Pianos,
Emerson Pianos.
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ORTON BROS.

Music Store

205 Main Street,

BUTTE CITY, MONTANA.

Have a Complete Stock of Music and Musical Merchandise.

Agents for the celebrated Domestic Sewing Machine.

Pianos and Organs to Rent.

Orton's Brass Band,
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J. R. BOYCE, Jr.,

WHOLESALE
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—DEALER IN—

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Carpets, Clothing,
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Etc., Etc.

Goods Shipped by mail or express, with the privilege of returning if not satisfactory.

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CHAMPION MACHINES.

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D. J. Hennessy & Co.,

CARRY THE FINEST STOCK OF

DRY GOODS, CARPETS, LADIES' AND

Children's Suits, Wraps

—AND—

Underwear, Men's and Boys' Clothing, Shoes and Hats.

Lowest Prices in Montana for First-class Goods.

Samples Furnished on Application.

Goods delivered free by Express to any part of the Territory.

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REPAIRING DONE ON SHORT NOTICE.

WEST PARK STREET, - - - BUTTE, MONT.

100 Men's Suits 100

ALL WOOL.

100 Men's all-wool Brownsville Suits in Sacks and Frocks, sizes 35 to 42, at 25 per cent less than the cost of manufacture.

In all Styles and Sizes.

This is not a lot of trash or shop-worn goods, such as is generally offered in such sales, but is mostly made from last season's clip of wool. These goods were bought at a figure that will justify a cut in prices like this.

Call and See, we advertise nothing we cannot fulfill.

Successor to the Brownsville Woolen Mills Co.

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All Goods marked in Plain Figures.

The only One Price Clothier in Montana.

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MERCHANTS HOTEL !

Thos. O'Brien & Son, - - Proprietors.

Corner Broadway and Warren Sts.

Centrally Located,

Opposite U. S. Assay Office and within half Block of Postoffice, Court House and Ming's Opera House,

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Newly Fitted and Newly Furnished throughout. Ladies and Gent's Baths and Barber Shop.

SAMPLE ROOMS,

For the Special Accommodation of Commercial Travelers.

WM. G. BAILEY,

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We make a specialty of Fine Watch Repairing, and the replacements of broken parts of American and Swiss Watches.

18 South Main Street.

THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, June 12, 1889.

VOL. I, NO. 21.
SUBSCRIPTION, $1 00 PER YEAR.

Notes and Personals.

Bro. Warren spent a few days with us two weeks ago. He was recovering from a long spell of sickness. He returned hoping to be able to resume his work at once.

On the sixth page of this issue we publish the Bishops' recent address on the subject of Missions. Let no one fail to read it. To many it will be full of news, and will no doubt arouse the interest of all.

Bro. Stateler's talk at our prayer meeting in Helena a few weeks ago was a means of grace to all present. He spoke with a vigor of mind and body that surprised us.

The new Broadway M. E. church in this city will be completed in time to accommodate the next session of the Montana Annual Conference of that church, which convenes the 4th of July. Bishop Goodsell is to preside.

The contract for our church in East Helena has been let to Mr. G. E. Tiffany. Work has already begun on the building, which is to be finished by the first of August.

Bro. Barber was suddenly taken very sick during the service at East Helena a week ago last Sunday evening. He was taken to Bro. Shaw's in East Helena, and when able to stand the trip was brought to St. Peter's Hospital in this city. We are glad to announce him so far recovered as to be able to walk around a little. He wishes to acknowledge the very kind treatment he received both at Bro. Shaw's and at the hospital. He thinks it would be difficult for one to die at St. Peter's Hospital under the care of Dr. Rawson.

A private letter from Bro. Finley tells us how he and Bro. Goulder have been helping each other on their circuits like true yoke-fellows. He reports some success in their work, and makes mention also of a new roof on our church at Boulder and a new coat of pain on the parsonage.

We received a contribution of poetry for this issue, which for poetry was above the average, but it had to be rejected on account of its bad theology.

The Superintendent of Census, Robert G. Porter, makes the reasonable request of all farmers that they keep account of their farm products during the census year which began the first of this month. By doing so they can make something like accurate reports to the census taker next June. As it is these reports are in most cases mere guess work.

Brother S. W. Barbee has been doing some good work for the paper financially, which is in keeping with his signature to a resolution passed by the Helena District Conference. It is a good thing for one to have a conscience on resolutions.

A note from Rev. W. T. Goulder says his Sunday school work is doing well and his congregations are good, but his health is not good. We hope for health of body to our brother as well as in his work.

The council for the defence in the recent Roberts–Crawford murder case in Silver Bow county, made the plea of insanity and cited the medical author, who defined insanity, "The loss of moral liberty." We suspected that this would be rather unfavorable to the poor client who sat before an intelligent jury.

Our deepest sympathies for the suffering of our common humanity are aroused by the Johnstown disaster, but every true member of our church will feel a personal loss in the death of Miss Clara Chrisman. She had started from Mississippi to Brazil as a missionary for our church to that field, and was on one of the ill-fated trains swept away by the flood. Report to-day says her body has been recovered.

Denver Conference.

DEAR MONTANA METHODIST—We catch up with you once in a while as we run up and down through the land. We still maintain our interest in you, and the work you represent. We feel there is room for the Montana conference and a need for it. Press right on. The strong can always put the weak to inconvenience, but they cannot always put them out. I do not know whether the M. E. Church crowds you. It seems to me if it has followed that policy, you have a fast hold, and a wonderful degree of vitality, or you had long since gone to the wall in a struggle with such a strong combination, with a money backing of $5 to your $1. Even this year they have $10,000 to your $3,000. But let us hope that each keeps to its work without un-brotherly pushing, and if so you can each do great good.

"Yes, your work in the bounds of the Montana Conference has cost the Board of Missions only $27,040, but little more than half the cost of West End. But West End is our closest neighbor to Vanderbilt, and who can tell the influence it may have on our future Methodism? And beside it is at our Denominational headquarters where the tribes go up. We ought to make our impress there. But after all when they are warming themselves at the Conference they ought to remember the extremities, and let us hope they will.

You say our Editor "let the 'cat out of the bag' about questionable discriminations made down in the Denver Conference in the distribution of the money among the laborers." This is of course a delicate thing, where people are liable to see at different angles, but there are many of us who think there is no very large sized cat to escape, and consequently nothing to create commotion. Our appropriations ran down for years, and yet it seemed some new fields *must* be occupied. Of course this meant pinching—but the brethren pulled bravely through it. When a larger appropriation came, the increase was divided between increasing the appropriation to insufficiently supported charges, and the occupation of new places. There is chance for difference of opinion in this it is true, but I think the result will demonstrate the wisdom of the administration of the funds. To divide $11,000 by about 40 *must* bring out some small results, and is liable to end in some complaints. But don't think of us as rent by complaints and contentions.

The Denver conference is progressing finely. We will help you to hold the Rockies. The Trinidad District Conference has just been held, and the progress reported was delightful. We have more than doubled the gains of last year already. We had no dry service, not even a dry session, thank the good Lord. You can depend on us, we are working away at the wall "over next our house" and we send the word of cheer along the lines. Yours,

GEORGE NEEDHAM.

Denver, Colo., May 17, 1889.

Centennial Service.

MR. EDITOR: I was asked if I would be here to celebrate the next centennial of Washington's inauguration. As it will not be expedient for me to be here on that day, and will be denied the privilege of knowing how the people celebrate that day, and with what soul-stirring animation they enter into such services, I may tell the people at large how, at White Hall, our people did come to our place of worship April 30, 1889, to celebrate the hundredth anniversary of Washington's inauguration. The people, led by Mrs. Welch, threw their lives into the song and sung "Come let us anew our journey pursue." Col. E. G. Brooke read Washington's valedictory address from a book given his father by George Washington. It delighted and animated the hearers. After which a sermon by the pastor from "The Lord is my Shepherd. We parted feeling that we had contributed our "mite" to the honor of this great man.

W. T. G.

White Hall, Mont.

A Short Vacation.

The second week in May I pent pleasantly and profitably on Rev. W. T. Goulder's work, preaching on Sunday at Fish Creek, and five succeeding evenings at Silver Star, to attentive congregations. One joined by letter at Fish Creek. The last meeting at Silver Star closed with tears and regrets that we could not stay longer. No greater hospitality have we enjoyed anywhere. Blessings on the hearts and homes of those friends. May they have more than Silver Stars in the world to come, white garments and the pure gold of Christian character. The pastor is in favor with the people. He studies to show himself a workman, that needeth not to be ashamed, rightly dividing the word.

Wedding bells were in the air about White Hall Tuesday, the 14th of May. That round trip of forty-four miles made in six hours in Mr. McCall's carriage, the "feast of reason and flow of soul," followed by a splendid dinner, constituted an episode not soon to be forgotten. The young pastor did well in making his debut in weaving the Gordian knot. I amened at the right place. May the wedded pair have religion enough to see the sunlight of God's promises in the darkest hours of life's emergencies. "What God hath joined together let no man put asunder."

Yours truly,

JOHN H. JOHNSON.

It is said that of 1,800,000 negro children of school age, only 800,000 attend school, and that illiteracy among them is on the increase. From many angles it may be seen that the negro question is one of the greatest now before the American people. The sword has not solved the problem and never will.

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Suneay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.

Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p. m.

Let other ministers send in their appointments and services.

Repentance.

Repentance is characteristic of man. It can be predicated only of an intelligent, free moral agent, who has sinned, but still has an opportunity of being saved.

Devils, or fallen angels, having sinned so egregiously and fallen to such depths of enmity to God, have no chance of repentance. One has well said that "hell will consist in the utter absence of the possibility of repentance."

The unfallen angels need no repentance.

God, being absolutely perfect and holy, cannot repent in the sense in which man is required to change.

"God is not a man, that he should lie: neither the son of man, that he should repent"—Numbers, xxiii, 19. Lying is a characteristic of man; consequently repentance. All sin is deception. Repentance presupposes sin.

Sin presupposes incoming light, or knowledge, which reveals its true character. A man is not expected to repent until he sees his wrong, his error, his danger. Children are not required to avoid certain paths of evil until their parents show them something of the nature and danger of the evil. Citizens are not expected to abstain from crimes until the laws prohibiting those things are published.

Peter, at Pentecost, tells the Jews that through ignorance they had killed the Prince of Life; but, receiving additional light, they were exhorted to repent.

Paul, at Athens, preaching the true God, says: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." When Christ had spoken to the Jews on a certain occasion he said they had no more cloak for their sin. Conviction, preceding repentance, is in proportion to the knowledge of sin and of our relations to a sin-hating, holy God. A sense of sin is a sense of condemnation. The conscious presence of sin means death. "The soul that sinneth, it shall die; the wages of sin is death." "Light is come into the world, and men love darkness better than light, because their deeds are evil." Hence the condemnation: "Except ye repent ye shall all likewise perish." One has appropriately said, "it is turn or burn." There is no other alternative. "He that knoweth his duty and doeth it not shall be beaten with many stripes."

Repentance was an essential theme with the prophets in addressing sinners.

With the introduction of the kingdom, under the New Testament, repentance was a prominent term in the ministry of John the Baptist, of Christ and the Apostles. It is an essential step and the first step the sinner takes in coming to God.

Repentance precedes justifying faith.

"Repent and believe the gospel," is the divine order. How can a sinner come to God, in loving trust, expecting pardon, without laying aside the sins which he knows God hates and cannot allow. A subject, expecting a royal favor, will approach the king divested of what is especially displeasing to the king. Sin separates from God, and must be abandoned before we can get near him in favor.

Repentance is as deep as the consciousness of sin and of its effects upon the soul. If it is exceedingly sinful, offensive to God, and damning to our souls, then we may sorrow deeply on account of it, hate and forsake it, with all the powers of will and affection, determining never to live in it again. But without a deep consciousness of God's hatred for sin, of the impossibitity of reconciliation to him without repentance, this step is not permanent.

J. H. Johnson.

College Education a Failure.

I hope no one who reads the above caption will hastily write me down either as an ignoramus or as one opposed to true education in whatever degree it may be found nor from whatever source derived. This article is not directed against any of the institutions of learning in this country, for I cherish each of them and place a high value upon the good they may accomplish, and other things being equal it is of most importance to a young man to be the successful contestant for a college diploma.

I have two thoughts in my mind in the discussion of this subject: First, that so much of the education, so called, of the present day is mere clap-trap; and second, that far too many—may I not say most of them?—of those who attend the higher institutions of learning with a view to professional life strive more eagerly for a diploma than they do for the qualification which merits a diploma, and this because they consider the diploma an unchallenged passport to social and financial elevation and success. It is an open secret that very much of the so-styled education of the present day is farcical, a mere play at a practical exhibition of that higher and only true definition of the term that makes it to mean self-development and personal application of head, heart and hand to any and every work that may lie in the pathway of a busy life. Thousands of boys and young men are at school every year with no definite purpose in view whatever, forgetting that youth and early manhood are the seed-time of life. These, for the most part, fail to acquire knowledge; while those who have a measure of success in the studies pursued obtain only a mechanical education, and in after life are mere automatons. And because of a misapprehension of the term, and a consequent lack of a sense of its obligation, very much of the teaching in our school rooms is the merest stuffing of the mind, leaving its faculties and almost infinite latent resources undeveloped, yea, untouched by that more than diviner's rod supposed to be in the possession of him who assumes the role of instructor. Any education, therefore, that falls short of directing the pupil to a life work, and in a measure preparing him for it, is a failure. And the college that grants a diploma without accomplishing the above results does an irreparable injury to every one thus discredited.

A college diploma is merely a sign, it may be of proficiency and qualification, or it may be only a false signal to lure others to their hurt, while to the possessor of it himself it becomes an *ignis fatuus*, leading him finally to bankruptcy of intellect and insolvency of the merely animal instincts and purposes of his life. The etymological definition of the term education should always be kept prominently before the mind of the teacher and the taught, and thus as the result of conjoint effort meet the full requirements of the infinite mind in every case.

Professional life so dazzles most of our college-bred young men, by which I mean they have so great a desire to enter some one of the professions, that they are utterly unfit for any other business, and because of the over-crowded walks of professional life they become egregious failures in this line, and thus pass through the world as mere ciphers—too proud to do manual labor, for which no doubt in the providence of God they were designed, and being ashamed to beg they fall infinitely below mediocrity in that sphere for which they are not fitted. Poor creatures! In the language of another: "So between the great things they can not do and the little things they will not do, time passes, and nothing is done."

College education and a college diploma are not necessary to success in this life. Most of the men who made the history of this country had no diploma, and very many of them never saw the inside of a college. The education of every man ought to be fitness or qualification for some particular work in life. The world, particularly now, is not asking for college diplomas, but the question pnt to every man—whether in professional life or in any one of the trades—is, "What can you *do?*" The world wants working men, men of physical stamina and those whose intellectual culture is of that sort and degree of proficiency that gives to their possessors a mastery of the work undertaken. It may not be known to all your readers that ten of the twenty-three presidents of the United States—Washington, Monroe, Jackson, Van Buren, Taylor, Fillmore, Lincoln, Johnson, Grant and Cleveland—two justice of the United States—John Marshall and John Routledge — Benjamin Franklin, Patrick Henry, Henry Clay, Washington Irving, J. G. Whittier, Horace Greely, Thurlow Weed, J. G. Bennett, John Sherman, Allen G. Thurman and hundreds of others whose names are interwoven with the history of this country as its wisest and most potent factors of richest and truest development were not college-bred men. But these men all knew how to work—they had a purpose in life, and accomplished it. And when the scroll of the world's mightiest men shall at last be unrolled and we are permitted to read their names, we will find that most of them had their tuition in the school of experience, and gained life's battle in a hand-to-hand fight with the difficulties and duties they met.

S. W. Barbee.

Anaconda, Mont.

The Drink Traffic Defined.

It is a business which is opposed by every clergyman in the country. It is a business which every business man hates and detests. It is a business which is the standing dread of every mother. It is a business that makes 90 per cent of the pauperism for which the taxpayer has to pay. It makes 90 per cent of the business of the criminal courts. It keeps employed an army of policemen in the cities. It puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags. It fosters vice for profit and educates in wickedness for gain. Drunkenness comprises all other vices. It is the dictionary for vice, for it includes every vice. Drunkenness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes—*Louisville Courier-Journal.*

CHILDREN'S CORNER.

A SILLY LASS.

There sat a silly little lass
  Upon a bed of posies,
Her tears bedewed the summer grass
  And twinkled on the roses.
"Now, why is all this grief," I said,
  "And all this doleful crying?"
The maiden sadly shook her head,
  And answered, softly sighing,
"All yesterday I wept," said she,
"And then this morning I could see
  'Twas quite without a reason;
So now I mourn the stupid way
In which I spent that lovely day—
  The fairest of the season!
    Oh dear—O dear—O dear—O dear—
  The fairest of the season!"

So there she sat, the silly lass,
  And nothing could content her;
The roses and the summer grass
  No grain of comfort lent her;
Nor any word that I could say
  Would ease her doleful crying.
"I can but weep for yesterday,"
  She answered, sadly sighing;
"'Twas all so foolish—that I see—
And that is not the worst," said she:
  "'Tis not my greatest sorrow;
I cannot eat—I cannot sleep—
And all the day I weep, and weep—
  For fear I'll weep to-morrow!
    O dear—O dear—O dear—O dear—
  I fear I'll weep to-morrow!"

—*St. Nicholas.*

Who Wins.

Listen to this, dears. I heard a story the other day about an old Indian who had borrowed some tobacco from a white man. After he had got to his wigwam he found some money wrapped up in the tobacco, and at first was quite delighted to get it, thinking only of how many pounds of tobacco it could be exchanged for. But during the night the Indian got restless and could not sleep; the thought of the money began to trouble him, and he could not make up his mind that it belonged to him. So the next morning he rose bright and early and came and asked for the "white man." Upon his appearance the Indian said: "I found some money in the tobacco you gave me."

"Why didn't you keep it?" asked the white man.

"Because," said the Indian, pointing to his breast, "I've got two men here. One man says: 'It is not mine; give it back to the owner.' The other man says: 'Keep it; it is yours.' Then the one man says: 'No, no; give it back; it is not yours;' and the other says: 'Yes, yes; it is yours; keep it.' So I don't know what to do, and the two men inside kept talking all night, and they so trouble me, I bring the money back, and now I feel good."

Dear children, these "two men inside" are temptation and conscience, and they are talking together all the time for and against your duty, and prompting you to right or wrong. Who wins?—*Selected.*

"Children's Day" a Success.

MR. EDITOR—Sunday, the 19th, was one of the happiest days that I have spent in Montana. Our Sunday school people came early to our place of worship, according to announcements and arrangements, to observe "Children's Day." Bright, smiling happy faces greeted the preacher. An interesting programme had been arranged, to which we adhered, to the delight of all present. After we had gone over the Sunday school lesson and a few minutes' recess had been enjoyed "Lochinvar" was recited by Master Eddie Thibodeaux; "Sister and I," Miss Rosa Blake; "God's Dominion and Decree," Miss Lona Wolverton; "At School," Miss Annie Houghton; an extempore speech by the preacher. These speeches being interspersed with choice music, led by Mrs. Chapin, made it doubly interesting. Indeed it was the sweetest Sunday school service of my life. Our collection ($6.60) shows the interest our people are taking in the Sunday school work.

W. T. GOULDER.
White Hall, Mont., May 20.

Bill Arp Among the Churches.

The Methodists and Baptists have been the pioneers for a century, and carried their religion into the wilderness and established civilization. They rode mules and drove ox-wagons and cleared the land, built log churches and when everything was sorter comfortable the Presbyterians came riding up in their buggies and rockaways and settled among them, and planted out shade trees and rose bushes and built a church with a steeple, and set up the Shorter Catechism and predestination and moved around as though they were the elect.

By and by, when two or three railroads were built, and the shade trees had all grown up and the green grass was growing all around and around, and the streets were macadamized, and an opera-house built, the Episcopalians came along in apostolic succession, with stately steps and prayer-books and Lent and Mardi Gras all mixed up together, and they bobbed up serenely into a fine church with stained glass windows and assumed to be the saints for whom the world was made in six days, and all very good.—*Atlanta Constitution.*

DIED.

At Willow Creek, Montana, April 20, 1889, little Tommie, son of Mr. and Mrs. John Roberts, aged 4 years, 10 months and 1 day.

ED. L. FLAHERTY

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N. P. Through Express	12:01 p. m.	3:00 p. m
N. P. Helena & Missoula Ex	9:00 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:40 p. m

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No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.
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For further information call on or address any agent of this company, or
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The Montana Methodist.

REV. A. C. COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler. Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

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Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
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Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

A Different View of It.

In this issue we publish an article from one of our regular contributors, on "College Education a failure."

No intelligent reader supposes, of course, that an editor indorses the opinions of all who write for his columns. It so happens that the views set forth in the article referred to are so radically different from our own upon the subject, that we feel constrained to say a word or so just now. It has been our most happy privilege during the year to read much in our religious papers of this important adjunct to the pulpit in the evangelization of our people. It is not our purpose to make a close review of every point taken, but simply to notice the ones we consider most objectionable.

We would state first that it is a serious charge upon our colleges to say that "much of the education, so called, of to-day is mere clap-trap," "farcical," "mere play at a practical exhibition of that higher and only true definition of the term," "mechanical stuffing the mind." The diploma becoming an "*ignis fatuus*" and such education "leading to bankruptcy of intellect," our young men made "mere ciphers." etc.

Does our brother truly mean to say that the colleges of our denomination use artifices to ensnare. "Far too many—may I not say that most of them?—who attend the higher institutions of learning * * strive more for a diploma than for the qualification which merits a diploma." Suppose this were the case—which thing is very doubtful—we would ask, is it the fault of our higher institutions or of the young men who are candidates for parchments bearing their seal?

Here is our brother's definition of true education: "Self development and personal application of head, heart and hand to any and every work that may lie in the pathway of a busy life."

Now, with this definition before us, the assertion is made: "Any education, therefore, that falls short of directing the pupil to a lifework, and in a measure preparing him for it, is a failure." This would seem strong enough along the *utilitarian* theory, but he adds: "The college that grants a diploma without accomplishing the above result does an irrepairable injury." We ask can one not be educated in a high and proper sense without specific preparation for some trade or profession? Surely there are scholars who can neither plead a case at law, prescribe for the sick or preach a sermon. How strangely inconsistent is the article further when we read: "Professional life so dazzles most of our college-trained young men that they are utterly unfit for any other business"—and then "The education of every man ought to be fitness or qualification for some particular work in life." The brother's logic from the "school of experience" deserts him when he charges the abuses of "professional life" to the colleges that develop our youth.

Crowding the professions for which young men have no gift is not chargeable to our institutions. A man may with deserving honor bear the degree M. D. and fail as a physician, simply because he has no natural fitness for the profession. In such a case is the college at fault which conferred the degree? An array of non-college-bred men is made at the close to prove our colleges a failure. "Most of the men whose names are interwoven with the history of this country as its wisest and most potent factors were not college-bred men." Does it follow that because they succeeded without colleges they would have failed with them? Dr. Tigert would doubtless show this a *non sequitur*. The chief difficulty with us in the article as a whole, is to get the real opinion of the author as to whether he believes in technical education or not. From the deliverance about "dazzling professions" we should think one thing; from the question "What can you do?" we pass to another. Without further comments we simply record our astonishment at Brother Barbee's deliverance on our colleges.

Dr. Talmage in a recent sermon undertakes to refute some statements made against Calvanism: "These enemies of evangelism say that the Presbyterian Church believes that God is a Savage Sovereign, and that he made some men just to damn them, and that there are infants in hell not a span long. These old slanders come down from generation to generation. The Presbyterian church believes no such thing. As to the Presbyterian Church believing there are infants in perdition, if you will bring me a Presbyterian of good morals and sound mind who will say that he believes there ever was a baby in the lost world or ever will be I will make him a deed to the house I live in and he can take possession tomorrow." In the third chapter of the "Confession of Faith" are these words: "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit * * * others not elected cannot be saved." Who doubts the integrity of the young Presbyterian minister who recently wished a revision of the Confession of Faith? It is about time for the Calvinistic plank to come out when men consider themselves "slandered" for holding to it, and specially so, when they do not believe it. Revise that Confession. It would be better than organic union.

NOTES.

It is claimed that about one-third of the organized churches in Japan are now self-sustaining. This indicates rapid growth.

One of the great effects of God's grace upon a human life is to make it responsive in all its possibilities for good.

Never in the history of our country have we had such loss of life and property from flood as from the recent catastrophe at Johnstown, Pa.

Montana votes yea for a Bishop to reside somewhere in our Western work. We hope the next General Conference may furnish one who will take to the suggestion.

The Church of the United Brethren has recently split into two bodies. The *Secret Society* question was the occasion. "It must needs be that offenses come."

Methodist orators make a point for Methodist culture when they state that Methodism was born in a university. But what of the point, truer still, that the university disowned, repudiated, and disinherited Methodism?—*St. Louis Ad.*

Wyoming will make an appeal to Congress for statehood, and to this end Governor Warren has issued a proclamarion for an election July 8th, of delegates to a constitutional convention.

Dr. Knox, writing from Tokio to the *Missionary Review* for June, says in regard to the missionary work in Japan: "Were our mission forces combined, we should not need another man; indeed we could dispense with a third of those already here." * * There is reason to believe that Dr. Knox writes especially in the interest of the union of all the churches in Japan. Already the various branches of the Presbyterian and Congregational churches have united.—*S. W. Methodist.*

To what extent the above theory is true we know not. As to that matter we are not called upon to determine. Granting, however, that by some method of co-operative effort the evangelical churches could make an economic use of forces to save the heathen, it certainly is a subject worthy serious consideration. May wisdom characterize all our councils.

The Butte charge has ordered the new Hymn Book through the agency of Rev. J. H. Johnson, of Bozeman. A note from Brother Johnson says: "I ordered the Hymn Books two months ago. Have not heard a word from them—only the orders would be filled as they got to Nashville."

Is it possible that another Conference year will pass before we see that *wonder* in the M. E. Church, South? We have been promising our people this marvelous production for two long years. Shall we *ever*, *ever* be relieved of the inquiry, when will the new Hymn Books be here?

It is said that in Honolulu, a seaport in one of the Sandwich Islands, are to be found consuls from the United States, Chili, Denmark, France, Great Britain, Germany, Russia, Sweden, Italy, Belgium, the Netherlands, Austria and Peru, and is visited annually by about 300 vessels of various sizes.

A minister of the gospel, in the preachers' meeting in Butte City a few days ago, said he had never been *conscious* of the direct witness of God's spirit in his heart. We have reasons to believe this was a good man, but one having a peculiar view on this subject.

We would suggest to the Butte Daily *Miner* that there is some impropriety in denominating the announcements for service in the churches of our city "The Sinners Column." We think we have as many saints as Sodom or Gomorrah.

Albert Spicer, Treasurer of the London Misssionary Society says, "I would guarantee to take the first twenty men women and children that I should meet with in Samoa, and I would back them in Bible knowledge against any twenty I should meet with in this country."

The minister who had preached the funeral sermon of Crawford, who was killed by Roberts was present during the trial and heard, with some embarrassment we should think, the deliverance: "Harry Roberts was condemned unheard, in one of the churches in this city." Preachers can scarcely be too careful as to what they say on such occasion, either about the dead or the living.

Free delivery in Butte mail commences July 1st. We are glad.

The preachers of the Montana Conference are singularly reticent as to communications to the METHODIST. Why so?

The citizens of Butte, Montana have given $4,000 toward the relief of the Johnstown Pennsylvania sufferers. This city is always liberally responsive to such exigencies.

We acknowledge the receipt of an invitation from the "Faculty and Graduating Class" of the College of Montana, to attend the commencement exercises, Thursday, June 13th, at Deer Lodge, Montana.

The first opportunity for the season was used a few days since for the editor to catch speckled trout enough for breakfast. The angling and the eating were enjoyed, especially the eating.

Death by accident, foul play and suicide, have for some time, in certain sections of Montana, nearly equaled those from natural causes. This is a sad commentary, and we hope will not continue.

About the best that the two Presbyterian General assemblies could do in their recent meetings respectively at New York City, and Chattanooga, Tenn., toward organic union, was some advance in cooperative missionary work at home and abroad.

"Children's Day" was properly observed in the Butte charge. The occasion drew a full house, and proved interesting and profitable. The programme, gotten up by the Sunday School department this year, was the best we have ever had and was followed literally.

The Northern Pacific branch extending from Gallatin through the Homestake Pass to Butte, is but another expression of confidence by the railroad capitalists of New York in the resources of our vast territory. Work on this branch is progressing, and it is said it will be completed by the end of the year '89.

We have incidentally learned that Rev. John Moore's congregation at Deer Lodge has bought a new organ for the new church at that place. Two young ladies raised the money by personal solicitation in two days and had a small purse left, which they handed over to the pastor. The organ is ordered from Orton Brothers of Butte—a firm advertised in the MONTANA METHODIST.

Sunday desecration, in the way of R. R. Excursions to places of resort on their lines, spectacular shows in the neighboring gardens, and so called parks, baseball games for purses, in the fair grounds, by the citizens of Butte, are enough at this season, to alarm every Christian in all churches. Let us see to it, that no Christian compromises with the devil and follows the multitude to do evil.

A young man said Monday morning, "I am so sore to-day; I pleyed baseball yesterday, but it is my last game on the Sabbath." Another standing by, said with an oath, "I'll play as much as I please on Sunday, I have no other time." Our heart was sad at the latter speech, and we felt within, there is a future for both these young men. "What shall the harvest be?"

Belgrade, Mont.

The beautiful showers of rain we have had recently in the Gallatin valley have brought the oats and wheat out of the ground which were thought to be dead. Our ranchmen had been looking gloomy over the prospect of short crops, but now they are all smiles, as it is said prospects for an abundant crop never were better.

Grain has advanced in price and Belgrade has been crowded this week with teamsters who are anxious to have the benefit of the rise. The merchant and produce man of this place, Mr. Inow, is compelled to enlarge his store in order to accommodate the growing trade. He is a business man and doing much to build up the town.

Brother Stateler was with us and held our third quarterly meeting the fourth Sunday in last month. Notwithstanding his recent severe affliction he preached powerful sermons. The meeting was refreshing and profitable.

Our work generally is encouraging. The church enterprise at this place is not a failure, as some have seemed to think it would be. The contractors are working energetically and say it will be ready for occupancy within three weeks.

R. F. JARVIS.

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The Bishop's Address.

To the Preachers and Members of the M. E. Church, South—Dear Brethren:—We address you on the subject of missions. The important department of domestic missions we shall no further present than to remark, with pleasure, that it shares the general advance in missionary interest, the collections of 1888, $104,473, exceeding those of 1887 by $12,046. The work at home has nothing to fear from the work abroad; having as their common impulse the love of Christ, and as their common foe covetousness and indifference to the Kingdom of God, they quicken and support each other. Annual conferenccs that look with Pauline zeal to the regions beyond, that long with Christ-like love to save the world, will not neglect the scattered sheep within their own territory. We speak now, as requested by the General Board, of "the foreign missions, and of all others not provided for by the Annual Conferences."

CHEERING SIGNS.

Prejudice against missions, though not dead, is dying, and insensibility to their claims is gradually changing to intelligent interest. There is a steady growth in liberality; and, however impatience, contrasting need, and receipts may dispute the statement, the growth is not slow. The collections of last year aggregated $244,176—if we add those of the Woman's Society, they exceed $300,000. Our preachers preach more, our press publishes more, our people think more on this subject than ever before. What gives us most joy is the growing number of men and women who take this cause to heart, ponder it day and night, keep it before God in continual supplication, and count it dearer than life. We are blessed with faithful and zealous missionaries, but the most devoted and heroic laborers in foreign fields do not surpass those saints at home in fervent desire, wrestling prayer, and ready self-sacrifice for the progress of the work. Few in number, some of them poor, frail in body, or aged, and therefore incapable of much giving and labor, they have power with God, and with men; they keep not silence before the Lord, and give him no rest; their flame kindles duller souls, and they are educating another generation to a higher appreciation of the grand mission of the church to evangelize all nations.

Abroad, obstacles to success, though still tremendous, and except to faith invincible, have wonderfully lessened. Violent persecution has nearly ceased; our missionaries dwell and move in safety under the eye of our sympathetic government, and the protection of the native authorities. Swift steamers, regular mails, elegraphic communication, and the increase of commercial and general travel diminish the feeling of distance and isolation. Everywhere the door is open, and in some places there is welcome. Papal nations begin to claim freedom and responsibility of private judgment, and pagan nations to admire the high culture of Christendom.

ACTUAL RESULTS.

We take the figures from the Annual Report of the Board. In Mexico, Cuba, Brazil, China, and Japan, our membership is 4,014—a gain of over 10 per cent during the year. The Indian Mission has 8,730 members; the German Missions in Louisiana and Texas, 1,160; those charges in Florida and our western work which are helped by the General Board, 15,-227. The fruit is in worth far more than the money and effort expended, but in abundance is far less than our longings and hopes. The question is often asked, Why have we not made greater progress? Prominent among the causes are the failure of the church to supply these fields, year after year, with a competent force of labores, and the lack of earnest prayer to the Lord of the harvest to give the increase.

What has become of the funds contributed? In part they sent out and supported the laborers: last year in our foreign work there were employed 34 missionaries, 85 native preachers, and 12 other native helpers. In part, they are invested in a permanent plant, consisting of churches, schools, parsonages, and other means of work; the mission property abroad is valued at $379,176; the total value, abroad and within the United States, is $932,986.

APPROPRIATIONS AND ASSESSMENTS

The assessments are unchanged, aggregating $300,000. The appropriations amount to $249,977, exclusive of $15,000 provided for by the bequest of Thomas Branch. At the last General Conference our debt was $100,000. It has been greatly reduced; the Committee on Estimates reported actual liabilities, $33,242. The Board earnestly desired to wipe out the debt before next May. They were unwilling to burden the church. But consider the situation. Japan stretches forth her hands, and begs for the bread of life; our missionaries are overjoyed and overworked, enlarged in hope and straitened in means because so many are eager to be instructed; we cannot delay to reenforce the little band. In China the present missions must be maintained, nobody would think of a backward step. Alas, that we cannot yet make the forward movement which is so much needed, not only to enlarge the work, but in doing so to occupy healthy places where our brethren and their families broken down by a very trying climate, may, while remaining in the field, recruit their strength. Brazil, that vast empire of the new world, had only five missionaries, and not one boy's school, no institution where native preachers may be trained. Cuba, almost within sight of our shores, asked for $20,000, and in our poverty we could grant only $2,-000. Mexico, bordering our happier Republic, and bound to us by ever-multiplying and tightening ties, should be cherished, not neglected. In the Indian Territory the wild tribes invite our preachers, and among the civilized tribes we are building up our own schools, instead of schools which belong to the natives, and from which we could be ejected by their caprice. The rapid expansion of population in Florida, Texas, and the whole West, demands an expansion of our work. The rush into Oklahoma, which in one day converted a wilderness into a peopled territory, with cities, banks, and other features of civilization, does not allow us to hesitate or delay in sending thither preachers to proclaim the gospel, pastors to care for the sheep. These demands could not be resisted. Caution whispered, Beware! But faith and hope spoke out, Dare!

OUR ABILITY.

The net increase of our membership within three years is 150,-000. The amount of capital flowing into the South, the development of her resources, and multiplication of her industries, is the daily wonder of the press. Though improving, we are far behind the Methodists of England and Canada in collecting for missions from all classes of our members according to their several ability. The many littles which more thorough system might gather from those who have hitherto given nothing would make a large sum. Our men of wealth, with few exceptions, do not contribute to this cause in any measure approaching its just claims. The cases are rare in which individuals have given a few thousands. We are glad to report two bequests during the past year—one of $5,000 and one of $15,000. Southern Methodists, worth from $50,000 to a round million, with yearly incomes ranging from $10,000 to ten times that amount, give to the world's conversion paltry sums, from twenty-five to five hundred dollars. We rejoice to acknowledge that some of them give liberally to churches, colleges, orphan asylums, and other Christian enterprises at home. But their thought has not yet turned, their conscience is not yet touched, their heart has not yet warmed on this greatest movement of the church. They give in response to the pastor, they give toward meeting the assessment, a trifle which they would not begrudge to buy a piece of furniture, or a diamond ring, or to entertain a party of friends of an evening—they do not give to Christ for the extension of his kingdom. We look for the time, God speed it! when, as they subscribe, they will say, "For the love of Christ constraineth us." They need—we all need, both rich and poor, pulpit and pew—a mighty baptism of the missionary spirit.

Without hurt to any other cause, without strain on our people, we can raise this year $300,000, and thus cancel the debt and pay all the appropriations. But this will not be accomplished if strong churches are content with paying their assessments; if pastors of rich congregations that should give thousands (a few do), but give only hundreds, report at conference with an easy conscience, "Collections all full."

A WORD TO OUR PREACHERS.

Brethren of the ministry, we congratulate you on the good service you have done in the cause of misssions. Your efforts in private and in public, to instruct and inspire the people on this great subject, have borne fruit. Some of you who reported only tens when your brethren reported hundreds, have not fallen behind the most successful in fidelity, zeal, and self-denial. We call upon presiding elders, preachers in charge, editors, and professors in our schools, to continue and to abound in this good work. Leaders of Israel, captains of hundreds and of thousands, speak unto the people that they go forward.

THE CLOSET, THE HOME ALTAR, AND THE CHURCH.

We need more prayer. We need in prayer more faith and fervor. Let us cry aloud unto the Lord that his word may have free course and be glorifled in all our missions, in all the earth, as it has been glorified before our eyes and in our experience. Nothing but the outpouring of the Spirit who subdueth all things unto himself can give us success in this great undertaking. We have a right to claim power from on high as the endowment of the ministry and of the church. It will descend when we seek it with all our heart; it will be sent in the measure of our faith—not an idle, listless, self-indulgent faith, but of a living, working, struggling, giving faith. Plead with God in the secret place for a rich blessing on our missionaries and missions; plead with him, searching and purifying your hearts and ways; plead importunately until the suit is gained. Unite your household in prayer, praise, and giving; let there be a family altar for supplication and thank-offerings; grateful for happy Christian homes, intercede for heathen lands. During the week of prayer assemble daily in your churches to study our mission fields, and to wrestle with God in the power that prevails. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

General Conference, 1890,

ITS ENTERTAINMENT.

The committee on the entertainment of the next General Conference met in the office of the Book Agent, Nashville, Tenn., May 7, 1889. Present; Col. E. W. Cole, chairman; C. G. Andrews, secretary; and Dr. J. J. Lafferty. Absent: R. M. Scruggs, Esq., and D. H. Snyder, Esq.

By request, the Book Agent, Dr. J. D. Barbee, and Dr. T. M. Finney, of St. Louis, met with the committee. Dr. Barbee reported that but few of the boards of finance of the annual conferences had furnished estimates of the expenses of their delegates, according to the instructions of the General Conference; but that he had nevertheless estimated the expenses for each conference as best he could, and had forwarded the same to the chairman of the joint boards of finance in the various conferences. He further reported that he had notice that many of the conferences had made assessments and ordered collections, but of others he had no report.

The committee requested the Book Agent to call attention again to the matter, urging the brethren to take this collection promptly, and forward the amounts collected, according to the instructions of the General Conference.

Col. E. W. Cole was appointed to make the best terms for transportation with the management of railroads. R. M. Scruggs, Esq., was appointed to make negotiations for the entertainment of the members of the General Conference at St. Louis upon the basis of the plan submitted by the last General Conference.

E. W. Cole, Ch'n.

C. G. Andrews, Sec.

All the papers in the Connection will please publish the above.

In compliance with the request above made, I respectfully urge the preachers generally to collect the amounts assessed to their respective charges at such times as it may suit their convenience and pleasure to do so. The whole amount required for the purpose is not large, and it is hoped that all of it will have been forwarded to the Book Agent before the meeting of the General Conferference, May, 1890.

J. D. Barbee, Book Agent.

Vanderbilt University.

The Commencement exercises of Vanderbilt University promise to be unusually interesting this year. The programme is as follows: Friday, June 14—Contest for the R. A. Young Prize Medal in Oratory—evening. Saturday, June 15—Legal Contest before the Moot Court, and closing exercises of the Law School—evening. Sunday, June 16—Annual Commencement Sermon by Bishop Chas. B. Galloway, of Mississippi—morning at 11 o'clock. Monday, June 17—Alumni and Graduates Day; Oration by Jas. C. McReynolds, Esq., of Nashville, Tenn.—evening. Tuesday, June 18—Contest among the Biblical students for the A. L. P. Green Medal—morning; Annual Address before the Literary Societies, by Hon. W. C. P. Breckenridge, of Kentucky—evening. Wednesday, June 19—Commencement Day; Conferring Diplomas, Awarding Medals, and Addresses by the Faculty and Class Representatives.

Married.

Mr. J. W. Kemper, of Butte, Mont., to Miss Mary M. Gilchrist, at the home of the bride's brother, Mr. David Gilchrist, near Anaconda, Deer Lodge, county, Mont., Rev. A. C. Couey officiating.

The editor renews his congratulations, and wishes the worthy young friends much happiness in their new relation.

May 12, 1889, at the residence of Rev. E. J. Stanly, near Corvallis, Montana, by Rev. E. J. Stanly, Mr. B. S. Chaffin and Miss Rilla Walls.

The accomplished bride is a subscriber to the Methodist. Both bride and groom are worthy young people of our valley and we extend our hearty congratulations and good wishes for their welfare.

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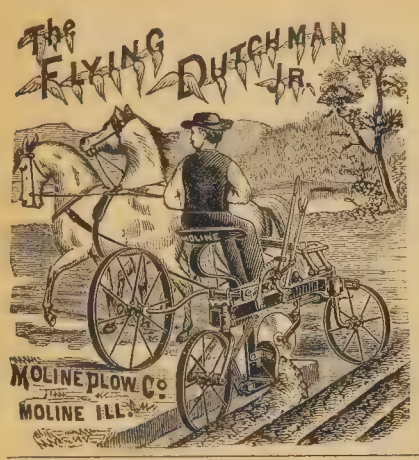

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, June 26, 1889.

VOL. I, NO. 22.
SUBSCRIPTION, $1 00 PER YEAR.

Notes.

A local edition of "The *Worker*" published monthly in Deer Lodge Montana, and edited by Rev. R. E. Dunlap, in behalf of the Christian church, has reached our table. We shall welcome the *Worker* again.

We regret not being able to attend the Vanderbilt commencement, and specially the "Twelfth Annual meeting of the Alumni association, June 17th. It was a pleasure even to be remembered with an invitation containing the programme of Alumni Day, at the old *alma mater*.

A number of most atrocious crimes have been committed in our territory lately, but almost without exception the perpetrators have been brought to speedy justice. That vicious class who are looking for a place where they can do as they please and violate laws with impunity may well beware of Montana.

The great fire at Seattle, Washington was sad enough and destructive enough as it was, but the report of it grew rapidly as it traveled. The most reliable estimate places the loss at $5,000,000, and there was no loss of life. A Chicago paper states the loss to be $10,000,000, a Nashville paper says from 15 to 20 million dollars. And now one of our exchanges from Georgia says the loss in property was $30,000,000.

Gov. S. T. Hauser remarked as he gave us a liberal donation for our church in East Helena, that if we would close up all those rum shops there they could afford to build us a church. This remark was from a purely business point of view. How much stronger the argument for closing saloons is from a moral and religious standpoint.

A brother recently sent us an advertsement of a tobacco and cigar store which we rejected on the ground that it would be inconsistent to encourage a practice in that way which in all our writing we must condemn. We know many Christians and even preachers who use tobacco but we do not know of any who plead for it and openly encourage its use. It seems to us they ought to do both or neither. Let them either quit its use or else advocate and encourage it.

Last Thursday we had a most enjoyable excursion to Alhambra. It was intended chiefly as a picnic for our Sunday school at Helena, but many of the members and friends of the church joined in to enjoy the holiday. At East Helena Bro. Barber and about twenty of his people got on the train, so we had about two cars full of excursionists. The day was beautiful, the wild roses and other flowers were in full bloom, the scenery around the springs was inspiring, and everybody seemed in love and fellowship with his neighbor.

When dinner time came, like the early Christians, they had all things in common; and after satisfying nearly a hundred will sharpened appetites there were more than twelve (small) baskets full of fragments remaining.

At 3 o'clock a good portion of the company gathered in the school house and spent an hour in prayer and praise and listening to short speeches from five of the half dozen preachers present. At 6 o'clock we returned very tired, but all feeling that the day had been most pleasantly and not unprofitably spent.

Notes from Bro. Stanley.

Many thanks to Brother Needham for his sensible letter, breathing such a fraternal, cheerful and hopeful spirit. If he had been in Montana and knew all about us he could not better have stated our case. He says: "Our appropriations ran down for years and yet it seemed some new fields *must* be occupied. Of course, this meant pinching, but the brethren pulled bravely through it. When the larger appropriation came the increase was divided between *increasing the appropriations to insufficiently supported charges and the occupation of new places.*" As Brother Needham says, there is room for difference of opinion here, but I think time and results will demonstrate the wisdom of this policy. We are looking to the future and hoping for better things. We do not expect always to be on half rations. The country is new. Now is the time to lay foundations and secure titles. If we hold this country we must have enough men and secure enough territory to make ourselves felt among the people. It seems discouraging to go out into small villages and isolated communities where we have but few or perhaps no members. But the small and out-of-the-way places of to-day may be the centers of population and influence to-morrow. Then, if we can secure the men and set them to work holding revivals, organizing Sunday schools and building churches, the board is more likely to increase our appropriation than if we draw in our lines and divide funds and distribute the labor between four or five points. (Of coorse, we must guard against extremes in either case.) This was Bishop Galloway's plan and it was the correct one. We must be aggressive or else die. True, some of the brethren have been "pinched," and none have gotten rich very fast. But my observation is that this is nothing new for Methodist preachers, even in old conferences where the church is well organized. Thank the Lord that, as a rule, they have "grit and grace" to endure it in the hope that it will be better further on. As Bishop Keener once remarked, if the Bishops sent men only to places where they were assured beforehand of a support, half the preachers would stay at home and Methodism would be robbed of the glory of her wonderful conquests. Every Methodist preacher is supposed, under the blessing of the Master, to awaken an interest that will react in the way of a partial support, at least,—just how far cannot be known until the test is made. The uncertainty is greater in new countries, where the work is unorganized, churches and parsonages are being erected and when other disturbing forces enter in that were unforeseen.

As this is a country of much promise the various religious organizations are seeking a foothold. If we abandon the field because they are here or are likely to come we might just as well give up our commission. This is a day of activity and aggression in everything. Satan is hastening men to ruin by means unknown in former days. We must hasten to "rescue the perishing" and show that we are worthy to stand side by side with others in the noble work. If we wait to know whether we are wanted or not we never will be wanted. A general that would wait to enter the field of conquest until he knew whether he is wanted would never gain a victory. If Jonah had waited till Ninevah had called him the people had perished in their sins.

Brother Needham wonders whether the M. E. church crowds us or not. It is too true that she does. But what of that. If we abandon the field in Montana because of this we will have to abandon it in Colorado, California, Missouri, Texas and everywhere else. For she boasts through her agents that she has the money and the men ane is going to occupy the whole land, north and south. She has no regard for our claims and seems bent upon disintegration and absorption, regardless of the means. We have abandoned places to prevent friction, but it was only to be followed to some other point where we were trying to do the Master's work. And this state of things is not confined to Montana alone. The onlo way is for us to go forward in the way of duty, peacably if possible; if not possible, then we are to contend earnestly for the faith, and leave results with Him who doeth all things well.

Expository.

Please explain 1 Timothy v. 8: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

This passage cannot be understood apart from its context. St. Paul is speaking here of aged widows whom he recognized it to be the duty of the church to support, provided they had no children or descendants (this is the meaning of the word translated "nephews") able to do so. In case, however, there were such children or desendants, Paul insisted that the church should not be burdened with this extraordinary charge. He even goes so far as to say that if any man fails to discharge so natural and obvious a duty, he has practically made a denial of the faith, and is worse than unbelievers, many of whom are by no means so remiss.

To make this passage an excuse for not supporting the institutions of the church, and a justification for the greedy accumulation of riches, is, therefore, to pervert its meaning.—*Ex.*

Jewish Colonies in Western China.

The very interesting discovery of many years ago of Jewish colonies in Western China is now well supplemented by the discovery of Christian clans or sects in Africa, south of Abyssinia. These wholly isolated people have retained some forms of Christian belief and worship since the early centuries when Egypt and the lands to the south were in the hands of the followers of Jesus. Mohammedanism arising in the seventh century cut off this section, and has obliterated Christianity to the north ot them. What is left, however, of the better faith, is now so thoroughly degenerate that it is not worth the preserving. Africa is full of wonders. Stanley will have another story of the marvelous sort to tell.—*Ex.*

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Suncay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.

Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p. m.

Let other ministers send in their appointments and services.

On Supplying the Work.

It has been thought strange that we have such a hard time getting the right kind of men and in keeping them after they are here, and not a few have used it as an argument against our occupancy of this field. The question arises, why is it, and what is the remedy?" Either is difficult of solution. But "misery loves company," as the old adage has it, and we may find a grain of comfort in the fact that it is not confined to our Church in Montana alone, but extends to California, Oregon, Colorado, and all frontier fields, as Simmons' History of Southern Methodism in California, and the minutes of all our frontier conferences will show. Besides, other denominations have the same trouble in supplying their fields with efficient men. There is not a preacher here in the M. E. Church, the Presbyterian, Episcopal, or any other Protestant denomination, (and but one or two Catholic priests that I know of) that was in Montana when this writer came. Most of the churches have changed pastors—half a dozen or more times.

The Bishops and other clergy have used their utmost endeavors to get the proper men, but only to fail in not a few instances. As good Bishop McTyeire remarked to the writer at Nashville five years ago, you can't tell anything about what men will do, or how they will succeed in the west, until they are tried. Those who have been eminently successful at home utterly fail, and some who never amounted to much in the home conferences advance rapidly to the front and soon distinguish themselves by valiant and efficient service when they go "out west." All the Bishops and all the examining boards cannot entirely remove the difficulty. We have just got to persevere in the good work, use the best judgment we possess, have some system so as to prevent confusion and clashing of plans, receive and treat those who come to us as brethren beloved so long as they prove themselves worthy and efficient, but above all things let us "pray the Lord of the harvest that He would send forth more laborers into the harvest." I fear that we are much at fault here. Let the Church be much in prayer that men may be raised up right among us—even of our own children and household to carry forward our banner. Then pray that our brethren in the home-church may be wonderfully imbued with the spirit, and may come in the fulness of the blessing of the gospel of Christ, ready to endure hardships as good soldiers for the Master. Then shall we go forth conquering and to conquer. E. J. S.

Sparks from the Smelter City.

I believe it is definitely settled now that the new machine shops of the Montana Union Railway company are to be located at Anaconda. This will add a large number of workingmen and many families to our magic city on the pebbly and pellucid Warm Springs. Ground and water Anaconda company, which is have been tendered by the but another instance of the progressive spirit and indominable pluck of our chief business men. The fingerboard of destiny points directly to Anaconda as one of the first cities in the great Northwest, and we have reason to believe that our future capital will be here.

Our new hotel will have been about completed when the reader's eye falls on this. In all of its appointments its surpasses anything of its kind, I presume, between St. Paul and San Francisco. The Fourth will witness the first grand "spread," when, to say nothing of others, it is given out that 200 Californians, J. B. Haggin and Senator Hearst among the number, will sample the *menu*. It is not yet known whether your Anaconda correspondent will have a place among the "distinguished."

As we were about to commence the exercises of our house-to-house prayer meeting last Friday evening, a gentleman broke in upon us and asked if this scribe would be at leisure after 9 o'clock. On being answered to the affirmative, he retired, agreeing to call for us after the hour mentioned above. On Third street we were ushered into an elegant parlor, where soon the aroma of orange blossoms filled the house. Leaning on the strong arm of Charles Crossin was Miss Esther Perry, a few words from the preacher sealed their happy future.

At the "Lower Works" Charles did reside,
And every day did Warm Springs ferry,
But growing tired, to the parson hied,
And carried home his lovely *Perry*.
He's happy now, and ne'er will pester
His bonny bride, beautiful *Esther*;
And she, true wife, will do no bossin (g),
But live content with Charlie *Crossin*.

Mr. D. L. Harbaugh is the landlord of the new hotel. His wife and son are in the East. When he parted from his little son he gave him $10, and told him that his receiving more would depend on how he expended that. Some days afterwards he received a letter from his little son telling him that his diary contained the following entry:

"To horse car fare.....$ 05
"To charity fund..... 9 95

"Total.....$10 00

"P.S.—Charity hides a multitude of sins."

The father told me that the conduct of his little boy made him feel proud, and that he would send him $5. What a lesson young Harbaugh has thus taught other boys!

At the conclusion of our prayer meeting last wednesday evening a pleasant gentleman approached and asked us to accompany him. We were soon seated in an elegant parlor at the Eureka house, on First street. Not long after a beautiful lady supported by a noble gentleman and retinue filed into the parlor. The gentleman, Hiram McNeil, is an engineer on the Montana Union railroad, and the winsome maiden, Miss May Price. A ceremony and a prayer perfected the happiness of these two anxious hearts, and the occasion so filled the celebrant with the spirit of the muses that the "machine was put to work again, and here's the result:

Hiram has made his final "run,"
His engine's now at rest;
"On time" he was when he begun,
And always tried to do his best.
His "iron horse" he groomed quite nice,
The "headlight bright and shining;
And he ever hoped for a better *Price*—
He had no time for sad repining.
June nineteenth was the happy day
That witnessed the consummation;
But Hiram's June is turned to May,
And the parson smiles his approbation.
May the "train" of wedded life
Bear richest fruits of joy and love;
And the "track" of duty shining bright
Conduct them both to heaven above.

Horse racing, gambling and drinking at Silver Lake, fourteen miles west from Anaconda, last Sunday resulted in the killing of one man, a saloonkeeper of Georgetown, and the wounding of another. The remains of the dead were brought to Anaconda and buried on Tuesday. The sad office of laying the unfortunate victim away in his grave to sleep was performed by your correspondent. A young man in the prime of life murdered in cold blood while attempting to make peace between two men who were fighting, so I was told. But the victim, unfortunately, was in bad company on the Lord's day. Moral: "Remember the Sabbath day to keep it holy."

S. W. Barbee.

Anaconda, Mont.

A Home for Homeless Children.

Dear Brethren and Sisters: Sitting here to-day meditating upon the great work before us, the words of the Master, "go ye into all the world and preach the gospel," came to me then forcibly than ever before. Why was this to be done? The answer comes that men and women might be saved. What a noble work! And yet as I look into the faces of the orphan waifs of this city who know not a mother's care and love, alone in the world, surrounded on every hand by vice and crime, my heart goes out in sympathy to them. And I reason thus with myself. How much easier it would be to provide a suitable home for these waifs of our cities, who are God's own children, where they might be cared for and taught to love their Maker in the days of their youth, than it will be to wait till they have grown up to manhood and womanhood, all scarred with sin, and then convert them.

Let us not forget that among this very class of children, we may find those who with proper training, might move the world even as a Wesley or a Moody has moved it. And if our effort in this line were blessed with the saving of but one soul, would we not feel doubly repaid even though we had made great sacrifice in starting and supporting such a work?

Again the scripture says, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Dear reader, as you gather your bright, laughing, well fed and well clothed jewels around your board to-night, let the pinched and sallow face of the waif who receives no word of kindness nor, when sick, the kind ministries of a mother, come up before you. And think what if my own bright boy should come to this!

My friends we need just such a home here in Montana. And I hope the readers of this paper and all interested in such an institution will write their views concerning it. Yours in the faith,

J. A. Barber.

East Helena, Mont.

We take to the suggestion in the above article for several reasons. First, such an institution would help to nip a crop of criminals in the bud. It would help to a virtuous and Christian life those who have the greatest claims on our beneficence. For neither those who grow up in vice in spite of good instruction nor the heathen of foreign lands have the claims on our charity that the heathen of our own cities have.

Second, A home for homeless children would command the interest and appeal for the support of all classes and all denominations. A man without any religious convictions whatever, could see the benefits of it from a purely ecomic view.

Third, Other churches are building schools, colleges, and hospitals and are largely supplying the need in their lines, but here is a needy field and so far, entirely unoccupied by any one. Asso. Ed.

CHILDREN'S CORNER.

THE BLIND BOY.

Oh say, what is that thing called Light,
Which I must ne'er enjoy?
What are the blessings of the sight,
Oh, tell your poor blind boy!

You talk of wondrous things you see,
You say the sun shines bright;
I feel him warm, but how can he
Or make it day or night?

My day or night myself I make,
Whene're I sleep or play;
And could I always keep awake
With me 'twere always day.

With heavy sighs I often hear
You mourn my hapless woe;
But sure with patience I can bear
A loss I ne'er can know.

Then let not what I cannot have
My cheer of mind destroy;
Whilst thus I sing I am a king,
Although a poor blind boy.

—*Collie Cibber.*

Try Them.

Many Sunday schools have a very pernicious practice of sending their little girls to hawk their festival and picnic tickets. A gentleman besieged by the children said:

"I will buy tickets of all who can say the Ten Commandments." Out of the twelve not one could make the required recitation, and all belonged to the same Sunday school, and to the same class. Another made her appearance. "How many commandments should you say there were?" she was asked.

"Sixteen."

"You place the figure rather high, but let's hear what you know."

"Well, she said slowly, "I don't know but four."

"Say the four for me, then."

A moments pause. "I don't believe I know but two."

"We will hear the two, then, if you please."

"I've forgot them," said the vendor of tickets.

"Well, then, I cannot deal with you," and she was dismissed. As many as fifty children applied, and yet none could say the commandments, except one little girl, of which tickets were bought. If our Sunday school scholars were put upon the stand, how many could repeat the Ten commandments?—*St. Louis Adv.*

A Story with a Moral.

A little girl, aged three, informed her mother that she knew a beautiful story about a giant. "Would you like to hear it, mamma?" asked she.

"Well, then, she continued, "once there was a great big ugly giant, and he was very fond of eating little girls. One day as he was walking along through the woods, he met two little girls—one very good little girl, and one very naughty one.

"First he took a bite of the good little girl, and he made up a horrid face, and said she tasted awful nasty; then he took a taste of the bad little girl, and he smacked his lips and said she tasted dreadful nice, 'cause, you see mamma, she had eaten nuts, and raisins, and candy, when her mother told her not to, and that made her taste sweet. Then the old giant said, "I'll never again eat a good little girl. I'll always eat the bad ones.—*Wide Awake.*

How Much do You Pay?

Brother, some people think if you start out to be religious you have to give up everything, and you can't make any money—you can't do anything; you just have to give the whole business right up. I was talking to a feller some time ago, and he said:

"Jones, the church is putting my assessment a little too high."

I said, "How much do you pay?"

He said, "Five dollars a year."

"Well," I said, "how long have you been converted?"

He said, "I have been converted now about four years."

"Well, what did you do before you was converted?"

"I was a drunkard."

"How much money did you spend for whiskey?"

"I spent about $250 a year."

"How much was you worth?"

"I rented land and was plowing with a steer."

"What have you got now?"

"I have got me a good plantation and a pair of horses."

"Well," said I, "you paid the devil $250 a year for the privilege of plowing with a steer, and now you don't want to give God $5 a year for plowing with horses. You are a rascal from the crown of your head to the sole of your foot."

There are a great many people that way. I have never known the Lord to bankrupt a man yet; have never known a man that couldn't do better, everything being equal, as a Christian than a sinner.—*Sam Jones.*

Within twenty-four hours after the confirmation of President Harrison's cabinet, a cablegram was made public to the effect that the Pope was satisfied with the cabinet, and that information had been given the Vatican that under Harrison's administration the relations between the United States and the Holy See would be of the most cordial character. We fail to see what a change of the national administration in America has to do with any opinion, favorably or otherwise, with the Pope, except it be that that functionary, true to his canon law, considers the Catholic church a political organization.—*Rev. Scott Hershey, Ph. D.*

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Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

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Following is the time of arrival and departure of trains at Helena on the new schedule, taking effect April 17, 1889:
TRAINS ARRIVE AT HELENA.
No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.
TRAINS DEPART FROM HELENA
No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.
Trains Nos. 3 and 4 connect at Butte with Union Pacific.
For further information call on or address any agent of this company, or
P. P. SHELBY, Gen. Manager, Helena.
M. P. BENTON, Trav. Pass. Agt., Helena.

The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to THE MONTANA METHODIST, HELENA, MONTANA.

Board of Publication—Rev. E. I. Stanley. Rev L. B. Stateler. Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E L. Lee.
Bozeman District—L. B. Stnteler, presiding elder.
Bozeman Station—J. H Johnson.
Bozeman Circuit—R. F Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

For Montana State.

An eminent retired barrister has recently given some advice to the territories soon to become states in the matter of constitutions. From an exchange we learn that he says: "The constitution itself should be a model of perspicuity, so as to prevent the framing of laws that a court will pronounce to be in violation of its provisions."

The Australian system of voting is recommended. This provides for an official ticket, which prevents the tricks of private enterprises. All are to be alike.

The arrangement for the individual to be unaccompanied at the polls—he is to bring no tickets with him, placed in his hands by a partisan—but selects in the presence of the commissioners conducting the elections etc.

He also advises the "establishment of friendly tribunals," saying "differences between citizens of a state should be settled like those between members of a family."

If this could be done and would work when provided, how it would abridge litigation, but the Chicago Herald knows a thing or two in saying:

A constitutional convention is ordinarily composed almost entirely of professional politician, the majority of whom are lawyers. They have little knowlege about the science of government, and are not desirous of obtaining new information. They are personally interested in having a large number of offices, and in making litigation as tiresome and expensive as possible.

If the Herald be correct, and our delegates be lawyers, we shall have shadows on our hopes, in the July meeting at the capital city. As to this however it will simply be, shall the delegates in convention assembled provide for the people or the legal fraternity. We shall concede clearer heads, and cleaner consciences among our latter-day patriots. *So mote it be.*

What We Think of It.

It is neither our province nor wish to be a public censor, especially in regard to our sister churches. We generally have enough to do to keep our own vineyard pruned. We believe we are not now forgetful of the scripture about the beam and the mote. So questionable are the methods of church entertainments for social and financial purposes in our midst to-day that we believe it is high time to rebuke such.

One of our churches in Butte City has not only drifted into this public tide, but has used the secular press, and published itself abroad. The following is from one of the city dailies:

"Grand picnic, under the management of the Baptist Sunday school, to be given at the Columbia Gardens, Tuesday, June 18, 1889. An invitation is extended to all respectable persons to attend and bring their little ones. All who intend to go will be expected to prepare themselves with lunches etc., before starting. The motor will leave Butte every hour during the day; also leave the picnic grounds every hour for Butte, thereby giving an opportunity to come and go at will. Garden will be open from 9 a. m. to 10 p. m. No one will regret going, as you can boat ride on the lake, swing, ride the "Flying Dutchman," rest in the shade of the trees, see all the wild animals, take in the museum and be treated to two or more performances during the day in the theatorium. No liquor sold on the grounds upon this occasion. No extra charge after entering the gardens. Fare for the round trip—adults, 50 cents; children, 25 cents. Admission to all the liberty of the grounds—adults, 50 cents, children, 25 cents. Enjoy yourselves, help the little ones and a worthy cause."

Let us examine. We omit comment upon the propriety of the various inducements offered to public patronage, under the auspices of a "Sunday school," confining ourselves exclusively to that about "two or more performances during the day in the theatorium."

The Columbia Gardens is a place of public resort, under the management of a firm in the city, which runs the "Comique," a well known low grade variety theater, which peddles bad wares in decidedly bad style. The advertisement under the control of the aforesaid Sunday school, forbids liquor selling, and the patronage of disreputable characters for the one day "from 9 a. m. to 10 p. m." We will not use many words—there is no use—but we quietly predict a *woe betide* the church that continues such a compromise with tho devil. We believe the "worthy cause" was hurt by this unworthy means.

From Within.

The developments are being rapidly made, and the bad faith of the Clan-na-gael successfully exposed to the public as the facts are given from within.

Dr. Cronin's misfortune, this Irish-American's clandestine machinations, and the false pretension in behalf of poor Ireland are now before the people of this country. Will the perpetrators of crime—black, midnight crime never learn the value of their necks? Our detective system, and sentiments of justice surely guarantee the lifting of the veil from the ugly records of these secret organizations so full of agitation for home rule in Ireland.

We hope that the cause thus secularized and debased may not sadly suffer, but grow warmer in the hearts of the sons of liberty and honor.

The Itinerating Altar.

A few thoughts were suggested by the Associate Editor of the MONTANA METHODIST about Altar against altar—The Richmond *Advocate* caught at it like a speckled trout after a grasshopper. Another paper quoted the Richmond and then the Pacific *Methodist* copied and passed it on to her readers, and by and by, the Columbia Conference brethren rise up and *speak in meetin.* We trust after all it may turn out as well as the altar built by the "Children of Reuben and the children of Gad and the half tribe of Manasseh" in the land of Gilead, which was satisfactorily proven afterwards, not to be against the altar in Shiloh. *Do ye sabe?* ED.]

Butte High School Commencement.

We had the pleasure of attending the Commencement exercises of the Butte High school, June 14th, which merited the highest satisfaction from the patrons and friends of the school. It was, without exception the best exhibit for the grade of school we have witnessed. There were seven graduates, four young ladies and three young men.

The subjects of the essays were well chosen and decidedly well treated. The motto of the class for '89 was not fanciful, or pretentious, but characteristically Western—"*Non Quis sed Quid.*"

Not who you are but what you are.

We should not have been ashamed of these exercises in the academies and junior classes of the majority of our colleges back home. The moral tone of the addresses and essays, was very gratifying. We have the most sanguine hopes of the future success of these young graduates, and bid them God-speed.

The Constitutional Convention for the state of Montana convenes in the capitol city July 4th.

NOTES.

There are about twenty-five newspapers published in Montana, six or seven being religious journals and two of these are by THE METHODISTS.

We would have enjoyed being with our Associate and his Sunday School from Helena picnicing at Alhambra Springs, Thursday, June 20th. The circumstances were forbidding.

Wednesday June 5th was Commencement day of the Huntsville, (Ala.) Female College. Says Dr. Fitzgerald "That was a remarkable graduating glass before whom I stood and 'spoke my piece.' They were forty-four in number, forty-two of them being followers of Christ."

Number 4 volume 1, "The *Vermillion Star*" edited and published by S. P. Watts an old friend of boyhood days away down in the Pelican state, has been read with a zest as news from a friend in a far country. May the *Star* continue to shine with unabated lustre.

Methodism, in keeping with her reputation as a pioneer church, has sent the saddle-bag preacher into the newly opened territory of Oklahoma. Of the present generation, it will yet be sung:

"Land where my fathers died,
Land of the pilgrims pride."

The Eiffel Tower is the marvel of the great exposition in France, and causes the French scientists to believe they will yet outdo the world. America is yet young and vigorous, and rejoiceth as a strong man to run a race.

The Board of Trust of Vanderbilt University have established in connection with the Biblical department ten free scholarships yielding each $100 per annum subject to specified terms of scholarship.

The Editor is booked for an address at a fourth of July picnic among clever people in one of our pleasant valley communities where there's fish, chicken, pigs, lamb and many other good things. He hopes to be there in time for a thorough course.

A godly man thinks not of God as the absent and unseen one, for by faith he seeth Him who is invisible, and by that faith draweth nigh to him that is afar off. A godly man is filled with solemn reverential thoughts of God and of all that pertains to Him. He takes a comprehensive view of God, of his being, his perfections, his works, and the relations he sustains to his creatures, and approaches him in prayer or lifts up his voice in holy song and has hope and confidence. Such are all his saints.—*St. Louis Ad.*

Theological.

We see much of the would-be dogmas of the secular press to-day which betrays an ignorance that is perfectly surprising. Self-respect, it would seem, ought to make men more guarded than to give expression to such jargon.

Very recently we noticed a dissertation (?) of such character on Buddhism and Christianity. A lady who had returned from missionary work in China said that her time had been so taken up in teaching Christianity that she had not sought to unravel the subtletries of Buddha, but had an unfavorable opinion of it, since it taught that the worst punishment that could be inflicted upon a man was to convert him by the process of transmigration into a woman.

With this as a text it was stated: "The Budhist religion makes demands upon the credibility as great as does the Christian creed, but it has in its elaboration a beauty and consistency which appeals to the artistic temperament, and in this fact lies the reason that so many Americans of exceptional intelligence have adopted it."

Just what is meant here by its "elaboration" we do not undertake to say. It does not matter—— but whatever it may be, it is here said, that there is in it, "a beauty and consistency which appeals to the artistic temperament." What a virtue! what a principle for Americans of exceptional intelligence to adopt! Where is the beauty? Where is the consistency? What does it avail though these should appeal to the artistic temperament? Man has a soul—and his religion should be worthy that soul. The very comparison is odious, and unworthy an intelligent editor though he sit upon the tripod in a great western city.

It will Change.

Below we give an extract from the *St. Louis Advocate* showing the distribution of wealth and the reason for the same, in the United States.

Whether the cause of this state of things be as here set forth or not—it is only a question of time for a change to be made.

The wealth of the United States is distributed in the following proportion among the groups of states. The north has by far the greater portion, while the south has comparatively a small part. The North Atlantic group of states has $19,630,000,000, or 45 per cent of the total, with a per capita of $1,353. The South Atlantic group has $3,621,000,000, or 8.3 per cent. of the total, a per capita of $477. The North Central states, $14,747,000,000 or 33.8 per cent. of the total, a per capita of $850. The Southern Central group has $3,641,000,000, or 8.3 per cent of the total, a per capita of $408. The Western states have $2,003,000,000, or 4.6 per cent of the total, a per capita of $1,123. The North Atlantic and Northern Central thus are are shown to hold 78.8 per cent. of the total wealth of the Nation, while the south and west hold 21.2 per cent. These two Northern groups comprise less than one-fourth the area of the United States and less than one-half the population. The South and West are almost exclusively agricultural, and produce by far the greater portion of values, while the Northern and North Central contain principally the manufacturing and commercial centers. Could there be a stronger evidence of the effect of sectional and special legislation than is shown by these facts, which are taken from the census of 1880? Protected manufacturers and traders, and plundered agriculturists. That is the case in a nutshell.

RALEIGH & CLARKE,
Helena, Montana.

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Sunshine and Shade.

For years I through life's shadows trod,
My journey taught me more of God;
For though his face was hid from sight,
I felt his presence, power and might;
And though dark shadows round us lie
The clouds will flee, our God is nigh.

I've seen the shadows come and go,
I've felt the frigid north wind blow;
I've bowed my head and felt the stroke,
Of rude afflictions hand; and woke,
To see the darkening shadows fly.
A father's guiding hand was nigh.

Life's shadows come, and swiftly go;
We see on mountain crest the snow,
Its purity reflecting clear,
God's sunlight ever lingering near:
When shadows round our pathway lie
They but a moment veil the sky;
Then are the clouds of sorrow riven
And we behold a fairer heaven.

I've walked abroad at radient noon
When shady paths did woo me; soon
I did rejoice to turn my feet
To bowers of peace, and safe retreat;
'Tis sweet in shady paths to tread
God's glorious sunlight o'er our head.

We love the sunshine, love the shade,
For when the orb of day was made
To light our world God spoke the word
"Let there be light" and quickly heard,
The mandate was obeyed, and soon
The sun proclaimed his highest noon.

The light was glorious; but 'twas meet
That night should her fair sister greet,
And softened by a mellower light,
The moon, was named the 'Queen of night'
Thus light and shade were early made
The law of God is here obeyed,
And did not shadows veil our sky,
We should not know when God is nigh.

MRS. ELIZABETH M. APPLEBURY.

Sanctification.

I have been long in the Methodist Church. I lived forty years in a justified state. I felt that there was a higher life for me. I went to my blessed Lord for help. He made me feel that he was nigh, and when I gave myself fully to him, all was well, and now I can say, I believe I am wholly sanctified, through the blood of Jesus. Twelve years since, God took the carnal spirit from me. When I claimed this state of grace, my brethren said I was already as good as I could be, but I told them I was not. I had enmity in my heart before. God showed me I must get it out if I called myself a Christian, and to my great surprise I found something else that I must give up. I did so. I am glad I tarried at Jerusalem and received the blessing I sought.

I see so many who think because they have their names on the church register that they are saved. I am praying that God may send a man who is full of the Holy Ghost to wake up the people. I long to see the time when the people may be one in heart. God says we must be one in Christ Jesus. I praise God that I can say, I am a child of a king, and I will work for my blessed Lord as long as he spares me to live in this world. When I go hence I shall meet my Lord and my sainted husband and all my loved ones who have gone before me. I am ready to go. I am now seventy-five years old and hope you will excuse my imperfect letter.

LETTY G. LIGHTFOOT.
Deer Lodge, Mont.

This article has for a long time been misplaced, and by accident found to-day. We regret it. ED.

What is Repentance?

Repentance is a change of mind and of life; a hatred for sin and turning from it; a Godly sorrow, working repentance unto life, and a decision of the will to forsake sin. "The sorrow of the world worketh death; it ends in despair; it is superficial, short-lived, continuing only with present suffering; it is compatible with a love of sin, a hatred of God and righteousness. This is often evinced by the vows of the wicked while they suffer, and a rapid return to sin when the clutches of the law are removed. Godly sorrow implying the grace and enlightenment of conviction—a scriptural apprehension of sin, stirs the subject to hate and leave sin, begets hope and life. Hence we read of repentance unto life, and repentance toward God; meaning a turning from the ways of death unto life—from the power of satan unto God, "I thought on my ways and turned my feet unto thy testimonies."—*Ps. 119:59.*

Repentance does not change the character of sin and only limitedly its effect. It does not change the heart like regeneration. It is the mighty effort of the soul, to dash to pieces the intoxicating bowl of iniquity, and to flee from sin as from deadly poison and death. A true penitent may not be able to repair all the damages he has done to society—to meet strict justice—to lay up all the gaps he has made; but so far as in him lies he makes restitution. Having gone to the extent of his ability, God accepts the will for the deed. He then feels the need of trust in God, and in answer to faith receives pardon. We behold the necessity for forgivenness when man fails, even with restitution, to make full reparation for his sins. And we behold also the wisdom of never committing sin—never sowing wild oats, for the effects are so hard to remove.

One of the first fruits—one of the happiest results—and a normal outgrowth—of repentance is restitution. The repenting heart hates sin to that extent that he makes the fullest effort to destroy it, "*root and branch.*" According to a wise law which God gave the Jews a man who had trespassed against his neighbor was, not only to confess his fault, but restore the stolen property, with one fifth its value added. See *Numbers v:6, 7.*

Zaccheus said to our Lord, "if I have taken anything from any man by false accusation I restore him four fold." *Luke xix:8.*

Then Jesus said, "salvation is come to this house, he is a son of Abraham."

To make full restitution would be strict justice—what the Mosaic law which knew no mercy—required—a commercial equivalent; but the law of the gospel is that a man is required to give of what he hath. J. H. JOHNSON.

The Cry of the Whisky Devil.

The opponents of prohibition are now raising a fearful cry about "financial ruin" following every victory for temperance. The inhumanity of these people is simply appalling. The souls for whom Christ shed his blood are, by them, put into the scale opposite a few paltry dollars, and a comparison between the two is made in favor of the dollars with a coldbloodedness that sends a shiver shooting right through every humane person. And they say: "Some Christians are opposed to prohibition." Are they not slandered in this saying!"—*New Orleans Christian Advocate.*

What could be more absurd than this last rallying cry of the minions of King Alcohol? Financial ruin to a drunkard from abandoning his cups? Financial ruin to the laborer if he refuses to patronize the saloons? There are tens of thousands of homes in our land to which prohibition of the sale of ardent spirits would bring food and clothing and comfort where now squalor and misery reign.

Financial ruin to the brewer, the distiller, the saloonkeeper? Let it come and the lord hasten the day, for the wealth of each one of these represents the financial ruin of hundreds. Let the families of the drundards look upon the great establishments of the manufacturer and vender of intoxicating liquors. It is there that has been accumulating the money which paid the husband at the mill, the son in the shop and the daughter in the factory. That splendid mansion they have built, and in return have been repaid with squalid poverty and that which is worse than poverty, a degredation of character which has rendered impossible even those comtorts of home which temperance still bestows upon the poor.

What will become of the wealth invested now in the breweries and saloons of this country if the manufacture and sale of intoxicants is prohibited? It will go into the manufacture of clothing, into the cultivation of the soil, into mining or other employment by which something will be added to the needed products of our country, and so the comforts of life be made more abundant and cheap. Thus all classes will be benefitted. If every dollar spent for liquor were cast into the sea it were infinitely better. Financial ruin, indeed! May we live to see such financial ruin through all this land.—*S. W. Methodist.*

"The Last Wonder."

MR. EDITOR—They say there are seven wonders of the world. I have seen none of them, but from the point where I am penciling this, I have a fine view of the last wonder, Guthrie the prospective capital of Oklahoma. I am sitting on the grand stand erected on Capital Hill outside of East Guthrie—on the east side of it. The city is the growth of just six weeks and it is nearly two miles square. There are said to be 15,000 people here now and still they come. All this space is laid off in lots 25x145 and taken up. Houses are springing up in every direction, and the carpenters' hammers and saws are now clattering and buzzing as this scribe has never heard in this half century and will not hear in the next half. The site of the town is surrounded by an elevated ridge of prairie land stretching from 2 to 5 miles away with here and there a few acres of low trees. Of these there are already three parks laid off. Capitol Hill is a plot of ten acres of beautiful ground enclosed with a plank fence. The hill overlooks most of Guthrie proper, and East Guthrie. Every business transacted in Little Rock is represented here, except manufacturing, and some of that is here—at least I see a cigar factory. Churches and schools are conspicuously absent; but in a short time they will boom up like other things have done. I have been looking around a little this morning for lots on which to locate a church and I have no trouble to find them, but it will take the money to buy them. There are none to give away; every man that owns a lot wants either to build on it or make a speculation.—*I. L. Burrows in Ark. Meth.*

The Canon Thunders.

Canon Isaac Taylor is at it again. Apparently he is not satisfied with putting Mohammedism on a level with Christianity; he is now giving it the decided preference. He has recently visited Egypt, and given us the result of his observations in his "Leaves from an Egyptian Notebook." They are truly astonishing. We have been taught to believe that in Moslem countries women are degraded; but this is an entire mistake.

"The harem, he tells us, "is the center of conjugal happiness. It is prohibited to strangers because of the reverence accorded to women. In the harem the wife reigns supreme." The very donkey-boys of Cairo regard woman as an angelic being. Woman is safer from insult in Cairo than in Hyde Park. Devout Moslems are really Christians, but of an entirely superior kind. They are,

in fact, almost too good for this evil world. The very schoolboys of Cairo are infinitely superior in intelligence and culture to the boys of any public school in England. Finally, Mohammed was a sort of Luther, who emancipated Christianity from its pollution, and who invented polygamy from the purest motives, and simply as a protest against asceticism.

One is tempted to say that if Canon Taylor had made the cultivation of ignorance the pursuit of a lifetime he could not have graduated with higher honors. In pure effrontery of ignorance he easily distances all competitors. Where has Canon Taylor lived? What has he read? I used to think Gibbon a pretty competent authority on Moslem morals; is it possible that Canon Taylor never heard of him? Then Canon Maccall and Dr. Marcus Dodds have written books on Mohammedism which have usually been regarded as accurate; are they quite wrong in their conclusions? And to quote nothing that statesmen have said, how is it, if Egypt is really the earthly paradise of the salt of the earth, the chosed home of these, pious, cultured, elect souls with whom the unfortunate Christians of England are not to be compared—how is it that Egypt is the worst governed country in the universe, and Cairo, according to many competent travelers, one of its worst moral cesspools?

Canon Taylor is good enough to suggest that the Unitarians might amalgamate with the Mohammedans and produce a higher Christianity. We hope they will relish the suggestion. We respectfully commend the idea to Dr. Martineau. But would it not be better for Canon Taylor to begin operations in the noble Minster of York, of which he is canon? He might begin by reciting the koran from the minster tower, and thus practising in the useful character of a *muezzin*. The harem, that "centre of conjugal happiness" where the "wife reigns supreme," might come afterwards.—*Methodist Times.*

The Editor on the James.

I am glad to see that Dr. Lafferty has been up to Jerusalem, and that he tarried awhile in the Sanhedrim. Does he long for the possession of that lounge where Dr. Fitzgerald's weary bones have so often found sweet repose? The Virginias satirist seems to have been lionized in and about "the House." Were those giants afraid of his pencil point, or were they simply heaping coals of fire on his lucky and plucky head? If Brother Fitz. is elevated or superannuated at the St. Louis Council, next May, I shall move that Lafferty take a seat on that sofa. A man of his genius ought to be able to engineer the Nashville Central and run that wide awake Richmond branch too. And, being at the hub, he could radiate in every direction, and tell the inhabitants from Dan to Beersheba about "the old times and the new" "in and out of the house." How that Nashville coal-burner would spin over the steel rails from Baltimore to Frisco with Lafferty at the throttle! The new hymn book is out and on sale. And Dr. Lafferty got the first copy. What a freak of fortune or policy it was that those advance sheets went flying on electric wings to the humorous doctor's bindery on the James, so that by bed time he had alarmed his neighbors with stenstorian strains of "O for a thousand tongues to sing out of such a book as this!" Sing on, doctor; it will do you good. I am only a little out of humor that you got ahead of these South Carolinians, and that you didn't invite our Editor Kirkland up to sing bass with you. It has been so long since he "raised a tune" his voice has become husky, and would go off gradually basso profundo.

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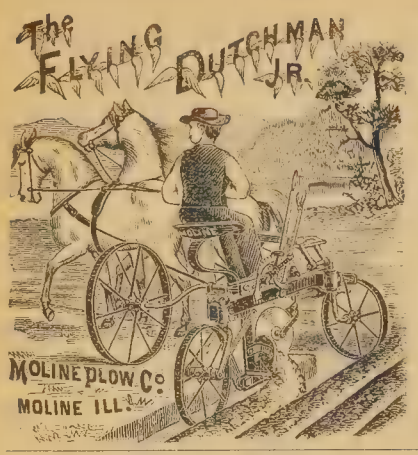

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, July 10, 1889.

VOL. 1, NO. 23.
SUBSCRIPTION, $1 00 PER YEAR.

Notes.

For the sake of many forgetful friends we repeat the announcement that our annual conference meets this year at Stevensville the 14th of August. Bsshop J. C. Granbery is to preside.

While Major Maginnis was delivering his Fourth of July oration to the crowds in front of the court house, Hon. J. K. Toole was addressing the constitutional convention at its opening session inside the building.

Bro. Barber, who has been preaching for us at East Helena for several months, has withdrawn from our church and ministry. Reason: He found his views of the Scriptures out of harmony with the doctrines of our church. Brother Hunter will supply the work at East Helena till conference. He we know to be sound in the faith, and is deservedly popular wherever he preaches.

Our old friend, Brother J. W. Agee, of Denver, Col., sends us Nos. 2 and 3 of his pamphlet productions, called *Agee's Bee*. They have for subjects, "Devils and Their Doctrines" and "Beyond the Grave." They are *sui generis*, for Bro. Agee does his own thinking. We have enjoyed them though we could not agree to all they contain.

The following from miscellaneous thoughts in one of *Agee's Bees* is worth repeating for the benefit of some preachers: "I attended a church, heard a good sermon by an Englishman. When dismissed he skipped back to the door and stood on one side, while another brother got on the opposite side, and there they stood shaking hands with the people and bowing and scraping as we went out. While hearing the sermon I felt like I was in the house of God, but on going out it seemed more like a Dutch Jew clothing house."

We are always glad to greet the people at church and to shake hands with them when they give us an opportunity. But some people do not wish to shake hands with the minister every time they come to church, and to force them to do so by guarding the door as the congregation passes out is an impertinence in the preacher, and often a bore to the people.

The Fourth of July celebration in Helena this year was the greatest patriotic demonstration ever seen in the territory. Of course our prospective admission into the Union added greatly to the interest of the occasion. In our space we cannot even attempt a description of the decoration, the great street parade two miles long, the music, the speeches, the crowds of people and the beautiful fireworks. All were very attractive. The memory of the day, however, is clouded by the sad accident which occurred during the display of fireworks in the eveving. A rocket caught fire while lying on the ground and shot into the crowd, instantly killing Lancy Yeager, a boy thirteen years old, and probably fatally injuring another.

Dr. A. B. Leonard of New York gave a temperance address in the new Broadway Methodist church last Monday afternoon. A stronger speech or one whose arguments were more keenly pointed we have never heard on the subjects. It was enough to make any one ashamed of himself who had sanctioned the liquor traffic either actively or simply by inaction. That address will bear fruit.

We want to raise our voice against an error of pronunciation very commonly heard in this North-land even from educated people, but which is an abomination to our ears. It is that of giving the double-o in such words as *root* and *soon* the same sound as heard in foot. It should be the long sound as in moon.

The corner stone of the Montana Wesleyan University near Helena was laid last Saturday by Bishop Goodsell. Col. W. F. Sanders, the chairman of the board of trustees, and Rev. Dr. Hickman of Indiana made appropriate addresses. The ceremonies were witnessed by almost the entire conference assembled in the city at that time, besides a good number of resident citizens.

The papers report that Bishop Wilson was injured by a cut in the head in a railroad disaster near Lynchburg, Virginia, last week. We have not heard the particulars but hopo his injuries were not serious.

Our Need of a Holy Incentive.

It is not difficult to persuade one that his intellect ought to control his animal nature, and that his moral nature ought to control both the carnal and the intellectual, but the hard part is to get him to act up to his convictions of right and duty. The tendency to sin in our nature is more powerful than our sense of obligation to live a holy life. Yes, this tendency to sin is often so strong as to override our fear of hell, our hope of heaven and every other motive that our minds can present before us. Every earnest seeker after righteousness has had the experience spoken of by Paul, "the good that I would, I do not; but the evil which I would not, that I do."

We see at once from this our imperative need of some incentive to a holy life that will be stronger than any which our natural power afford. This is just what Christ came to give us. He had before given to the world a perfect law and man had acknowledged it to be "holy and just and good," but he had also sadly realized his inability to keep it. Christ came as our sacrifice for sin. And by this revelation of his love to us he inspires our love to him—and such love as gives us victory over sin. This is, in short, the plan of salvation. God supplies us with a holy incentive strong enough to overrule the baser tendencies of our nature.

Although this plan is so simple and easy to understand we are utterly unable to follow it without the help of divine grace. The love of Christ will not move our hearts till they are quickened by the Holy Spirit. We may recall his sacrifice and sufferings for us, his words of love and sympathy; we may dwell on the beauty of his character and the perfection of his attributes and yet feel no responsive thrill of love in our hearts. Who has not been chagrined at his failure thus to arouse in his heart the love of Christ? But when we are thus brought to feel that "in us dwells no good thing', and that if we are ever saved from the power of sin it will be by God's free grace, then if we trust that grace it will not fail us. The new life will be given. The new motive will stir the soul so that the sins which before were our masters are now held in perfect subjection.

Does the reader long for this love of God, this holy incentive that will make him master of all baser tendencies? Be assured it is for you and is worth your seeking. The Savior says it is like a pearl of great price, which is so precious that when a man finds it, he gladly gives up all he has in order to obtain it. All sense of hardship in the Christian life is removed when the love of God fills the soul. We know of miners who leave home and friends in the east and come out here to make their fortunes. They endure hardships and privations that almost amount to martyrdom, and endure them cheerfully, all for the love of perishing riches. So when the love of Christ constrains us, and "the eternal weight of glory" appears to our eyes of faith, then we can speak of all we suffer here as "our light affliction which is but for a moment."

The Montana Conference of the M. E. Church convened in this city a week ago to-day. We had the pleasure of attending some of the sessions. The reports from the preachers were encouraging from nearly all the fields, showing that Methodism is a power in this territory as in all other parts of our country. The following paragraph taken from the Independent gives their statistical strength:

"The statistical report showed the number of church members to be 1,561; churches, 34; probable value, $136,500; parsonages, 24; probable value, $27,000; total value of church property, $164,200. If the value of the college property, acquired during the year, amounting to $60,000 be added, the total property of the conference will be seen to be $224,000."

Bishop Goodsell who presided, was fatherly both in appearance and in treatment of the preachers. His address to the conference just before reading the appointments wss so kind and sympathetic that we thought surely no preacher can feel afflicted by any appointment he may receive from that bishop. But it is hardly possible that every one was satisfied.

Thirty-four men received appointments and seven places were left to be supplied. This we know usually means to be unsupplied. Yet several of these preachers were sent to fields which our church is occupying and where we think they are not needed. This is what Bros. Needham and Stanley mean when they say the M. E. Church crowds us. We would call the attention of the editor of the Montana Christian Advocate right here. From his editorial last week he seems to misundersand the spirit of our brethren. We rejoice at their success and desire to work with them to give the gospel to the people in all sections of the country, but when they leave needy fields to be (un-)supplied and yet send men to places already supplied by our preachers, which in many cases serves only to divide and hinder the work of both, we call that crowding—unkind and unchristian crowding.

We rejoice with others over receiving a good supply of the new Hymn Books. We will be doubly happy now if we can get the people—all the people—to sing.

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p m.

BUTTE STATION.

Rev. A. C Couey, Pastor.

Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School a. 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Sunday—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.

Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p. m.

Let other ministers send in their appointments and services.

The Victory Over Death.

O death, thy sting hath conquer'd me!
And here I am, alone and slain!
But my great king shall vanquish thee!
And Jesus like, I'll rise again.

For He arose, and left the grave,
A victor's couch, an empty tomb!
And proved He has all pow'r to save,
And give eternal life and bloom!

All glory be, thou Prince of Ltfe,
From man to thee, thro' endless days!
O, Conquerer of death and strife,
And sin and pain be endless praise.

—Rev. P. E. Royse.

Helena, Mont., June 20, 1889.

Uses and Abuses of Money

Money gauges the values of all marketable things. It is a wise expediency of all governments. It is the most convenient, tangible property, a very high expression of wealth. The love of it means the love of the world; the wise use of it, the best use of all things. Money was designed as means, not an end of life. The world often uses money as means to attain happiness; most generally their affections center in it because it opens every avenue of pleasure and passion, honor and position. Money should be estimated at its full value, as a great lever-power, moving all the enterprises of the world. "The gold and the silver, the world and they that dwell therein" belong pre-eminently to God. When a man first gives himself to God in consecration, his money will follow the same channel. It is our bounden duty to be dilligent in business," "provide for our own households," to work "for the meat that perisheth"—not to strive for it, to "make all we can honestly, save what we can, and give all we can" to the Lord's cause. It is one of our highest duties and most distinguished privileges to be industrious, economical, frugal, prudent. All this may be consistently carried out, with the highest end of our being in view—namely to build religious character, to "lay up treasure in heaven"—to be happy in God. We are to love this world, this life, body, raiment, meat, money, less than we love the life to come, the heavenly world, our souls and God, just in proportion as the former are inferior in character to the latter. "Whosoever will lose his life shall find it; whosoever will save his life shall lose it."

COVETOUSNESS.

Covetousness is an "inordinate desire of obtaining some supposed good." It is concentrating will, purpose, thought and affection in money, or material things, as an end, not a means of life. It is idolatry: first, because it leads to an inverson of the Divine order. The life is more than the meat which sustains it; the body is more than the raiment which clothes it. Covetousness prostitutes this life and body to the service of gaining meat and raiment as the great end of life; it sacrifices health and body for the means of sustaining these; it strives with earthly toys to satisfy the soul. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Harken dilligently unto me, eat that which is good, and let your soul delight itself in fatness." Isaiah LV:2. Any attempt to subvert God's plan antagonizes the highest and best interest of man.

Secondly. Covetousness is dangerous to the soul because it brings all the muscular powers and mental faculties, talents and genius, into the degrading slavery and bondage of the mammon of unrighteousness, to obey the dicta of the world, the flesh and the devil. It blunts the moral sessibilities, stultifies the intellect, contracts and shrivels the soul in selfishness, makes its heaven-born and God-given faculties sensual, earthy and devilish. It degrades the body and soul of man which are God's first and last.

Thirdly. Covetousness opposes the general good of the community, antagonizes the interests of others, desires and seeks the property of others without a commercial equivalent. It leads to lying, cheating, defrauding, peculation, theft and murder. The tenth commandment in the Decalogue aimed at the root of all crime in prohibiting covetousness. This sin then opposes the law of God; it is against self, and the interest of others. J. H. Johnson.

Editor Montana Methodist: I wish through the columns of your paper, to request the brethren who expect their wives to accompany them to the Annual Conference to let me know at once, that suitable accommodation may be provided for them. Will intending visitors outside of the valley do likewise?

We are hopeful of being able with ease to pleasantly entertain all who may visit us on the occasion.

Will not the whole church in Montana make daily fervent prayer to God that the forthcoming session of the Conference may be one of great power and blessing to all? Fraternally yours,

J. B. Parnall, P. C.

Stevensville, Mont., July 3, '89.

Are Colleges a Failure?

Brother Barbee introduces a long array of witnesses to prove College education a failure. We cannot cross-question them all in our brief examination. But we will call up two, Washington and Johnson.

George Washington: I beg leave to say that I learned surveying at William and Mary College. Yes, I was President of that institution for a time. I gave many thousand dollars to found a school now called Washington and Lee University, at Lexington, Va. Mr. Barbee has failed to understand me.

Stand aside, Mr. Washington.

Andrew Johnson: I never attended even a common school, nor a Sunday school. Was no member of any church. My boys all died—well, excuse me as to their fate. Mr. Barbee, to be consistent, should introduce my case to show S. S's a failure, rather than to prove colleges a failure, because I ignored the S. S. and the church entirely, while I honored colleges, and was a college trustee. I'm sorry sorry Mr. Barbee called me as a witness in his strange attack on the colleges; he don't know me.

Stand aside Mr. Johnson.

The jury now has the case.

Fair Play.

Foreign.

As to foreign news, one of our city dailies curtly puts it as follows: The statistical reports from no part of the world are altogether quite roseeate. China sends us enormous losses of life and property by floods and fires. Hungary and adjacent territory suffer enormously from the same causes. Australia has the rabbit plague and drouths. Brazil is tortured by the utter shiftlessness of its emancipated slaves. Ireland reports a large percentage of its thin population still living in hovels without floors, or chimneys, or windows; in some cases a dozen families herded in a single shelter of this sort. The United States can never be quite happy until cyclones are understood and mastered. New South Wales bewails the loss of 5,000,000 of sheep during the past year owing to drouth. On the whole, Paradise Regained is somewhat of a myth, but the good things of the world are vastly more than the evil. The wise man looks up.

This we believe to be true as far as it goes, and it goes far.—*St. Louis Ad.*

The Relation of Pastor and People.

Rev. T. A. Kerley, of the Ten-Conference sends us a copy of "The Relation of Pastor and People," a sermon in pamphlet form of about twenty pages.

The treatment is as follows:

I. The Constitutional Principle of Methodist Itinerancy as it relates to: 1. Preacher 2. The church. 3. The Episcopacy.

II. Duties of the Pastor: 1. To preach. 2. Pastoral visiting.

III. Duties of the church toward the Pastor: 1. To receive him kindly. 2. To attend upon his ministry. 3. To give him moral support. 4. To make ample provision for his material support.

From these divisions, it is readily seen that the pamphlet, if read at large will do good.

Brother Kerley wishes one of our Montana preachers to act as agent for the work at the ensuing annual conference at Stevensville. Retail price 10 cents with twenty-five per cent. discount to preachers.

We cordially commend this to the hands of our beloved J. H. Johnson, who knows what to do and how to do it. Ed.

A Word to Pastors.

Make up your minds you must work, but if you consider yourself a fellow-member don't work alone. Help your church but don't carry it. If you find meddlesome busybodies, give them plenty to do; they hate real work as a mosquito does smoke.

Your main business is to preach; but to do this you must know your people and ascertain their wants. Don't visit just to please, but to to help on your work. Some families will need six visits to another's one. Go where you can hurt the devil most. Be governed by men's wants; not their complaints.

Preach, not as others do, but as you and God can best arrange it. Fill your hearers with sound reason, then cork them tight with sound application, bind them with a "thus saith the Lord." Be sparing, if not a little stingy in using old sermons. Remember when the stream of study stops flowing, the pulpit pond lowers. Give no censures unless there is love enough to prevent their drowning in hatred. It requires much love to praise, more to reprove. Attack measures; "hit" people only when they stand between you and the evil.

You must begin in time, and not be too long in uttering what you have to say—if you would have this busy age stop and listen. If you would preach the best sermons, practice them faithfully beforehand.

Endeavor to be the greatest man in the parish, and that by being the servant of all.

Be childish enough to think you never can be left away from Christ. Run to show him all you have, and ask him for all you want.

Work when you can, retire when you must, and you shall have favor of God when you will. —*Raleigh Advocate.*

CHILDREN'S CORNER.

'Tis Honorable to Labor.

There are many ways to labor
In this lower mundane sphere,
Be careful then my neigbor,
That to work you do not fear.

To labor is quite honest,
'Tis the surest road to wealth,
Or to easy independence,
Crowned with peace and rosy health.

Though the toiler's hands are homely
And not so purely white,
'Though the dress be not so comely
Or the manners so polite.

Yet labor on in earnest,
Either with thy hand or brain,
The lesson that thou learnest,
Will save thee much of pain.

The mind must be employed
With work of hand or head,
Or the power for good will be destroyed,
The soul to ruin led.

All are not born for lawyers,
All may not teachers be
Nor yet need all be sawyers,
To saw the fallen tree.

All women were not born to cook,
And serve up dainty dishes;
Nor should Bridget write a book,
Nor can she, if she wishes.

Still 'tis honorable to cook,
To boil, to brew and bake;
And I know of cooks who look,
As sweet as cakes they make.

—MRS. E. M. APPLEBURY.

Rats.

Some years ago, walking along the street of a large city, my attention was attracted toward a man handling a lot of rats. I stopped and watched him. He was rather below the ordinary class of men as to appearance; perhaps was brought up in "Rat Row;" but no matter, he was a success at his business. And the rats performed as though they understood the English language as well as the man himself understood it. It would pay any one to see this rat performance; and although a free exhibition he would "chip in" cheerfully, when the hat comes around. Some might think this a poor business, but it will make the man a living, if not more. Besides, he will do good wherever he goes. First, by showing what powers lie dormant in the lower animals, especially rats; second, by showing that so contemptible a thing as a rat can attract the attention of the busy moving world and bring it to a sudden standstill; third, by the lesson it gives our young men who are standing around waiting for something to turn up. Young man, look at this rat trainer and cheer up. Have faith in yourself and go to work. Do something. If you find no employment, catch a bug or bird and go to training it. Or pick up an ant and see what you can teach it, or else go sit by the ant hill aed let the ant teach you.—*Agee's Bee.*

Sayings of Children.

"Dean Ramsey mentions a little boy who must have had a very unlovable father, for when he was told of heaven, he put the question, 'An' will father be there?' and on his instructress answering that 'of course she hoped he would be there,' the child at once sturdidly replied, 'Then I'll no gang.' But though generally candid and open, children, like those 'of larger growth,' will often put the best face upon facts concerning themselves. A little Scotch boy who attended a day school was always asked when he came home in the evening how stood in his own class. His invariable answer was, 'I'm second dux,' which means in Scotch academical language next to the top of the class. As his habits of application at home seemed scarcely to warrant such a position at school, one of the family at length ventured to ask of what number of pupils the class consisted. After some hesitation the little fellow replied, 'Ou, there's jist me and *anither* lass.' Little children have often very tender consciences, and are perfectly aware when they have been 'naughty.' A little girl one day said to her mother, 'Papa calls me good, auntie calls me good, and everybody calls me good, but I am not good.' 'I am very sorry,' said the mother. 'And so am I,' said the child; 'but I have got a very naughty *think*.' 'A naughty what?' My *think* is naughty inside of me.'

"And on her mother inquiring what she meant, she said. 'Why, when I could not ride yesterday, I did not cry nor anything, but when you was gone I wished the carriage would turn over and the horses would run away, and everything bad. Nobody knew it; but God knew it; and he cannot call me good. Tell me, mamma, how can I be good *inside* of me?' A little fellow four years old prayed thus for himself: 'O Lord, bless George, and make him a good boy; and do not let him be naughty again, never! no, never; because you know when he is naughty *he sticks to it so*.'

"Children will sometimes add to their usual prayers petitions for something they particularly desire. A very little boy who lived with his aunt, had been often told by her of the fine time coming when he should be big enough to go to school and carry his dinner in a little basket on his arm. One night whrn he had finished 'Now I lay me down to sleep,' Eddie asked his aunt to teach him the 'big prayer.' She accordingly said 'Our Father' for him, stopping very often, that he might repeat it. When she said 'Give us, this day, our daily bread,' Eddie drawled out, half asleep, 'Give us,' is day, our daily bread, and a b-a-s-k-e-t too!"

"Another little fellow who, like many children, found his boots a very troublesome part of his toilet, prayed 'O God, bless father and mother and sister Nanny, and please make my boots go on easy."

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Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

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Following is the time of arrival and departure of trains at Helena on the new schedule, taking effect April 17, 1889:

TRAINS ARRIVE AT HELENA.

No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

P. P. SHELBY, Gen. Manager, Helena.
M. P. BENTON, Trav. Pass. Agt., Helena.

The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to THE MONTANA METHODIST, HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler. Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E L. Lee.
Bozeman District—L. B. Stateler, presiding elder
Bozeman Station—J. H Johnson.
Bozeman Circuit—R. F Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E H. Warren.
Judith Valley—To be supplied.

Who is in the Wrong?

We believe there is an apparent inconsistency shown in the correspondence of the brethren in Montana which needs correction. We believe this correction necessary to to the good of our course as a church in Montana, and hence we write briefly to this point.

We quote an extract from a communication to the St. Louis Advocate of June 26. "We have had a few brethren here who were so blind to our needs or untrue to our interests as to oppose the sending of more men into the field. But these are few, and that spirit is dying. Its last wail was heard at the last session of the Helena District Conference when some one offered a resolution whose aim was to muzzle the mouths of certain correspondents." Now, we believe that the readers of the St. Louis *Advocate* generally who do not know the circumstances will be misled by such unqualified statements.

In the first place, we have not known a man in the Montana Conference, who opposed the comings of help to man the field.

The point advocated is simply this, that we should not have men brought here indiscriminately—men for whom there could be no possible provision—men so far in advance of the appropriations which the Boaad of Missions was able to make, that they would be pressed irrevocably to the wall in the matter of a living for themselves and their families.

Such an utterance as the above is not only a reflection on the administration of the presiding elders of Montana, but of our Bishops having the field in charge a year at a time. Long has it been the case, that our presiding elders have had to refuse men, who said we are ready to go to Montana if there is any show for a living, but the elders would be compelled to say no. Was it because they were not wanted? No—but simply because they could not be supported. How readily would Bishops Keener, Hendrix, and Galloway have given us more men, if they had felt it wise to do so when considering their support. Bishop Granbery will have the same difficulty this year, because the Board of Missions could not increase the appropriation. To say we need twenty more men in Montana, must be modified. If it were the right thing for us to have that additional increase of laborers how is it that our presiding elders and the Bishop in charge are not arranging accordingly?

Who is it "so blind to our needs or untrue to our interests" in Montana? Can it be our Bishops, our presiding elders, or some "hired man who careth not for the sheep?"

Let the lot be cast, and the curse to Israel be found out.

Some of the brethren of the Helena District Conference chance to know a thing or two about that resolution whose aim it is said, was to "muzzle the mouths of certain correspondents." Those who passed it know just what its "aim" was. We state it here briefly.

1. To forestall embarrassment to our presiding elders, in having men upon their hands for whom they had not a dollar, except as it came from their own purses.

2. The incumbrance of the Montana Conference of such men as were inefficient as laborers in a field so difficult.

The Angle of Vision.

It is held by opticians, that of all the senses none is more deceptive than the sense of sight. We are easily misled as to distance, size, shape and color. An object impresses us with variations of size and distance "according as the rays from its opposite borders meeting at the eye form a large or a small angle." Practice is the only educator against delusion and false conclusions. How much has the artist to do with lights and shadows. You may go into the studio to get the portrait of your mother, and the artist is very careful to have just the proper light and the various angles of vision brought to bear in the examination. At midnight you could not see at all—the full glare of the midday sun would dazzle into disfiguration.

It is none the less important to us to consider the angle of vision and the law of lights and shades in the measure of men and systems, whether these systems be of God or man. There are two sides to most of questions and more angles from which matters may be viewed.

The illiterate and the cultured, the sinner and the saint, have their impressions and convictions from many lines and under multiplied variations of light. One man may be as much too high as another too low, one too near as another too far away to see the true character of an object. These laws hold in the spiritual as well as the material world. How dare a man say then, that "I am right and you are wrong" unless he has seen from the all angles and in the varied degrees of light? We read in the Scripture—"to the pure all things are pure," "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In the light of cannibalism human flesh is devoured by other human beings. In the light of the gospel we learn to love our fellows as ourselves. Get the right shade on the picture, and look at it from the proper angle, "and you shall know the truth, and the truth shall make you free."

The old Scotchman was correct in not letting brains or fools see his pictures half completed. We should exercise the same wisdom that he would teach, not to be too hasty in our conclusions. The whole truth in certain matters, you, in most of them, becomes necessary to prevent erroneous, unwise and even unchristian deductions. Neglect to preserve this precaution has resulted in much waste of material, much speculative and useless philosophy (?) and many stranded religious demagogues.

Dear reader, if there be any lesson for you in these reflections, see that you utilize the same, and the future will tell for itself as to the wisdom of your decision.

Glad Hearts.

A bill of lading—from Nashville, Tenn. A week gone—What? Books? Not here—Ten days, and no books. Sabbath evening—The preacher to the steward who had received the bill of lading—Any books yet? No. Monday morning—early after breakfast—Preacher started up town—a box of something on church steps—What is that?—Perhaps that is a box of hymn books—let us see—the hammer, dear, if you please—Five minutes and behold here is a full supply of hymn books for the Idaho Street, M. E. Church South, Butte Montana. Happy pastor. Happy people. How we will sing the old songs of our beloved zion!

The editor had a very pleasant visit last week, embracing July 4, among the clever citizens of Jefferson valley, where our young brother Goulder grazes. Brother Wm. Beall told several parties, as we went over from Butte, that we were going over to "orate a little." Judging from the liberal purse in compensation for such service we suppose our hearers were pleased.

NOTES.

In the Los Angeles *Christian Advocate* last week, Rev. T. H. B. Anderson makes another strong plea for an Episcopal residence on the Pacific coast. The need for such is undeniable, and we hope those brethren will give the bishops no rest till they accomplish this purpose.

As an argument for Foreign Missions we know of none more sensible than that found in the following illustration of Bishop Wm. Taylor.

He says when a man wants to make an orchard he doesn't just plant one tree and wait till that is full grown and bearing before he plants another, but he plants a thousand at once. So with Missions. It requires time for the truth to take root and grow just as it does for a tree, and if we wait for the gospel to bear its full fruit in our land before we plant it in another, the world will be slowly won for Christ. Plant the seeds of the word everywhere and let it be growing. Rich fruit will be gathered from China, Japan and Africa long before the kingdom has attained its full growth in England and America.

We have received the catalogue of "The College of Montana," of which Dr. D. J. McMillan is President. The enrollment for 1888-9 was one hundred and fifty pupils.

We regret to see the notice of the death of an old Vanderbilt chum, Rev. J. E. Stovall, who died in La Grange, Texas, June 23rd. This young and gifted preacher had made considerable literary attainments, and was President of the Georgetown, Texas, Chatauqua.

As great a man as the sainted Bishop Pierce said:

"It is my opinion that every dollar invested in a theological school will be a damage to Methodism. Had I a million I would not give a dime for such an object. * *

I pray most sincerely that the theological scheme may go down to the shades of oblivion. * *

I would teach the farmers, doctors, lawyers, merchants, preachers that are to be, all alike."

Just as strong men as Bishop Pierce have advocated the very opposite view. A man need not surrender or hold to any view then because he has precedence in some great men, either for or against him.

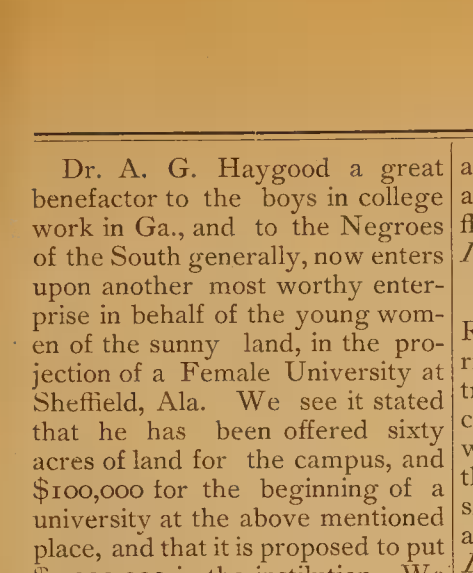
The Senior College president in the United States, gratifies us with a compliment in saying: "You are making a clear, good, live paper." Such words of cheer from such a source, is inspiring to those on double duty in the pastorate and editorship. We thank you Dr. Brunner, of Hiwasse College, Tennessee.

Dr. A. G. Haygood a great benefactor to the boys in college work in Ga., and to the Negroes of the South generally, now enters upon another most worthy enterprise in behalf of the young women of the sunny land, in the projection of a Female University at Sheffield, Ala. We see it stated that he has been offered sixty acres of land for the campus, and $100,000 for the beginning of a university at the above mentioned place, and that it is proposed to put $1,000,000 in the instilution. We rejoice in the rise of the educationaltide. "Let her roll."

The Light of History on Romanism.

The leading errors and corruptions of Romanism came into the church from the close of the fourth century on, and all these errors, with the exception of two, prior to the seventeenth century, when things in the ecclesiastical world were under the shadowy corruption of the dark ages. The Roman Church, as characterized by these distinctive features of doctrine and practice, is wholly unapostolic, and specially contradictory to the teaching of Peter, who is claimed to be historic and scriptural authority in matters of dogmatic and ecclesiastical claims.

The following exhibit of dominating errors shows when they were introduced, and it also shows that Protestantism has preserved a remarkable purity, touching these things:



—Rev. Scott F. Hershey, Ph. D.

"What a bitter-sweet business this editorial work is! It is taffy and trouncing in about equal measure and alternate doses. When you mourn somebody wants to dance; when you pipe somebody laments. You write a temperance paragraph, and somebody sends you the information that you are a fanatic; while the same mail brings the flattering opinion that "that item will give aid and comfort to the rum sellers." You find out that you are at once a Sabbatarian and a secularist; an aristocrat and an anarchist; a radical and a fogy; a republican, a democrat and a "third-partyite." The luckless editor is thus worked bellows-fashion alternately inflated and flattened. But maybe it is this, after all, that keeps him blowing and keeps this glowing "at the flaming forge of life."—*Chicago Interior.*

The highest honor the old Romans granted their great warriors was to give them a day of triumph, and in that day to wear a crown of grass or leaves which withered in a day; but, blessed be the Lord! the faithful Christian shall have a crown that fadeth not away, but endureth forever.—*St. Louis Ad.*

Too Many Amusements.

It may be claimed that the amusements we condemn are allowable as methods of recreation. It strikes us that some votaries of pleasure whom we have known wore habitually a more wearied and exhausted look than almost any honest labor would have given them, and that their amusements were anything but recreations. But they, it will be said, were guilty of excesses that no one apologizes for. But is there any recipe against excess? It belongs to the nature of these amusements to stimulate a passion that is very sure to become insatiable by any moderate indulgence. To use without abusing them is no easy undertaking.

The Immigration Question.

We want not to stop immigration, but to sift it; to have the wheat of honesty, muscle, intelligence and religion dropped on our shores, and the chaff of ignorance, degradation, filth, vice and crime blown back across the sea. For this purpose national prohibition will be an unequaled sieve. Observing men say that even as seen on the trains, there is a great difference between immigrants who go to prohibition Kansas and to high-license Nebraska, the better sort taking the Kansas trains.—*Auburn Temperance Herald.*

PORTER, MUTH & COX

Are now offering some bargains in residence lots on the

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OF HELENA.

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FARM IMPLEMENTS,

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CONSIGNMENTS SOLICITED.

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42 and 44 Main Street, Helena, M. T.

WHOLESALE AND RETAIL DEALERS IN

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Iron, Steel, Horse and Mule Shoes, Horse Nails, Steel Nails, Mill Supplies, Blacksmith Goods, Hose, Belting, Tinners' Stock, Force and Lift Pumps, Gas Pipe and Fittings, Carpentors' Tools.

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And W. G. Fisher's Cincinnati Hotel and Family "Wrought Steel Ranges."

Centennial Refrigerators, Ice Chests, Water Coolers, Ice Cream Freezers, Wood and Willowware Glass and Queensware, English and American Cutlery, French and American Mirrors, Plumbers Goods and Supplies, House Furnishing Goods, Etc., Etc.

Orders from the country solicited and receive prompt attention and shipment. Respectfully,

CLARKE, CONRAD & CURTIN.

Rum's Ruinous Reign.

Hack! hack! hack! The dull, uncertain strokes of an unskilled workman's ax reverberated through the white birch grove through the fiercely whirling snow of a winter's day. Strange, unwonted sight, in a land of boasted civilization! A woman swings the ax! A woman clad in a scant calico dress, ragged shoes, stockings without bottoms, was essaying with queer little unskilled strokes, to fell the trees near the miserable wreck of a house. She worked as awkwardly as only a woman brought up to indoor work and laboring under the double infliction of pain and weakness can, sometimes stopping to press one hand to her side, and at others to wipe the freezing tears from her blurring sight. When a tree fell she hacked it till it was fitted for stove wood. Hack! hack! hack! till he children shouted again and again, "come, mother, come; you've chopped enough; baby's starving and we're freezing."

Despite their frenzied cries, despite the cold, despite the moral anguish only a mother may know, she worked, worked on till the sun went down on the short dreary winter day. Then laying down the ax, she loaded her frail arms with all that they could hold of the lead-like, frozen sticks, and slowly entered the house, well knowing she would not be able to leave it on the morrow. Here were her babes, her very life, one, two, three, four, five, six, seven, eight, nine, ten—each and every one dear to her noble heart as are your tender ones, favored mother—crouched over the dying fire in the black cooling stove, barefooted and half-naked, with hunger-pinched faces, and blue, claw-like hands; some were crying ociferously, while some only moaned in low, plaintive tones of cold and hunger.

For two weeks these eleven had subsisted on the miik of one cow and turnips. The cow had come so short of food as to be fed from their straw beds. After giving the starving children the milk and feeding the dumb giver the last armful of straw in their beds, she built a fire and sat down to warm her frozen feet. First, she took off one thin petticoat and pinned it about the shoulders of the oldest child, and, putting off her shoes and ragged stockings for its feet, sent it off to the wood pile to bring in the wood she had chopped.

The fire burned up bright and warm, and the famished children cuddled down beside the stove under their scant bed-covers, and forgot their woes in sleep. Not so the tired mother. She took a turnip and sat up to scrape it as she warmed her frozen feet. Ere the morning dawned another babe was added to the ten starving beside her.

Think of this true picture, mothers, you who have passed the fiery ordeal of motherhood amid the luxuries of warmth, food, and clothes, comforts, husband, friends and physicians—think of this frail, starving, frozen woman alone with the rayless midnight and her mortal anguish! Have you forgotten with what grateful avidity you seized a cup of hot tea held by the hand of ministering friends? Contrast that moment of grateful refreshment with the empty, craving stomach of this long famished creature, comforted only by the cold, scraped turnip, she would have, perhaps, given worlds for a tast of it had it then not been frozen. Can you drop a tear over this poor neighbor? My own flows like summer rain as I write.

You will ask where this "brute of a husband," the father of eleven children, was at such a time. Hush! indignant matron? Name not one of the "lords of creation" in such a tone!

I'll whisper it in your ear; be careful your busy tongue reveal not the secret. He was only down to Passadumkeag on a bit of a spree, lasting a couple of weeks or so! They can drink or let it alone, you know; so we must not say anything about their doing either lest we get to saying it on the wrong side.

Two or three days after the babe came to the poor woman a neighbor learned and reported her condition. A noble Scot came gallantly to her relief with food, clothing and firewood. The eager starving children, crowded about the hunger queller, could not be fed carefully enough to save them from reaction consequent upon repletion after famine. Tears flowed so thickly over the cheeks of sonsy Scotch build. that one poor naked starevling got just a cake too much, and though the physician was called, its little life went out a sacrifice to the good Bacchus, to whom the nations of earth deem it necessary to sacrifice so many human lives yearly. —*Portland, (Me.) Herald.*

Christian Training.

(Rev. Dr. Stephen Olin.)

Perhaps the strongest obstacle to success of Christian training is unbelief. Christian parents do not generally expect their children to grow up pious. They believe that a religious education will, very likely, be highly beneficial to them in various ways; that it will restrain them from vice, and furnish their minds with valuable knowledge, and facilitate their conversion at a later period; but we seldom find a father or mother, who really looks upon Christian education as a divinely-appointed means of grace, and as God's chosen agency for the salvation of their offspring. They pray that sanctifying saving grace may be showered upon their babes, even before they can walk or speak, but, with a strange inconsistency, postpone all hope of receiving answers of prayer to a future period, distant by many years. They follow a theory which allows and almost requires, a career of sin and impenitence, before a gracious state is attained. When the subject shall have been thus prepared for bitter repentance they trust he will be arrested in his folly, and under the influence of some prevalent, powerful religious excitement, brought to bow to the Cross. The revival is the agency often looked to for a result which God proposes to accomplish by his blessing on Christian education. The theory will have years of transgression; the divine word would forestall all this guilt and danger, by training up the child in the way he should go, not that he may come into it at a mature age, but that he may walk in it all along, and never depart from it. Upon this theory, then, which does not expect the result promised in the Divine Word, parents do not seek it, nor work for it. The exertions which they actually put forth, do by no means satisfy the idea of training. That involves the notion of patient, protracted, incessant effort; of earnest, trustful prayer, of effective, intelligible, appropriating faith; of a holy, emphatic example; of a gentle, winning, loving spirit; of an obedient, all embracing, and intense piety, which should transform our homes into Bethels, and our hearts into holy, consecrated altars, upon which incense and peace-offerings shall blaze evermore. They err greviously who conclude that such results as are proposed by the theory here discussed would supercede revivals. They would wrap the church in a heavenly flame and triple its energies. They would beautify it with holiness. Influences, powerful as the Pentecostal Spirit, would stream out on every side; and sinners, of whom charity itself has ceased to hope, would be penetrated by the moral power of a sanctified church. The "unlearned and the unbeliever," on coming into the presence of such a Christian congregation, would be compelled to recognize, in the "still small voice" of its universal testimony, an authority more potent than the miracle of "tongues." "Convinced of all and judged of all," the secrets of their hearts would be made manifect, "and so, falling down on their faces, they would worship God, and report that God is in you of a truth."

There may be found in all professions prodigies of learning who are nevertheless absolute failures. They are complacent pedants, stuffed full of Greek roots, scientific terms, indolence and indidence, and without two original ideas in their entire stock. Some have mistaken the preparation, the means—for the end; others fail through their total lack of energy. Some others are like Josh Billings' hornet, eturnaly bizzy, but about what the Lord only knoze." When such men as these are placed in the teacher's chair little practical good will come of their teaching. We want men whose very presence is an inspiration; who have the ability and the determination to call out all that is highest and best in those committed to their charge. President Garfield's definition of a college was, "A lot of boys on a log, with Mark Hopkins for teacher."

Bishop Granbery in Montana.

Arrangements have been made for Bishop Granbery to fill appointments as follows: Deer Lodge, August 4; Helena, or Bozeman, August 11; Stevensville—to hold the Annual Conference, embracing the third Sabbath, Aug. 18; Butte Aug. 25th. We hope the Bishop a pleasant and profitable stay in our midst.

Quarterly Meetings.

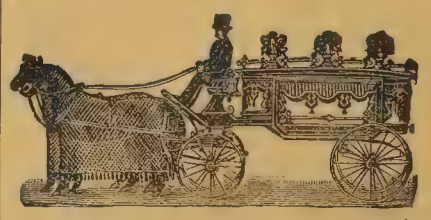
Brother Stanley sends the following notice for Quarterly Meetings in Helena District:

Butte City, July 20, 21.
Anaconda, July 27, 28.
Deer Lodge, August 3, 4.

Time Enough.

No man has a right to plead that he has not time enough to cultivate his spiritual nature as he ought. He has all the time there is. All that God requires of him, all that he needs to do, is to make the best possible use of the passing moments. If he does that his growth, though it may not satisfy [illegible] desires, will be·

ED. L. FLAHERTY



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No. 109 Warren Street.

Helena, - Montana.

Carries the largest stock of Metallic, Cloth and Wood Caskets in the Territory. Also agent for the Indestructable Casket. Telephone No. 210. Country orders solicited.

Dr. A. G. Haygood goes to Sheffield, Ala., to inaugurate and build a university for girls. A noble enterprise worthy his efforts. In his letter declaring his purpose he says: "There is sore need for better opportunities for our daughters. Such a university for girls will bring blessings to our people too great to be expressed in words. A great and broadly-planned Christian school for the women of the South—a school affording the best possible opportunities for all-round education, and honoring all womanly industries, as truly as all womanly culture—is what we need at this time. For such a school we must plan, and work, and give, and pray. Our people will welcome such a school; they know now that they need it. For the young men of my race I did what I could at Emory college; for the poor black people I have done my best; if I can, with God's favor, do something worthy the white girls of the South, I shall count it among my chief joys.

"I believe it to be my duty to my people to do what I can toward the establishment in Sheffield of such a school as we have discussed.

"With this conviction I leave the state that I love and that has been good to me from my youth to this day. I can promise only this much—to try as hard in the state of Alabama to 'serve my generation according to the will of God' as I have tried in Georgia." —*Ex.*

Send in the Bonds.

At the beginning of the current fiscal year, April 1, there were $11,750 of the bonds of the Publishing House of the Methodist Episcopal Church, South, still outstanding. Will not the holders of these bonds give the book agent the opportunity to redeem them? Money at 4 per cent. interest may be cheap to the borrower when he needs it; but no rate of interest, however low, is cheap for money which a man does not need, and it is always good financiering to pay a debt when the debtor can conveniently do so. The Publishing house no longer needs the money which was kindly loaned to it in the dark hour of its deep distress, and for which these bonds were given. All the bonds, except the amount above stated, have been redeemed, and the immense debt which hung over the publishing house in 1878 has been discharged.

If the holders of the bonds which still remain outstanding will send them to the book agent he will return the full face value in cash for them, or give other securities drawing 6 per cent in exchange for them, as may be desired. In case of an exchange of bonds the amount of the premium on 6 per cent securities will be deducted from the publishing house bonds. Heartfelt thanks for the great favor of the loan are hereby expressed, with an earnest request that an opportunity may be afforded for a more substantial token of gratitude—the payment of the bonds. Will the church press generally please copy the above? J. D. BARBEE, Agent.

RALEIGH & CLARKE,
Helena, Mont.

During the next sixty days, in order to reduce stock preparatory to the reception of our fall and winter goods, we will offer some of the most forcible bargains to which the attention of the people of Montana has ever been directed. Among the bargains are:

Our entire stock of parasols at half price; embroidered Swiss and Batiste robes at half price and less; $6.50 linen table sets (cloths and napkins) with fancy borders at $3.60; ladies' dresses and wraps decidedly lower, we believe, than they can be purchased anywhere else in Montana, and the major part of our stock at prices corresponding low. We intend to make this store the most advantageous place to buy dry goods. Samples and quotations by mail and orders promptly and reliably filled.

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Orders by Mail receive especial attention.
Expressage paid on all goods.

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FITZPATRICK & ASPLING,
REAL ESTATE,
MINING BROKERS AND COLLECTORS,
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Next door to postoffice.
Stationery, Blank Books and Office Supplies.
Headquarters for School Books.
Akin, Lambert & Co. Gold Pens
Baby Carriages.
Picture frames of all kinds made to order.
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Wholesale and Retail Dealer in
General House Furnishing Goods,
Furniture, Crockery, Glassware and Tinware.
MATTRASSES,
Large Stock and Low Prices.
67 to 71 W Park St., - Butte City, Montana.

HIGHT & FAIRFIELD,
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BUTTE CITY, MONTANA.

Hallet & Davis,
Kimball Pianos,
Emerson Pianos.
Kimball Organs.
ORTON BROS.
Music Store
205 Main Street,
BUTTE CITY, MONTANA.
Have a Complete Stock of Music and Musical Merchandise.
Agents for the celebrated Domestic Sewing Machine.
Pianos and Organs to Rent.
Orton's Brass Band,
Orton's Orchestra.

J. R. BOYCE, Jr.,
WHOLESALE AND RETAIL
—DEALER IN—
Dry Goods
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Boots, Shoes, Hats, Caps, Wall Paper, Etc., Etc.
Goods Shipped by mail or express, with the privilege of returning if not satisfactory.
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Real Estate, Insurance and Loan Brokers.
ROOMS 3, 4 AND 5 GOLD BLOCK,
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HELENA, MONTANA.

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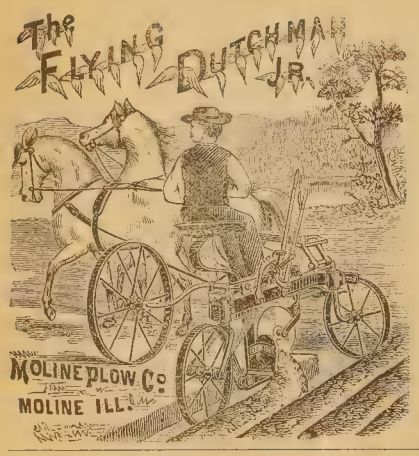
B. F. WHITE, Treas.
THOS. J. DAVIDSON, Sec.



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GENERAL LINE OF

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CHAMPION MACHINES.

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CARRY THE FINEST STOCK OF

DRY GOODS, CARPETS, LADIES' AND

Children's Suits, Wraps

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Underwear, Men's and Boys' Clothing, Shoes and Hats.

Lowest Prices in Montana for First-class Goods.

Samples Furnished on Application.

Goods delivered free by Express to any part of the Territory.

D. J. HENNESSY & CO.,

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BARRET & JACKY, Butte, M. T. | BARRET & JACKY BROS. Phillipsburg, M. T. | BARRET & JACKY Anaconda, M. T.

BARRET & JACKY,

Harness and Saddlery,

GDNUINE CONCORD HARNESS,

TENTS AND WAGON COVERS.

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WEST PARK STREET, - - - BUTTE, MONT.

100 Men's Suits 100

ALL WOOL.

100 Men's all-wool Brownsville Suits in Sacks and Frocks, sizes 35 to 42, at 25 per cent less than the cost of manufacture.

In all Styles and Sizes.

This is not a lot of trash or shop-worn goods, such as is generally offered in such sales, but is mostly made from last season's clip of wool. These goods were bought at a figure that will justify a cut in prices like this.

Call and See, we advertise nothing we cannot fulfill.

Successor to the Brownsville Woolen Mills Co.

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All Goods marked in Plain Figures.

The only One Price Clothier in Montana.

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An Established Fact is that prices are lowest at the

One Door North of the Grand Central Hotel.

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OVER HALE & CO'S DRUG STORE

HELENA, MONTANA.

W. D. WEIR,

Livery, Feed and Sale Stable,

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MERCHANTS HOTEL !

Thos. O'Brien & Son, - - Proprietors.

Corner Broadway and Warren Sts.

Centrally Located,

Opposite U. S. Assay Office and within half Block of Postoffice, Court House and Ming's Opera House,

HELENA, - MONTANA.

Newly Fitted and Newly Furnished throughout. Ladies and Gent's Baths and Barber Shop.

SAMPLE ROOMS,

For the Special Accommodation of Commercial Travelers.

WM. G. BAILEY,

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We make a specialty of Fine Watch Repairing, and the replacements of broken parts of American and Swiss Watches.

18 SOUTH MAIN STREET.

THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, July 24, 1889.

VOL. I, NO. 24.
SUBSCRIPTION, $1 00 PER YEAR.

To Our Subscribers.

This number of our paper ends its first volume. We began a year ago with many doubts and fears concerning its financial success; and now, of course we are much pleased to be able to announce that our highest hopes have been realized. But let it be remembered our highest hopes were not very high. We hoped, by giving our time and labor free, to keep the paper out of debt. This we have done with a small margin over.

We do not grudge the labor bestowed. While fully conscious of its many defects, we believe the paper has done good, and the many kind words of appreciation from our friends assure us that others are of the same opinion. The editors are of one mind and heart in the work, and trust to see the MONTANA METHODIST greatly improved during the next year.

Now let us have an encouraging increase in the circulation. Let every old subscriber renew; and when renewing your own subscription make just a little effort to send a new subscriber. The price will continue to be $1.00 a year to everybody. The X after your name will indicate when the time of your subscription has expired.

W. M. BRITT,
Business Manager.

It is hard for the devil to keep from showing the cloven foot. The anti-Christian memorial presented to the constitutional convention last week in the pretended defense of religious liberty, was so insulting to four-fifths or nine-tenths of our people that its reading was suppressed. It was a coarse attack on the sincere beliefs of the most intelligent people of the world. The character of its authors was revealed in the document, and every good citizen rejoices that the members of the convention showed by their prompt action that they were not in sympathy with them.

We learn through the *Rocky Mountain Methodist* that Bishop Granbery was called home last week by the death of his daughter. It was a very sad and sudden affliction. The Bishop was at Colorado Springs on his way to the seat of the Denver conference when the telegram came announcing her dangerous illness. He had scarcely started when another message came saying that she was dead. To give the Bishop time to return the Denver conference has been deferred one week. This will not interfere with the time of holding our conference, but it may interfere with some of the Bishop's appointments in the territory.

Bishop Brown of the African M. E. Church lectured in Helena last Friday evening on "The Solution of the Negro Problem." According to his idea the solution lies in obliterating as soon as possible all race distinctions. He quoted the truism "All men are created equal," and argued from that that there should be social equality and intellectual equality. Such is not and cannot be the case, and the Bishop would do better to recognize facts as they exist.

Apropos we quote the following from an exchange: Dr. Field, Editor of the *New York Evangelist*, has been in the South and writes: "If the confession of ignorance is the first step in the road to knowlege, I think I am in a way to learn something, though it may leave me in the end both 'a wiser and a sadder man.' When I came South I thought I knew something of its peculiar social and political questions; but I find I have a great deal to learn, and that while my sympathy for the colored race remains as before, there are difficulties in the adjustment of its relations to the white race, which could not be seen at a distance, but which on a near approach become distinctly visible."

Sunday School and Sabbath Rest Conventions at Missoula.

The annual convention of the Territorial Sunday School Association was held in the new and beautiful Presbyterian church at Missoula, July 16th and 17th, at which your correspondent was present. The attendance of delegates was not large but the citizens of Missoula turned out well to both the day and evening sessions, and considerable interest was manifest. One drawback to the complete success of the convention was the absence of all but one of the Executive committee who reside in Helena and could not be present. This difficulty will, however, be obviated another year as Helena is selected for the next annual meeting.

It was reported that seven counties in the Territory have been organized, the sum of about $300 having been expended from the treasury for that purpose.

The statistical report of Sunday schools I will not insert as it is very incomplete, owing to the fact that so many schools failed to fill out and return the blanks sent them by the Secretary.

The addresses given by Dr. and Mrs. Crafts, of New York; Revs. C. B. Allen, jr., and F. D. Kelsey, of Helena, and Rev. L. L. Wood, of Missoula, were earnest and practical and will no doubt be productive of good.

Strong and stirring resolutions on temperance, gambling, prostitution and Sabbath desecration, were offered and, after lively discussion, were passed. Mr. A. H. Nelson, of Helena, was the President of the convention, and Rev. E. M. Ellis, of Stevensville, Secretary.

AMERICAN SABBATH UNION CONVENTION.

The preliminary meeting of the above was called on the 17th by Dr. Crafts for the purpose of appointing a committee to draft a constitution for the State association, which was afterwards adopted, and nominating the officers. The following are the officers elected: President, T. V. Moore; Recording Secretary and Treasurer, H. C. Arnold; Corresponding Secretary, Rev. M. L. Streator; Vice Presidents, Hon. J. E. Rickards, H. Knippenburg, Judge Marshall, Rev. A. B. Howard, Rev. S. A. Wallace, Rev. A. C. Couey, Mr. T. Weir, Mrs. R. H. Howey. Executive Committee, (with preceding) Hon. N. W. McConnell, Hon P. H. Leslie, Rev. F. D. Kelsey, M. Bullard, Rev. C. B. Allen, jr., W. J. Hunter, E. Sharpe, J. W. Thompson, F. Gamer, W. S. Bailey.

The topic of Dr. Craft's lecture on Wednesday night was "The Civil Sabbath." The distinction between the Religious and Civil Sabbath he explained thus:

The church forbids Sabbath desecratian as a *sinagainst God*—the State forbids it as a *crime against man.*

He illustrated the two different actuating forces by the case of the Iowa farmer who placed the following notice near his melon patch: "Boys, don't touch these melons. they are *green*, and *God sees you!*" Also, with a story told of President Olin who caught two students swearing. Said he: "Gentlemen, such conduct is *displeasing to God* and *I won't stand it!*" The church says "Sabbath desecration is displeasing to God;" the state, "I won't stand it because it is injurious to man."

Sabbath laws are no more religious legislation than laws against murder, theft, etc., which all admit are necessary, and yet these very evils are forbidden in the Decalogue as much as that of Sabbath desecration.

On the 18th, (Thursday) at 3 p. m., a general discussion took place, led off by Rev. F. D. Kelsey, followed by Hon. S. G. Murray, Judge S. W. Reeves and C. H. Musgrave, prominent lawyers of the town, and others, on "The Sabbath laws of Montana, what they are and what they ought to be." From which we learned that the law courts are required to be closed on Sundays, except for specified special business; also, playhouses, theatres, dance houses, race grounds, houses for card playing and games of chance—a better state of things so far as the law is concerned than many had supposed.

The great defect in the laws however is that the chief sources of Sabbath desecration, the saloon and large employers of labor, are untouched. Hence a law is imperatively needed prohibiting the opening of saloons on Sundays and all labor or business on that day except works of necessity or mercy.

Various wise suggestions were offered by Dr. Crafts as to how such law may readily be enforced without inflicting a real hardship on any one.

Dr. Crafts lecture at night was on the same topic as the previous one and was crammed full of telling facts, stirring incidents and powerful arguments. We wish all in the Territory could have heard him.

I will add in closing that the object of this new "Sabbath Union" movement is mainly the promotion of the interests of the civil Sabbath through legislative enactments, etc., from a humanitarian standpoint only, not a religious one, although the former will plainly subserve the interests of the latter. The duty of the Christian therefore to "Remember the Sabbath day to keep it holy" must still be enforced by the church on the higher ground, not of human only, but of Divine authority.

J. B. PARNALL.
STEVENSVILLE, July 19, '89.

The Christians on the Sandwich Islands have sent out since 1852, seventy-five missionaries to other islands in the Pacific. This is a larger force than the Southern Methodists have sent to the foreign field since 1846. Are we sure the Master is satisfied with the work we are doing?—*Missionary Reporter.*

A few years ago a lady in Richmond, Va., rented her elegant house and moved into a cheaper home, that she might add $1,000 to her gifts to charitable and religious objects. How many Christian people, by some act of self-denial are willing to increase their offerings for the spread of the gospel?—*Missionary Reporter.*

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C Coney, Pastor.

Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Suncay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.

Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p. m.

Let other ministers send in their appointments and services.

THE CALL OF THE CHRISTIAN.

Not always as the whirwind's rush
On Horeb's mount of fear;
Not always as the burning bush
To Midian's shepherd seer;
Nor as the awful voice which came
To Israel's prophet bards;
Nor as the tongues of cloven flame
Nor gift of fearful words.

Not always thus, with outward sign
Of fire and voice from heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right—
Zeal for the Christian's better part,
Strength for the Christian's fight.

O, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall heed it well—
Thy Father's call of love!

—JOHN GREENLEAF WHITTIER.

Notes From Willow Creek

Our people were edified by a series of sermons preached here recently by Rev. H. B. Cockrill. Bro. Jarvis also preached several good sermons the same week.

Our ladies have raised money enough to buy an organ for our church at this place. Improvements are to be added to the parsonage in the near future.

Three Forks is a new appointment taken into the list this year. We have five lots donated us there for church purposes. Mr. D. Hunter the doner proposes to give us a neat three roomed parsonage provided we send them a preacher next year. Three Forks has hitherto been a Catholic stronghold, but the number who attend our services there twice a month indicate that the people are hungry for preaching. Their collections for the preacher is far ahead of many larger places. Our congregations at Gallatin City and at the Madison school house appointments are quite good.

The new railroad running from the Canyon House on the N. P. R. R. to Butte Citty is being pushed to completion. This road will tie three or four of my appointments together and make the work a very desirable one for anybody.

The hymn books have come. As we see it the book is made up of old hymns and old tunes largely, a few new ones. Common print, common binding, in fact is a common place book every way. It has taken over three years of hard (?) work to produce this book and now we are told that only a limited supply will be sent out till our patience is taxed a little more. We have heard much said about the wonderful facilities of our great publishing house—of the "surplus money," "new machinery" etc. etc., and of the splendid management of the concern. Now we are puzzled to know why the needless delay of our hymn book, if things are as they have been represented. There are five hundred common printing establishments in this country that could have brought out the same book in one year, and it has taken our establisement over three years and the end is not yet. My impression is a new set of managers, editors and clerks ought to be placed in the concern at Nashville. We except the editor of the S. S. literature.

B. E. H. W.

Individual Effort.

In this age of combination and organization when as one has said, "a mother can hardly spank her own child without a constitution and by-laws;" let us not allow the value of consecrated individuality to be depreciated. It played an important part in the recent restriction of Sunday work on the Vanderbilt system of railroads. A Christian gentleman, observing the evil influence of Sunday excursions in Central New York, instead of saying, "One man can do nothing against these great corporations," sat down and wrote a letter substantially as follows:

DEAR MR. VANDERBILT.—Next Sabbath, when you are at church (Mr. V. is an Episcopalian) and the Fourth Commandment is read and you are about to respond, please think of the Sunday excursions from Syracuse to Niagara at 50c for the round trip. Think how the Sabbath is made a day of toil to hundreds of your employes to whom it should be a day of rest and home fellowship and culture of conscience. Think of the broken-hearted parents troubled by this disobedience and waywardness of their children. Think of these things and then devoutly pray, "Lord have mercy upon us and incline our hearts to keep this law."

The answer came by the next mail. Mr. Vanderbilt thanked the writer for his faithful letter, and said that it was his first knowledge of these excursions and that they should be immediately discontinued.—*Dr. Wilber Crafts at Missoula, Mont.*

The Unjust Steward.

A steward is one who has charge of the goods of another for a season, and must finally give an account of his stewardship. All men are stewards of the manifold goodness, or grace, of God, in this sense. Wasting goods is characteristic of sin, while economy is not a sure sign of godliness. The "unjust steward" had lived fast, beyond his income, at the expense of his employer. The magnetism of his covetousness, reaching to his hands, caused the funds of another to stick. Called to give an account of his stewardship and threatened with the loss ot position, he revolved in his mind the serious question of his future support. He resolved on a rapid, liberal reduction of the accounts of his lord's debtors—that is he resolved to steal yet more. He could not dig, to beg he was ashamed. It were far better to dig than to beg, to beg than to steal, to remain honest where he was at first than to do either of these. Like many a man falling from a place of luxury, the unjust steward could neither condescend to manual labor, not beg, but he could follow a corrupt worldly policy, to provide for an emergency. This was wise so far as this life was concerned, but it was not just, or right. The children of this world are often wiser (whether honest or dishonest) in laying their plans, more liberal in their investments and endowments of worldly institutions, to meet the demands of the flesh, than the children of God are in laying up treasure in heaven, providing against the emergencies of the final day. We are to make to ourselves friends of the mammon of unrighteousness by consecrating the wealth of this world to the glory of God—in the support, advancement and establishment of the institution of the Christian religion.

J. H. JOHNSON.

The True Nature of Alcohol.

Hold a mouthful of spirits—whisky, for instance—in your mouth for five minutes, and you will find it burns severely; inspect the mouth, and you will find it inflamed. Hold it ten or fifteen minutes, and you will find that various parts of the interior of the mouth have become blistered; then tie a handkerchief over the eyes and taste, for instance, water, vinegar, milk or senna, and you will find that you are incapable of distinguishing one from another. This experiment proves to a certainty that alcohol is not only a violent irritant, but also a narcotic. Can you believe that the still more tender and important internal organs of the body can be less injuriously affected than the mouth? —*Dr. McCulloch.*

Growing Longer.

Although we live at an age of such strain upon the physical man, it appears from the following observations that human life is now averaging greater length than at a period of simpler manners. In the Wesleyan *Christian Advocate* we note:

Human life is estimated to have lengthened 25 per cent. during the last half century. "The average human life in Rome, under Cæsar, was 18 years," says Dr. Todd, of Georgia, "now it is 40. The average in France 50 years ago was 28, the mean duration in 1887 was 45½ years. In Geneva during the thirteenth century a generation played its part upon the stage and disappeared in 14 years; now the drama requires 40 years before the curtain falls. During the golden reign of good Queen Bess, in London and all the large cities of merry old England, 50 out of every 1,000 paid the last debt to nature yearly, which means, instead of three score and ten, they averaged but one score. Now, in the city of London, the average is 47 years."

Hay in Montana.

Every indication points to the fact that the hay crop in most of the valleys of Montana will be a failure. Not more than one-half of the usual crop is expected anywhere while in many places it will not pay to cut it. Stockmen in the lower Yellowstone are seriously considering the advisability of driving herds to better ranges as the grass in that section is mostly burned up and the ranchers are also cutting their grain crops for hay as they are so burned that it would be useless to try to mature them.

Under these conditions the price of hay has gone up rapidly and dealers are now offering $18 per ton for what they could have obtained three weeks ago for $10. Most of the hay producers, however, are holding their crops and confidently predict a steady price of from $20 to $25 the ensuing winter.

The upper Yellowstone valley will produce a good crop as compared with other valleys in this part of Montana, and an average crop of both hay and grain is look for as sufficient water is obtainable for irrigation from the mountain streams. Ranchers in the upper valley are consequently feeling jubilant over the outlook for prices and the indications are they will not be disappointed as the coming winter is very likely to prove a severe one and hay and grain will be in demand—*Livingston Post.*

Hon. W. A. Clark in his address, July 12, before the Wool Growers, said that every citizen of Montana would concede that Great Falls shall be the manufacturing metropolis of the State.

CHILDREN'S COLUMN.

Put His Trust in God.

Last winter a little boy of six or eight years begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"Are you never afraid that you will not get enough to live on?"

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he. "don't you think God will take care of a boy if he puts his trust in Him, and does the best he can?"

A Beautiful Father.

"Tell your mother you've been very good boys today," said a mission school teacher to two little new scholars.

"Oh," replied Tommy, looking up eagerly into her face, "we hasn't any mother."

"Who takes care of you?" asked the lady.

"He takes all the care before he goes off in the morning and after he comes back at night. He's a house painter, but there isn't any work this winter, so he's doin' laborin' till spring comes. He says he won't let us eat city soup and wear other folks' clothes when he is well and strong. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories and plays on the fife and whittles out beautiful things for us with his knife! You ought to see our home and our father—they are both so beautiful."

Before long the lady did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves and other little trifles that cost nothing. The father, who was at the time preparing the evening meal for his motherless boys, was, at the first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes, the room became a palace and the man a magician. His children had no idea that they were poor; nor were they so, with such a hero as this to fight their battles. —*Watchman.*

Acceptable Boys.

"What kind of a boy does a business man want?" repeated a shrewd, practical man of many concerns, the other day.

"Well, I will tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer some one who will listen to their way rather than try to teach them new kinks; secondly, they want a prompt boy—one who understands seven o'clock as exactly seven, not ten minutes past; third, an industrious boy, who is not afraid to put in a little extra work in case of need; fourth, an *honest* boy—honest in his services, as well as in the matter of dollars and cents; and fifth, a good-natured boy, who will keep his temper even if his employer loses his own now and then."

"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, prompt, pleasant, industrious and honest, he's about as smart as we care about generally—and that's a fact."

So you see how it is, boys; and perhaps some of you who are not so brilliant may take courage and cultivate these qualities which shall make you acceptable to the business men, though you may never shine in the world of letters. —*Sunday School Visitor.*

Boards and Standing Committees.

As appointed by the annual conference held in Bozeman in 1886 and revised at various sessions held since that time.

BOARD OF MISSIONS—President, L. B. Stateler; vice president, E. J. Stanley; secretary, R. F. Beasley; treasurer, A. G. Clarke, H. W. Currin.

BOARD OF CHURCH EXTENSION—President, L. B. Stateler; vice president, John B. Taylor; secretary, E. J. Stanley; treasurer, E. G. Brooke; managers, A. G. Clarke, John A. Smith, Geo. L. Duke; A. C. Couey.

BOARD OF EDUCATION—B. E. H. Warren, R. S. Clark, R. F. Beasley, L. B. Stateler, John B. Taylor.

SUNDAY SCHOOL BOARD—John Moore, H. W. Currin, J. W. Kemper, R. F. Beasley; John A. Smith.

EXAMINING COMMITTEES—Candidates for admission on trial, L. B. Stateler, W. M. Britt; class of first year, B. E. H. Warren; class of second year, R. F. Beasley; class of third year, E. J. Stanley; class of fourth year, L. B. Stateler, R. F. Beasley.

JOINT BOARD OF FINANCE FOR CURRENT YEAR 1888-9—B. E. H. Warren, S. W. Barbee, H. B. Bell.

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Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m
ANACONDA BRANCH.		
Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

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Following is the time of arrival and departure of trains at Helena on the new schedule, taking effect April 17, 1889:

TRAINS ARRIVE AT HELENA.

No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

P. P. SHELBY, Gen. Manager, Helena.
M. P. BENTON, Trav. Pass. Agt., Helena.

The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuit—T. W. Flowers.
Flathead Circuit—E. L. Lee.
Bozeman District—L. B. Stnteler, presiding elder
Bozeman Station—J. H Johnson.
Bozeman Circuit—R. F Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

One Year Old.

With this issue of the MONTANA METHODIST, we pass the first annual mile post. July 25, 1888 was the date of the first publication. During the twelve months past, we have had many tokens of appreciation from many sources, for which we have been and are now, thankful. To have secured the public respect given us, is even more than we had hoped for, considering the duties incumbent upon the editors in their respective pastorates.

To have risen beyond adverse criticism was not anticipated, and of course we are by no means overcome that a measure has been bestowed. We congratulate ourselves that it has been so small.

We have not varied from our original design, in giving information to our readers at large, of our opportunities, and work as a denomination in Montana. In this we have ever kept our integrity, avoiding all coloring of the facts. Our experience has been like that of many in the journalistic field, not what we should say, but what we should leave unsaid. What the management of the paper will be another year, we cannot say, except for the one other issue, August 14, for on that date we meet in annual conference session, where we are subject to the appointing power, on the paper as well as to the pulpits we shall serve. There is no money, and so far as we have yet learned, but very limited glory in the enterprise. Had this been the object of the paper she would doubtless move "dat we do now disjourn." We thank God, that our aim has been of a higher and holier nature, and thus it becomes an adjunct to our ministry, in which we cheerfully labor for the Master's cause. We do not, for a moment forget the sympathy and healthful co-operation of the brethren who have contributed to its columns, and extended its circulation, and helped to raise funds for the same, for without this we could not have undertaken and carried on the work during this our first year.

The financial condition of the paper is self sustaining, but we leave the particulars for our most worthy Business Manager to mention. We would say in conclusion, that there are reasons why the patrons may expect a better sheet another year for we think the conditions for accomplishing this, are more favorable, than those under which we started last July. The whole matter, however will be under the direction of the Annual Conference and the presiding Bishop.

Protestantism Arraigned.

The *American Sentinel*, a paper which seems to have as its avowed purpose to minify all religion and morality in the affairs of State, and to magnify the Constitution and the State as wholly separate from, and superior to, all principles in the Christian religion, commits unnecessary and strange journalistic suicide in its issue of July 3. From the pen of Hon. John L. Rupe, of Indiana, are these words:

"The national character will correspond with the character of the people composing the Nation, and if there is a tendency away from religious observance in public affairs; if there is too little regard for moral and Christian character in the selection of the officers, the fault is not in our system of government or in our laws, but *is* in the Christian people of the country who fail in their duty in, and attention to govermental affairs.

"I have no sympathy with religious teaching which is entirely ethereal, and removes a man from active participation in the affairs of this life, but I am a believer in that kind of religion which takes hold of, and gives character to, all the affairs of life; that requires the same punctuality in the observance and performance of his duties as a man and citizen as in the duties pertaining to his spiritual life."

We most heartily indorse the sentiments here expressed—which are the concluding paragraph of an article on "The Theory of Our Constitution Is the Right Theory."

But how strange when we turn to another page where we find a contribution evidently expressing the sentiment of the editor, as one may see by noticing his comments on the same. The following is the language of one paragraph:

"So those who have a care to guard the free institutions of our country from the scourge of church intolerance, will find it necessary to keep an eye on that professedly Protestant party whose avowed purpose is to make such a change in the Constitution as will open the door for church domination of political affairs. There is no more danger from the evil influences of the 'beast' itself than from those of its 'image.' There is no reason to be any more afraid of out-and-out Roman intolerance than of the same spirit under the guise of Protestantism."

Just how far the National Reform Association, The American Sabbath Union, and the Senate Committee in favor of the Blair Amendment to the Constitution concerning the principles of the Christian religion in the public schools intend going in their respective lines toward the welfare of our civil and religious institutions we are not able to say. There is, however, a sentiment among a class of anti-religion, anti-moral people in this country which would repeat the "reign of terror" if it could carry out its ideal of government. To avoid such it may become necessary to incorporate in action the language of Mr. Rupe, when he says:

"If the good Christian people will repudiate the idea that politics is a dirty pool, which contaminates all who enter, and will, with Christian intelligence, exert the power to which their numbers and influence entitle them, in all affairs of government, there will be no doubt as to the national character, and there will be no difficulty in impressing the religious character of the people upon our laws and public observances, and there will be found ample room for all advancement in the character of our laws and those who execute them, which can be demanded by the intelligent Christian sentiment of the country *within* the wise limits placed in our fundamental law for the equal liberty and protection of all."

We deem it as unfortunate that even the few should look upon the Protestant churches of this country with suspicion, and for a moment think of them as the "image" of the "beast." We do not believe Protestantism so blind to the fatal mistakes of the church of Rome as to follow her example in this matter. Intolerance from ecclesiastical or political sources would be alike hurtful, and we believe our people are too wise to fall into so grave an error.

In another part of the paper will be found an article from Rev. Dr. Orman, in the *Arkansas Methodist*, which we publish as a vindication of the positton taken in a former issue of the MONTANA METHODIST, to which our contemporary, *The Light of the Vulley*, takes such exceptions. This is the communication from which the little editorial note was made, and we think will clearly show that we do not "misrepresent" the Presbyterian church as to its views on reprobation of infants, and prove that we are not a whit behind the brother in "our sense of Christian honor." We also agree that it is not "necessary at this late day to enter into an argument on the merits of the question of infant salvation," but think it right and proper to be heard whhn we are charged with being "enemies of evangelism" and perpetrators of "old slanders," though they eminate from so high an authority as the Rev. Dr. Talmage. Not that we love this able divine less, but the Arminian faith more. As to the revision of the Confession of Faith, we only voiced the sentiments of the committee and Dr. Crosby in the recent General Assembly in New York. Nor do we believe that a church should hold on to that which its constituency could not subscribe.

Notes.

It is not idle talk to say "a good conscience is good company anywhere."

Scarcity of water is already beginning to effect the mining interest.

Our Montana Constitution framers are preparing to cancel labor competition by the Chinese in our borders.

After all is not a station or circuir largely what consecrated heads, hearts and hands make them under God's care?

Who will be the first to say "Bishop and brethren of the conference, I did the best I could, but failed to *raise* the collections on my charge?"

Says a citizen of Montana in a remonstrance against the Sunday law: The Christian sabbath has absolutely no authority to bind the conscience of an American citizen.

Heavy shipments of cattle from Montana will likely be made in the near future. Some few, who are able to buy the hay will retain their stock, and realize large profits another year.

Miss Sallie M. Phillips of Louisiana, has been accepted by the Woman's Board as a missionary to Brazil in place of Miss Clara Chrisman, who was lost in the Johnstown flood.

A resolution for compulsory education was introduced in the convention in Helena and afterward met with a counter resolution. At any rate it is evident from many sources that the citizens of Montana believe in educating our children.

The following is expressive of a growing sentiment in our church: "Resolved, That it is the sense of this District Conference that Fairs, Festivals, Suppers, and Sociables for the purpose of raising money for the Church are out of harmony with the spirit and genius of the Gospel of Christ and ought to be condemned."

The sentiment of many English papers is in favor of woman suffrage.

Some contributions for this issue will have to be retained for future publication.

There is not much chance for the provision of a Sunday law by the Constitution makers for the State of Montana.

The Butte charge will pay one hundred cents on the dollar on every claim, although she has had the extra strain of parsonage building during the Conference year. The preacher will have no Conference apologies to make.

We are glad to see in one of our secular papers even this: "The recognition of God in the Constitution may not be strictly necessary, but it is not going to hurt anybody and will meet with the indorsement of ninety nine hundreths of the people of Montana.

Rev. E. J. Stanley, presiding elder of the Helena district, was prevented from holding the fourth quarterly conference in Butte charge, July 20-21, because of the prevalence of diphtheria in Corvallis, his home, by which his own family was threatened with the disease. We hope the plague may be stayed, and specially do we pray that it may not enter the home of our dear brother.

Just what appointment you will get for another conference year, dear brother, will be the best, if you commit the matter wholly into the hands of God. Trust him and he will not fail you. The Methodist itinerancy is based upon "The steps of a good man are ordered by the Lord."

Rev. J. D. Arnold of Henderson, N. C. makes some timely suggestions, in the Nashville *Christian Advocate* of July 11, concerning our missionary operations. it will pay you to turn to your file and read closely. This is an exponent of the intelligent consideration now being given this subject.

The editor and his son Charles had a joint celebration of their birth day at the parsonage July 18—the one thirty-three and the other three years old. The good matron of the house devised the plan, by virtue of holding the relation of wife and mother—and from the exemplary consideration of household economy. All parties were pleased. No demonstrations with fire-works but a quiet little family affair.

We see it stated that there were recently found over three thousand persons in Minneapolis, holding their church letters. This is a very serious and unwise course pursued by many in coming to the west. No one should be given a letter not in good standing, and certainly no church member bearing such letter should fail to identify himself with the denomination of his choice in changing his place of residence.

The annual conference year for the Montana conference embraces two Sabbaths over the civil year. The two Sabbaths of grace should be well put in by the preachers to raise the collections in full. Should the matter require it, let us not refuse a house to house canvass in behalf of the important interests of missions, church extension, conference claimants, bishops, and delegate to General Conference next May.

Annual Conference.

In Stevensville, Montana, a quiet little village in the great Bitter Root valley, the session of the Montana Annual Conference of the M. E. Church, South, commences Wednesday, August 14. This is hard by the Missoula and Bitter Root R. R.. perhaps two miles from the depot.

The surrounding country is the finest agricultural district of the State. The farmers are generally well to do. The citizens of this country are well known for their hospitality, and to say that a pleasant time awaits the coming of the preachers and lay brethren of the conference, is to put the matter mildly. It has been the good fortune of the editor to have sampled the courtesies and good things generally of these large hearted people, and he looks forward to the renewal of acquaintances with unalloyed pleasure. We trust that there may not be a break in the ranks, but that there may be a full clerical and lay representation from every charge in the bounds of the conference. While we may not all go up flushed with victory from the field, such as we could wish, yet we expect no evil tidings like the messenger to Eli, "Israel is fled before the Philistines and the ark of God is taken."

PORTER, MUTH & COX

Are now offering some bargains in residence lots on the

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AND ALL KINDS OF COUNTRY PRODUCE.

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Orders from the country solicited and receive prompt attention and shipment. Respectfully,

CLARKE, CONRAD & CURTIN.

KEYS.

Long ago in the old Grenada, when the
Moors were forced to flee,
Each man locked his home behind him,
taking in his flight the key.

Hopefully they watched and waited for the
time to come when they
Should return from their long exile to
those homes so far away.

But the mansions in Greneda they had left
in all their prime
Vanished, as the years rolled onward, 'neath
the crumbling touch of time.

Like the Moors we all have dwellings
where we vainly long to be,
And through all life's changing phases
ever fast we hold the key.

Our fair country lies behind us, we are ex-
iles, too, in truth,
For no more shall we behold her. Our
Grenada's name is Youth.

We have our delusive day-dreams, and re-
joice when, now and then,
Some old heart-string stirs within us, and
we feel our youth again.

"We are young!" we cry triumphant,
thrilled with old-time joy and glee.
Then the dream fades slowly, softly, leav-
ing nothing but the key!

BESSIE CHANDLER.

Dr. Talmage and Infant Damnation.

The Rev. Dr. Talmage, of New York, in a sermon recently published, purports to refute certain slanders perpetrated on what he calls "Evangelical Religion." He says, "For instance, these enemies of evangelism say that the Presbyterian Church believes that God is a savage sovereign, and that he made some men just to dam them, and that there are infants in hell not a span long. These old slanders come down from generation to generation. The Presbyterian Church believes no such thing. As to the Presbyterian Church believing there are infants in purdition, if you will bring me a Presbyterian of good morals and sound mind who will say that he believes there ever was a baby in the lost world, or ever will be, I will make him a deed to the house I live in, and he can take possession tomorrow."

I wrote Dr. Talmage asking him some questions concerning the foregoing statements, but he answered my registered letter not a word.

1. By "Evangelical religion" I suppose the Dr. to mean the Presbyterian religion as it is taught in the Confession of Faith, and by the fathers and defenders of the Calvinistic system. The Confession teaches that the "visible Church consists of all those throughout the world, that profess the true religion, together with their religion," and that out of this Church "there is no ordinary possibility of salvation."

By an examination of the Confession of Faith it will be seen that it excludes from all ordinary possibility of salvation, all heathen, papists, Arminians and various other bodies of professed Christians. These various bodies are according to Calvinism left without hope of salvation, for no other reason than that God has decreed they shall not be members of the Presbyterian Church.

2. The enemies of Evangelism are according to Calvinism all those who do not accept the Calvinistic system as containing the Bible system of doctrine.

3. As to the length of the infants the Confession is said to reprobate to hell, that is an incidental question. What does it matter as the length of these infants, whether they be one span more or less, if they are in hell?

4. Whether Presbyterians, as a body of Christians, or as individuals, believe the doctrine of infant damnation, is a question I have not raised, and will not discuss. The inquiry which I make turns upon the doctrines taught in the Confession of Faith, and not upon whether Presbyterians believe them or not. I do not undertake to show what Presbyterians believe. for the reason that I do not know what they believe. That the Confession of Faith, and the fathers and defenders of the Calvinistic system, teach the doctrine of infant damnation is susceptible of the clearest proof, which Dr. Talmage will not deny and openly discuss with me in the public press. As a historical fact, the doctrine under consideration is coeval with the enunciation of the system of doctrines now held by the Presbyterian Church, and denominated Calvinistic. How can Dr. Talmage or any other Presbyterian consider himself "slandered" when he is supposed to believe what he has subscribed. The Dr. subscribed the Confession of Faith, and it teaches most clearly the doctrine of infant damnation.

The Confession teaches that Christ died for the elect, and that He in no sense tasted death for the rest of the race. What becomes of those for whom he did not die? They must be damned, whether they live to one hundred years or die the day of their birth. The old Calvinists did not hesitate to damn them from their mother's womb, and no man knows this better than Dr. Talmage. The Confession teaches that God from all eternity, without any condition whatever on their part moving Him thereunto, predestinated a certain and definite number of men to everlasting life, and all others to hell. Many infants are among those reprobated to hell's torments, if Calvanism is true. Read the third chapter of the Confession of Faith, under the head of Effectual Calling. I read "Elect infants dying in infancy, are regenerated and saved by Christ through the spirit." What becomes of those not elected? The Confession does not leave me to conjecture; "others not elected," "cannot be saved." Chapter 10, section 4, of the Confession teaches the inevitable damnation of the whole heathen world. "Much less can man, not professing the Christian religion, be saved in any other way whatever, be they ever so diligent to frame their lives according to the light of nature, and the law of the religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested." According to that article every heathen is damned, let him do the very best he can with the light that God has given him.

Calvin in his Institutes, vol. 2, book 3, ch. 23, says, "whence hath it come that the fall of Adam hath involved in eternal death so many nations with their infant children without remedy, unless it so pleased God? Here the tongues that have been so voluble it becomes to be mute. The decree is fearful I confess; yet no man can deny that God foreknew before He created him what end man should have, and foreknew it because He had so ordained it by His decree." Rev. Dr. William Twiss who was Prolocutor of the Assembly of Divines that formed the Presbyterian Confession of Faith in England in 1643-1648, says: "Many infants depart from this life in original sin, and consequently are condemned to eternal death." "All the infants of Turks and Saracens dying in original sin, are tormented by the Deity in hell fire." The Rev. Dr. R. L. Dabney, who is perhaps the leading theologian in the Presbyterian church in the South, in his Systematic Theology, 1855, page 587, says: The "Bible promises no salvation to heathen."

Dr. Talmage cannot produce one Calvinist among all the Calvinistic fathers who did not teach the doctrine of infant damnation. Fifteen Presbyterian ministers, Calvin heading the list, in Geneva charged upon Servetus as one of his errors that he taught the possible salvation of all infants dying in infancy. Poor Servetus was burned at the stake. Verily it looks like the God of Calvinism is a "savage Sovereign." The Rev. Dr. Philip Schaff, of New York, read a paper before the Pan-Presbyterian Council held in the city of Edinburgh in 1877, on "The Consensus of the Reformed Confessions," in which he said "The scholastic Calvinism of the seventeenth century mounted the Alpine heights of the eternal decrees with intrepid courage, and revelled in the reverential contemplation of the awful majesty of God, which required the damnation of the great mass of sinners, including untold millions of heathens and infants, for the manifestation of his terrible justice." The address was read on the 4th of July, and the learned Presbyterian divine is still living in New York. I could fill your paper with similar quotations.

J. A. ORMAN.

—*Arkansas Methodist.*

Bishop Hendrix in Oklahoma.

The churches have not been behind the business world in recognizing the importance of the new field open for occupation in Oklahoma. Like the people the churches are "dwelling in tabernacles" in most of the new towns laid off. The people are not indifferent to the value of religious worship, and scarce were the first stakes driven in any of the places determined upon for town sites before the most desirable locations were reserved for the churches which should soon be built. Save at Guthrie, Oklahoma and King-fisher, where in the rush no sites were reserved for churches. but where sites are being obtained by all the denominations at about ten dollars a front foot, the towns like Norman, Reno, Alfred and Noble invited the different churches by reserving excellent sites. Through Rev. I. L. Burrow, who was appointed presiding elder of the Oklahoma district with instructions to look carefully after choice sites for our church in all the places of promise, we have excellent ones in all but two of the above places, Guthrie and King-fisher, with arrangements made to purchase desirable lots in those places. In Reno we have two of the choicest lots in the town; also at Norman, where we have a noble class of people already organized; at Noble we have four fine lots, and at Alfred we have three. In North Oklahoma I preached in a rude tabernacle located in what is regarded as the best part of the city and where the people of all denominations have been worshipping since the day the town was settled. Here we have three excellent lots, purchased at a cost of $250 each, a society organized and a subscription started for a $2,000 church. In the other city of Oklahoma, which adjoins this (only 160 acres being allowed by the government for a single town site), we will have a site and church, the gift of some noble Tennesseans, who are interested in the morals of the future city where the church will be located. —*St. Louis Advocate.*

That old hymn,

What wondrous love is this,
O my soul!

which has been reprinted in the Southern Methodist Hymnal, is awaking the echoes among the people down there. It is greeted with flowing tears, vigorous shouts, cordial hand-shakes, and lively times generally. Did you ever hear it? It is enough to stir anybody's soul.—*Christian Standard.*

We know of no better way to spend fifty cents than to subscribe for the *Missionary Reporter*. The new series vol. x, No. 1, has been received, and to us is the most interesting and instructive monthly magazine, on the subject of missions we have yet seen. Every preacher should read it and see that it is circulated in his charge.

Rev. C. M. Cagle, of the Illinoise Conference, has started a new paper in the interest of the church in that Conference. *Standard Methodist* is the title, W. H. Andereck, Business Manager; place of publication, Centralia, Illinois.—*S. W. Methodist.*

Week of Prayer.

Programme for the week of Prayer and Self-denial, with family offerings for Missions, Aug. 4—11 1889.

Sunday, Aug. 4—Sermons on the Relation of the Holy Spirit to Foreign Missions. Acts xiii, 1-2

Monday, Aug. 5—Prayer and offerings for China, our oldest, most difficult, and most important mission field.

Tuesday, Aug. 6—Prayer and offerings for Japan, our newest and most open field among the heathen.

Wednesday, Aug. 7—Pray'r and offerings for Brazil, where, among other consecrated laborers, the daughters of two of our Bishops are laboring to bring the other half of the American continet to a knowledge of Christ.

Thursday, Aug. 8—Prayer and offerings for Mexico, where, at our very door, are ten million souls without the pure gospel.

Friday, Aug. 9—Prayer and offerings to extend the work in the Indian Mission Conference, both among the half-civilized and the wild tribes of Indians, who look to our church so largely for the preaching of the gospel.

Saturday, Aug. 10—Prayer and offerings for our Mexican Border, Cuba, and western work, with the large unevangelized population in those fields.

Sunday, Aug. 11—Sermons on Christ in the Home; or, Our Obligations as Families to the Gospel. Joshua xxiv. 15; or Acts xvi. 14, 15.

The offerings may be made at each service, or be set aside daily and presented at the service on Sunday, the 11th—"an offering from each family."

The Mission Board at its recent annual meeting, adopted a resolution calling on the church to "observe a Week of Prayer, especially for missions, beginning on the first Sunday in August, and that the preachers be requested to preach a sermon on the subject of missions; also that a special family offering be requested from each family in the church."

The Bishops were requested to "appoint a committee, to consist of three of their number, to prepare a programme for the 'Week of Prayer.'" Bishop Hendrix, chairman of the committee, has sent us the programme, which we have given above.

We will furnish a supply of the programme in leaflet form to any preacher who will send us his address.

Also a supply of leaflets suited to the services of each day, for gratuitous distribution.

We hope to hear from every preacher in our connection.

I. G. John, Sec.

Brother Steward, have your preacher go to Conference in respectable clothes and have a little pocket change for he will have an opportunity to spend a little of the latter.

RALEIGH & CLARKE,
Helena, Mont.

During the next sixty days, in order to reduce stock preparatory to the reception of our fall and winter goods, we will offer some of the most forcible bargains to which the attention of the people of Montana has ever been directed. Among the bargains are:

Our entire stock of parasols at half price; embroidered Swiss and Batiste robes at half price and less; $6.50 linen table sets (cloths and napkins) with fancy borders at $3.60; ladies' dresses and wraps decidedly lower, we believe, than they can be purchased anywhere else in Montana, and the major part of our stock at prices corresponding low. We intend to make this store the most advantageous place to buy dry goods. Samples and quotations by mail and orders promptly and reliably filled.

Raleigh & Clarke.

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VETERINARY SURGEON,
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Cures guaranteed.
References given when required. P. O. Box 749.

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Proprietors Peoples' Meat Market.
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DRY GOODS
Carpets, Clothing,
LADIES' SUITS AND WRAPS,
HATS AND CAPS,
BOOTS AND SHOES, ETC.
COR. OAK AND FIRST STS.
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Orders by Mail receive especial attention.
Expressage paid on all goods.

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REAL ESTATE,
MINING BROKERS AND COLLECTORS,
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Next door to postoffice.
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Large Stock and Low Prices.
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Kimball Organs.
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205 Main Street,
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100 Men's Suits 100

ALL WOOL.

100 Men's all-wool Brownsville Suits in Sacks and Frocks, sizes 35 to 42, at 25 per cent less than the cost of manufacture.

In all Styles and Sizes.

This is not a lot of trash or shop-worn goods, such as is generally offered in such sales, but is mostly made from last season's clip of wool. These goods were bought at a figure that will justify a cut in prices like this.

Call and See, we advertise nothing we cannot fulfill.

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR.
REV. W. M. BRITT, ASSOCIATE EDITOR.

Helena, Montana, August 11, 1889.

VOL. 2, NO. 1.
SUBSCRIPTION, $1 00 PER YEAR.

Notes.

This issue of the METHODIST is not due till August 14th, but we publish it several days earlier in order that it may not hinder us from attending the Conference which meets on that date.

Rev. Edgar Kendrick, of De Witt, Mo., a young local preacher of our church, is expected to take charge of the school at Alhambra this year. He comes with the highest recommendations, and we doubt not our brethren and friends at Alhambra are to be congratulated on securing his services.

Our big boy preacher, Rev. R. F. Jarvis, has returned to Tennessee to attend school. He will take a course in Hiwassee College. He has done faithful work in Montana and we regret to lose him from our ranks. We have his promise, however, that he will return to our help as soon as he completes his course in college.

Our sister territory on the west has certainly had a scourge of disastrous fires this year. Next to Tacoma her three best cities—Seattle, Ellinsburgh and Spokane Falls—have had their business sections entirely consumed by fire. Each place was provided with an unbounded supply of water. What would not a fire do with our own city in this severe drouth and with but a limited supply of water.

Dr. Hannon, of San Francisco, says the Moody and Jones meetings in that city were in effect like "blasting sandhills with giant-powder." The figure aptly describes one great difficulty in the work of the church all over the west. Society is, as yet, uncompact and disintegrated. A moral revolution in a few souls does not have that far reaching effect that it would in a community where family and social ties bind the people together. This is the country above all others for individual effort. Every Christian should be an evangelist in his own little circle.

We learn on undoubted authortiy that after lecturing at Livingston on Saturday evening Mr. Talmage took the train last Sunday morning for the Park. Now, why he should lend his influence towards desecrating the Sabbath here in this ungodly country we cannot understand. Would he not condemn such from his pulpit in Brooklyn? Does he not know that his example will be used in favor of Sunday excursions, Sunday travel and Sunday work generally? We think Mr. Talmage owes the public an explanation of his conduct.

Just here we wish to remark that we know professing Christians who will condemn Mr. Talmage for this breach of Sabbath propriety because he is a prominent minister, and yet will excuse themselves for doing the same thing because they are unknown and have little influence. To such we would say, go and learn what that meaneth, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much."

The Helena Journal is a strong advocate of high license and an equally strong opposer of prohibition as the means of dealing with the liquor traffic. It says "prohibition has been a most lamentable failure wherever it has been attempted;" and that "the Kansas papers would acknowledge this if they had any moral courage whatever." That is to say prohibition pleases the temperance people of Kansas so well that the papers there have not the moral courage to declare it a failure. Does "moral courage" according to the Journal's code enable one to tell a barefaced lie? It looks that way from this quotation, but we are more charitable than to believe that, and take it simply as a sample of liquor men's logic.

Dr. W. M. Paaterson, for many years superintendent of our missions in Mexico, but now working for the American Bible society in the republic of Venezuela, South America, gives an encouraging account of his work there in the last *Bible Society Record*. The people of that priest-ridden Catholic country are feeling the touch of Protestant civilization. The church (Catholic) prohibits the sale and use of the Bible there, and the priests burn them just as they have done for ages past, and as they do now wherever they have the power. But their day of darkness is passing away. The people will have the light. Dr. Patterson says: "Protestant work has the protection of the government and much sympathy among the people. At the public services at Caracas we have doctors, lawyers, merchants and mechanics present. Senators and congressmen frequently attend. One of the supreme judges never misses a service."

It is the proper work of faith to believe what thou seest not, and the reward of faith to see and enjoy what thou hast believed.—*Ex*

Anaconda Doings.

That was an impressive scene last Sabbath afternoon when two infants of Swedish parentage were dedicated to God in holy baptism. Imitating the example of the Master, the administrator took the little fellows in his arms, put his hand upon them, and then sprinkling clean water upon them made of them a solemn offering to the Father. The dedication was completed by a solemn prayer in Scandinavian by a preacher present who used that dialect, the parents of both the children being Swedes.

On the 13th ult., Eric Prim was united in marriage with Miss Lizzie Anderson, both of this city, by your Anaconda correspondent. The parson sends after them the traditional slipper, and prays the Father to bless through life.

Improvements are being made to our church property in this place by the addition of a sidewalk and a fence, which, when completed, will have cost something more than $100, and will add very much to the appearance and value of the property.

The Salvation Army and the pastor of our church in this place are working together in a revival effort by holding nightly service in the church of the latter. The meetings have continued for some time, and up to date there have been three conversions, each of whom has given a very correct public experience, but neither has as yet joined any church.

Say to Editor Couey that he needn't brag about orating on the Fourth, as if he were the only preacher that could do such a thing. Why, sir, would you believe it, the little preacher down at the Smelter city was asked to speak on that great big day, and he did it, and got for his services one of Sam Jones' requisites for running the church—'greenbacks.' Now let the Editor *Cou*(ey) and "Sim" will *Crow*.

Barrett's—not AH of Butte, but S. H.—circus "showed" in Anaconda on the 18th. They carried away with them a large sum of the people's money, but left the demoralization that attends every such exhibition. Why is it that Christians (?) will attend such places and spend their money for that which satisfieth not, when millions are perishing for the bread of life? O how the conscience of such nominal Christians needs to be quickened.

Sidewalks will soon have been put down on every street in the city, the streets are all being cleaned and graded, the new daily paper will soon have started on its mission—and all to be ready to welcome the capital of the new *State of Montana*! Editor Couey and Associate Britt are hereby invited to attend the inauguration of the first governor-elect. Will notify you of the time. SIM.

[We got *greenbacks*, precious metal, a grand good dinner, some fresh ranch fruit and so forth—Now "Coon." ED.]

In the MONTANA METHODIST of July 24, 1889, appears an unjust criticism on our new hymn book, and a severe arraignment of the entire management of the publishing house, from the pen of Rev. B. E. H. Warren. He says: "As we see it the book is made up of old hymns and old tunes largely, a few new ones." Had he said the book is largely composed of the best of the old hymns and tunes and contained about one hundred new ones, he would have come nearer an impartial statement. He further says it is "common print, common binding, a common-place book every way." Brother Warren has certainly seen a list of the several grades of binding and prices of this deservedly popular book. The styles of binding range from paper and cloth to morocco and the prices accordingly. The word edition in cloth is a marvel of cheapness. The hymn and tune-book in paper covers is cheaper than Gospel Hymns in the same binding. The print and paper, we think, are good. I quote "it has taken over three years of hard (?) work to produce this book, and now we are told only a limited supply will be sent out till our patience is taxed a little more." The interrogation point between hard and work indicates irony. In the wisdom of the General Conference a competent committee was selected. They did their work well and in good time. The delay was mainly with an Eastern firm contracticg to do part of the work. This has been stated repeatedly by our agent, Dr. Barbee. One should not be a severe censor of work in which he has had no experience. The publishing house has employed extra force and been on double duty, and will as soon as possible meet all the demands for the new book. Bro. Warren wants Bro. Smith, the competent, affable, efficient manager, Drs. Fitzgerald, Boswell and John deposed. In other words, more work and better work for next General Conference. J. H. JOHNSON.

The wife of the new Governor of Illinois will have no wine upon her table on any occasion.—*Ex.*

Church Services.

HELENA STATION.

Rev. W. M. Brittt, Pastor.

Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p m

BUTTE STATION.

Rev. A. C Couey, Pastor.

Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.

Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School a. 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.

Second Suncay—Burnt Fork, in the morning, Ambrose in the afternoon.

Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.

Fourth Suneay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to.House Prayer Meeting, Friday evening.

All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.

Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p m.

Let other ministers send in their appointments and services.

GOD CARES FOR ME.

I stood in the door at eventide,
My heart was full of fears;
And I saw the landscape before me lie
Through mists of burning tears—
I thought to myself, the world is dark,
No light nor joy I see;
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark, mild eyes,
As it picked up crumbs of bread;
And said to me in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall and white,
And it shone through the glossy leaves of green
Like an angel clothed in light;
And it said to me, as it waved its head
On the breezes soft and free,
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me: "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall;
Nothing escapes my watchful eye,
My kindness is over all."

—*Selected.*

Helena District.

Although but little has been said in the METHODIST concerning the fourth round of quarterly meetings on the Helena District yet said "round" has been made in person by the P. E. and the quarterly meetings have been held. The results of the past year's work may not be what we all desired, yet I am glad to report substantial progress in every organized charge, and considering the difficulties that have been encountered we surely have great reason to thank God and take courage.

Brother Britt, though brought down early in the year by severe personal illness and hindered by affliction in his household has rallied and surprised everybody by the amount of work that has been planned and executed under his faithful administration and with the assistance of those whose co-operation he secured. The old church repaired and almost made new, a revival of religion, a new church organized and a new church edifiec ready for dedication at East Helena are results that should cheer the heart of every honest worker.

On Helena circuit Brother Clark has labored faithfully and earnestly, has laid plans broad and deep which it is hoped will in the near future result in great good to our cause. One new society has been organized.

At Boulder and Elkhorn Brother Finley has surely grown in favor with the people since the first few weeks that he spent on the charge. He has painted and partly furnished the church. I need not say that the preacher has been blessed with earnest and efficient colaborers in this work. The last quarterly meeting services were seasons of great refreshing from the presence of the Lord.

At Butte Brother Couey has proven himself indefatigable in his labors. The charge has been blessed with a gracious revival during the year, a nice, new and commodious brick parsonage has been erected and every claim on the charge, pastor's salary, presiding elder's claim, missions, church extension—all have been met and the pastor congratulates himself on being able to go up to Conference with a clean record. Our work has made wonderful progress in Butte during the three years past, and it is largely the result of earnest, systematic, patient, painstaking and persistent effort.

Brother Barbee has demonstrated the fact, and thereby surprised not a few of our would-be friends—that it is possible for a Southern Methodist preacher to live a whole year and even longer, in Anaconda, and that too, without a word of complaint concerning his salary. Difficulties of a most trying nature have been encountered. But he has stood firm at his post, made the acquaintance (I verily believe) of more people than any other man in town, has added several to the church, painted the parsonage and otherwise improved it, built a nice new fence around the Church, with a ten-foot wide sidewalk in front, all of which adds greatly to the appearance, convenience and value of the property, besides securing by purchase a splendid new organ for the church and Sunday School. Our property here is most centrally located, and is rapidly increasing in value.

At Deer Lodge under the administration of Brother Moore the old log church, (though shabby-looking it was, still was connected with precious memories) in which the first quarterly meeting for the past year was held, has been replaced by a beautiful brick structure that is the pride of the city. In all my ministerial life I never witnessed so great a change in so short a time. Brother Moore now reports good, regular and attentive congregation, a good Sunday School in successful operation, and a spendid new organ just bought and paid for. The death of Mr. Phil Evans, one of the prominent citizens of the place, and one of our strongest supporters is a severe blow to our cause here. He took an active part in planning, soliciting and collecting funds for the new church. May the Lord raise up some one to take his place. The greatest need now is a parsonage, and then our cause will be securely planted in this soil. The payment of about one hundred dollars for house rent has materially reduced the limited salary of the preacher. But we can endure a little pinching now for the sake of such achievements in other respects, and in the hope of better things in the near future.

At Stevensville, Brother Parnall, though he arrived on the field a little late, having to come all the way from Missouri after the session of the Missouri Conference last fall, yet by his diligence and earnestness has largely made up for the late start. A revival in which many precious souls were converted has attended his labors. The parsonage has been improved an organ bought for the church, plans inaugurated for reducing the church debt, the church records improved and things systematized and toned up generally in all the departments of church work. All the Conference collections will be full. Brother Parnall has credit for a full year.

On Corvallis circuit Brother Flowers has confined his labors chiefly to two points, Corvallis and Grantsdale at each of which places he preaches twice a month generally to good and attentive congreations. A movement for a new church at Grantsdale was contemplated, but the drouth and hard times necessitated its postponement. The great distance between the preacher's home and his work has necessarily prevented the success that would otherwise accompanied the efforts put forth. Brother Flowers has made many friends, and doubtless has sowed seed that will bring fruit in days to come. This new charge has done less for the support of the ministry than any other charge in the district. But with this exception, while none of the preachers have grown rich, yet I think their wants have been supplied. I am exceedingly glad to report that every preacher has remained at his post and has given diligent attention to his work, and we are all truly grateful for that mercy that has preserved our ranks unbroken by death, and especially for helping us to keep the unity of the spirit in the bond of peace. It would hardly be expected that all should see everything just alike, but thank God for Christian charity that helps us to consider one another to provoke unto love and good works. To-day we can every one stand up and sing, "Blest be the tie that binds our hearts in Christian love."

I regret that circumstanccs have not permitted my giving more time to the work during the last few months. But as ability and opportunity have permitted I have endeavored to do my duty to my brethren and to my church in the fear of the Master. None have suffered when I have not felt pain, none have prospered when I have not rejoiced. I count it a pleasure and no small honor to have been associated with such men in such a work. And whatever the future may be shall ever hold in grateful remembrance the love and esteem of my brethren and of the people with whom I have been thrown in our associations during the year that is just closing.

E. J. STANLEY.

Bishop R. K. Hargrove, will hold the Montana Conference instead of Bishop Granbery.

Bishop E. R. Hendrix held the Denver Conference in the place of Bishop Granbery who was called home by the death of his daughter Miss Fay.

Dr. J. D. Barbee, the book agent of the M. E. Church, South is visiting our Western Conferences. He preached at Deer Lodge Aug. 11, and will be at the session of the Montana Conference at Stevensville.

Bishop Granbery and wife sustained the loss of their second daughter, Miss Fay, July 15th. She was about twenty years of age. They have the deepest sympathy of many friends.

The Pacific Methodist College opens its fall term Aug. 14. Late improvements have been made upon the College building and boarding facilities added. This institution of learning is at Santa Rosa, California.

The Denver Conference session was the firstto be held in the general Episcopal round for 1889-90. Great advance has been made in the work during the past twelve months. We rejoice with our co-workers in the west.

The diphtheria has abated in the neighborhood of Corvallis, and I feel grateful to our Heavenly Father that it did not enter our dwelling. But two families were visited, though in one, that of Mr. Fred Weir, four children out of five that were sick, were taken away, and among them two bright and promising girls, Minnie and Lilly, aged 14 and 16 years. Our friends have our sincerest sympathy in their affliction. E. J. S.

CHILDREN'S COLUMN.

BE HONEST AND TRUE.

Be honest and true,
O eyes that are blue!
In all that you say
And all that you do,
If evil you'd shun
And good you'd pursue,
If friends you'd have many
And foes you'd have few.
Be honest and true
In all that you say
And all that you do,
O eyes that are blue!

Be honest and true,
O eyes that are gray!
In all that you do
And all that you say
At home or abroad,
At work or at play,
As you laugh with your friend
Or run by the way.
Be honest and true
By night and by day,
In all that you do
And in all that you say,
O eyes that are gray!

Be honest and true,
O eyes that are brown!
On sincerity smile,
On falsity frown;
All goodness exalt,
All meaness put down.
As you muse by the fire
Or roam through the town,
Remember that honor
Is manhood's chief crown,
And wear it as yours,
O eyes that are brown!

Be honest and true
O eyes of each hue,
Brown, black, gray and blue,
In all that you say
And all that you do.
O eyes in which mothers
Look down with delight,
That sparkle with joy
At things good and bright,
Do never a thing
You would hide from their sight!
Stand up for the right
Like a chivalrous knight,
For the conquerer still,
When the battle is through,
Is he who has ever
Been loyal and true.
Make the victory sure
O eyes of such hue!

—*Juvenile Gems.*

"About Right."

"Well, Mary, how old are you?" I said to a little friend, one day.

"I was twelve years old last winter."

"You are getting large enough to help mamma a good deal. I suppose you are trying to be a good girl, are you not?"

"Yes, I try to do about right." said Mary.

"'About right,' Mary? That is what most people say who do very badly. 'About right' means just wrong."

"I did not suppose it did," said Mary.

"Well, let us see. I wonder if Eve did not mean to do about right. She only did one little thing wrong; but the Lord thought it was a big thing, for he turned them out of Eden, and cursed the earth for their sin. Suppose you should go down to the store with five cents, and buy a pencil for one penny. How much should you have back?

"Why, four cents of course," she answered.

"But suppose Mr. Brown should only give you back three cents. That would be 'about right,' would it not? How would you like that?"

"I would not like that at all," she said.

"Suppose your papa should get you a pair of shoes only one size too small. That would be 'about right,' wouldn't it?"

"I tried that last winter, and they hurt my feet so I had to give them away," said Mary.

"Here is Mr. Jones, putting in a new door for you. Suppose he should put in a door that was only 'about right.' Perhaps it is an inch too short, and half an inch too narrow. How would that suit you?"

"I think it would not be very good in winter," said Mary, for the rain and the snow could blow right in."

"Well, my child, that is the way with every thing that is 'about right,' but not just right—it is not good for much. If I put up a new stove-pipe, do you suppose it would be 'about right' if it lacked just two inches of being long enough? How would that do?"

"O that would not do at all!" she replied, with a little laugh, "for the smoke would come right out into the room, and we could not stay here. I did not know it meant that to be 'about right.'"

"Well, my little girl, you will find that to be about right is to be just wrong. A face that is 'about clean' is dirty; a little girl that is about on time to school is just tardy; a soul that is 'about saved,' is lost. And so whatever you do that is only 'about right' you may know is always just wrong. Little folks should form the habit of doing every thing, even little things, just right. If they do not, they will have much trouble when they get older. Don't you think so?"

"I had not thought of it in that way before, but it looks so now," she answered thoughtfully.

Yes. children, it is a very dangerous thing to fall into the habit of only trying to be "about right," and doing things "about right." It is just as easy and much better to do every thing *just right.*—*The Youth's Instructor.*

A Beautiful Incident.

A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walk he strolled into the quiet churchyard, where repose the bodies of many faithful and humble Christians. Near a grave in a corner of a churchyard, he noticed a lady with a little girl (the latter about twelve years of age) to whom she was relating the story of the "Dairyman's Daughter," whose remains lay beneath their feet. A the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try to be as good as the "Dairyman's Daughter" had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her davghter. The latter is now Queen of England.—*Selected.*

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DR. J. B. ATCHISON,

Office Corner Jackson and Grand Street,

HELENA, MONTANA.

Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

THE

MONTANA CENTRAL RAILWAY

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Helena, Boulder, Butte, Marysville. Great Falls and Intermediate Points.

Safety, Comfort and Courtesy for our Patrons.

No delays; ask for your tickets via the new line.

Following is the time of arrival and departure of trains at Helena on the new schedule, taking effect April 17, 1889:

TRAINS ARRIVE AT HELENA.

No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

P. P. SHELBY, Gen. Manager, Helena.
M. P. BENTON, Trav. Pass. Agt., Helena.

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The Montana Methodist.

REV. A. C COUEY, - - - EDITOR
REV. W. M. BRITT. - ASSOCIATE EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications containing subscriptions or other matters pertaining to the paper, should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler, Rev. W. M. Britt, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—W. M. Britt.
Helena Circuit—R. S. Clark.
Butte Station—A. C. Couey.
Deer Lodge Station—John Moore.
Anaconda Station—S. W. Barbee.
Stevensville Circuit—J. B. Parnell.
Boulder Circuit—E. C. Finley.
Great Falls—To be supplied.
Corvallis Circuii—T. W. Flowers.
Flathead Circuit—E L. Lee.
Bozeman District—L. B. Stnteler, presiding elder.
Bozeman Station—J. H Johnson.
Bozeman Circuit—R. F Jarvis.
Townsend Circuit—H. B. Cockrill.
Whitehall—W. T. Goulder.
Willow Creek Circuit—B. E. H. Warren.
Judith Valley—To be supplied.

The Montana Conference.

During the past year we have had fourteen charges filled, chiefly by regular itinerant preachers, some three or four supplies giving us their help. Though there have been many difficulties and discouragements, we believe it has been the most successful year's work ever done by our church in Montana. We are not yet prepared to say just what net increase has been made in the membership, but we believe we are safe in saying at least twenty-five per cent. The material advance in church and parsonage property has also been fair, perhaps more than the average. One man, in the early part of the year, left his work, but fortunately for the church a good man was put in his place—we believe there was not a break of a single Sabbath. So that we might say that the fourteen charges have been regularly filled during the twelve months. In most every one of these charges, and especially those filled by men who gave their entire time to the ministration of the word, should souls have been quickened and converted to God. The work of the Montana Conference can never be a failure so long as God honors us with the conversion of souls. In fact, here is the true measure of success. If we have no conversions in our ministry it is not only an evidence of failure, but is the ground upon which we might justly suspect our call into the work.

We have the work divided up into two Presiding Elders' Districts, in which fields the two pioneer preachers of the Conference, Revs. L. B. Stateler and E. J. Stanley, have labored, making in all sixteen ministers.

There is in Montana one self-sustaining charge, at Helena. Two of the other charges approximate such independence of help. With proper management another year or two, it is likely they will be self-sustaining.

One young preacher who has done good service, and is of good report, proposes to return to the South for a further course of study, in preparation for the ministry, which is no doubt a wise step. One other preacher thinks of locating and going into the Evangelistic work. We shall, therefore, be in need of two other men to supply their places, to hold the present ground occupied by our church. We are not definitely informed of any further changes. We shall look to God for help in carrying on his work in Montana another year.

Encouraging Figures.

As gathered by Rev. J. B. Albrook, Ph. D., we give some extracts on Methodist figures, showing the strength of the church in ihis country.

Allowing the population of the United States to be 60,000,000—Methodist membership 1 in 13, and Methodist population 1 in 4. Church edifices:

	Buildings.	Sittings.	Cost.
Methodism	33,610	6,722,000	$118,500,000

A comparison with Roman Catholicism is about as follows:

	Roman Catholic population.	Methodist population.	Methodist excess.
1870	4,600,000	9,420,439	4,820,439
1887	6,923,000	15,104,956	8,181,956
Roman Catholic gain since 1870			2,323,000
Methodist gain since 1870			5,684,517

With such numerical and financial strength as Methodism has in this country, great is her responsibility in the moral and religious affairs of the nation. With a piety and zeal comparable to her standing, otherwise there is no danger in the Evangelization and civilization of the great West, so far as we have a part to play. Let vigilance be our watch-word.

NOTES.

Butte is growing very rapidly, and will doubtless continue to do so either with or without the capital.

Anaconda has the finest hotel in Montana and now wishes to be the head of things in the new state.

How many sacred memories are associated with the grand old hymn of Wesley,

> And are we yet alive,
> And see each other's face?"

In the course of a prayer a Scotch Presbyterian preacher recently said: "And bless the poor; and bless the rich who after their funerals will be poor."

"The editor of the Florida *Baptist Witness* announces his belief in feet-washing. But he does not tell us how it should be observed."—*Baltimore Baptist.* We suggest with soap and sand. —*Richmond Ad.*

The forest fires of Colorado, Idaho and Montana, have turned the labors of many poor men into ashes. This is sad and will doubtless inflict suffering upon many needy families.

We shall greatly miss the face of that "elect lady" and helpmeet in the gospel our much beloved Sister Stateler, at the session of the Annual Conference. She was a noble counsellor in all the interests of the conference.

The question—Are the twenty-five articles in the Discipline, Wesley's four volumes of Sermons, and Notes on the New Testament now the Doctrinal Standards of the M. E. Church South? Drs. Harrison, Tigert and Dodd have had the floor, and what now?

The Virginia Conference has inaugurated a new method for the entertainment of its members. The plan is on the same principle adopted fer the next General Conference to be held in St. Louis. Collections are taken in the various charges for that purpose. This distributes the burden and makes it light on all. It will likely grow.

Henry M. Stanley, the African explorer, is expected back in London by next September. He has already been booked for a series of lectures, the first of which is to be delivered early in October. He is to receive $250 a night for the lectures delivered in London, and $400 a night for those in the Provinces.—*Ex.*

The Grand Master of Masons of the District of Columbia has issued an edict, declaring clandestine work in a Scottish organization, and warning all from the Grand Lodge unless they withdraw from the Cerneau body. The Grand Orient of France has stricken the name of God from its rituals. Masonry, is on the wane, if we are to judge by the signs of the times.

Dr. Morton, Secretary of Church Extension, says: We need every dollar assessed on every Conference in the church. With it we can make a record far in advance of any previous year; without it our work will be crippled, and grievous disappointments are in store for churches all over the land. We helped during last year seventeen more churches and parsonages than one for each day in the year.

Dr. John Hannon, our pastor at San Francisco writing of the church in California expresses himself thus: For one I should be only too glad if the M. E. Church had the land captured and garrisoned for God. She is a grand, big sister (got her apron a little spotted by going too near the polls), but one of her leading men—a Nestor, said to me Monday, "I am glad your Church is in this land—there are people who would go to hell if it were not."

Rev. R. F. Jarvis, who has done good service during the past year, purposes to go back to school for a year or so. We regret that this is needful, since he is so much needed, but believe his judgment correct and hope it may but be a preparation for further usefulness in the great life work before him.

Another little Methodist has been added to the household of brother and sister John Moore of the Deer Lodge station. We hope she may grow up to be useful in the Lord's work and fall in the line of succession in the Methodist itinerancy.

The English people are a good deal stirred just now because of the report that application will be made for two more grants of annuities for the support of the royal family. The sum now paid annually to that family is stated to be £543,000 or $2,715,000 and the common people think a family might get along with that amount, especially if they used a little economy.

Under whose preaching were the negroes of the M. E. church in New Orleans converted, up to 1865? Where did all the church property come from, now held by them? Answers are in order?

A dozen or two white members or the M. E. church in New Orleans cut a figure in that great city of two hundred and fifty to three hundred thousand people! The *Ames Church* is the monument to the ecclesiastical *confiscator*. We have lived in New Orleans and have heard and seen.

It is said that Dr. J. D. Barbee is about twice as big as Rev. S. W. Barbee, the *Montana Capital* preacher of the M. E. Church South. We will have an opportunity to measure at Conference.

Things You will not be Sorry for at the Day of Judgment.

For hearing before juding. For thinking before speaking. For holding an angry tongue. For stopping the ear to a tattler. For being kind to the destitute. For being patient to all. For asking pardon for all wrongs. For speaking evil of no one. For being courteous to all. For acting as a peacemaker. And last, but not least—for giving your heart to God, and a life of self-denial and thorough consecration to God. —*Ex.*

Words of Samuel Smiles: "Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster! It is only by wisely training all these together that the complete man can be found."

From a Missouri Friend.

DEAR MONTANA METHODIST—One of your live editors kindly requested that I write a—well something for you columns. They have been so well filled, however, there seemed little need for a correspondent from Missouri. About a year has elapsed since first you flung your banner to the wind, telling the world in general and Methodists in particular, of the fight you proposed making in wonderful Montana against sin, crime and cruelty outside the church, and indifference, worldliness and hypocracy in it. Well have you kept to your promise and purpose. Of the half dozen religious papers that come to my home, none are read with the same interest—don't know that I've missed the reading of a single number. Years ago, Bro. Stanley stirred the depths of my missionary heart by his ringing appeals in behalf of Montana. I wished then for a million dollars—might as well have wished for a hundred million for the good the wishing did. I wrote him, however, sending my mite and gave the case my earnest prayers. Have tried to do more since, and in this wise: When one of my sons—then little more than a mere child—told me soon after his conversion, that he believed it would be his duty to preach, I told him if the conviction staid with him, to prepare himself as well as he could, then go west and help Bro. Stanley. It is a source of humble thankfulness to know that he is in your work now. By a singular chain of Providences he is working for the Master in Montana, following the example of those grand men—Stateler and Stanley.

Your spirit of rebuke is admirable. Why should the M. E. church crowd us? Why can't they see there are combinations of evil around them more formidable than our organization? "Reuben and Gad and the half tribe of Manasseh" must not only keep their flocks and families this side Jordan, but they refuse to let the fighting men go over and help take the land for the Lord. May a better spirit possess them ere long.

Missouri, old Missouri, so dear to many of your readers—is having a prosperous season this. Plenty of hot weather, same of rain, fruit, vegetables, wheat, corn, etc. May you Montanians be in like manner favored.

MISSOURI ANN.

MR. EDITOR: Through my obtuseness or something else, I have failed to detect the point of your query in the last issue of the "MONTANA METHODIST" under the head of "Notes" as follows: "Who will be the first to say Bishop and Brethren of the Conference, I did the best I could, but failed to *raise* the collections in my charge."

Did you intend it as an objection to the use of the word "raise" in that connection, or simply as a spur to the Preachers to collect their assessment in full.

At first I thought the former was intended, but surely that cannot be as you make the same use of the word yourself in the last note under that head; and besides, according to Webster, it is not incorrect to use the word in such a connection. On the other hand the word "raise" being in italics and another and longer paragraph being devoted as a spur to the preachers in regard to the collections, seem to forbid one taking that view of the matter.

Can it be that our usually wide awake, scholarly Editor has been caught napping for once?

Explanations are in order.

Yours respectfully,

"VIGILANS."

[Our purpose in the notes referred to, was to urge the brethren to get the *cash*. No criticism of the term, dear brother.—ED.

The Hymn Book.

A word about the new Hymn and Tune Book, to all concerned.

This long-looked for compilation is now being published. It is ours, we are expected and required to use it, it is as good as we need for a Church Hymn Book; by that we mean it is the *best*, at least in the humble estimation of your correspondent. Let us then stop further criticising and grumbling about the book, and commence studying, singing out of, and selling or recommending it. J. B. P.

What is known as a "mathematical fool" is a man educated on one side of his nature only; and his counterpart is the "common crank," another half educated person who despises what the mathematical fool adores! Each is a one-sided man—a man with one long and one lame leg! Not thus uneven are the limbs of an evenly educated man.—*Dr. Brunner.*

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Misrepresentation.

In the Montana *Christian Advocate* in July appeared this item: "In New Orleans our church has twice as many members, twice as many Sunday schools scholars and a greater valuation of church property than the Methodist Episcopal Church South." The paper was sent to the Rev. C. W. Carter, editor of the New Orleans *Christian Advocate*, to know the facts in the case. He thinks the statement regarding church property is not true. He says in regard to church members and Sunday school scholars the item is true in a certain sense, *counting negro members*, whom they got as they did a good deal of church property during the war—by very questionable methods. Why should the Montana *Christian Advocate* make the impression that they had double the white membership of the M. E. Church South in New Orleans? Bro. Carter says: "They have on church where white pe ple attend and I understand not more than a dozen of them."

J. H. JOHNSON.

Married.

At the parsonage of the M. E. Church, South, in Anaconda, July 31, 1889, by Rev. E. J. Stanley, Mr. Charles E. Powell and Miss Lellie I. Barbee, daughter of Rev. S. W. Barbee, of the Montana Conference.

When the writer, then a bachelor preacher, was building that parsonage several years ago, he did not dream of half the honor and pleasure that was in store for him—that there he was to perform the nuptial rites for the first preacher's daughter (of our church) who was to be married in Montana. But such was the case. Miss Lellie was a beautiful and charming girl, and our young friend may congratulate himself on securing such a prize. I feel sorry for Brother and Sister Barbee, but their loss is another's gain. Such is life. We extend hearty congratulations to the happy young couple, and hope they will see that the METHODIST is a regular visitor to their new home.

C. J. S.

MR. EDITOR:—It would have done your heart good to have been present at the last quarterly meeting held at Deer Lodge, August 4th. The house was filled to the utmost of its present seating capacity. Brother Barbee preached at night. There is a bright future before our church in Deer Lodge if I am not mistaken.

While we greatly regret the sad affliction that prevents our beloved Bishop Granbey from coming to us, and are in deep sympathy with him in his sore bereavement, yet we are glad that Bishop Hargrove will fill his place. Bishop H. has held two sessions of our Conference before, understands the nature of our work and is in sympathy with us here in Montana. He dedicated the church at Stevensville, where the conference is to be held, and went from there partly by stage and partly by rail across the mountains to Oregon, being the first Bishop to make what was called the "Northwest Passage." We extend to Bishop Hargrove and our visiting brethren a cordial welcome. E. J. S.

Five years ago as several of us were going on horseback from Anaconda directly across the mountains by what has come to be called "Stanley's Trail" to Bitter Root valley to attend the Conference that was to be held at Stevensville, in the heart of the forest and on the mountain side we bowed together and besought the Lord that he would send a wonderful revival at that time. Our prayers were answered, and many souls were awakened, and our preachers all greatly refreshed. Brethren, as we go up again to meet at the same place, let us not forget to pray mightily unto God for a gracious outpouring of the Holy Spirit. We need it first for the sake of souls for whom Christ has died, and then for our own sakes. It will fit us for the business of our Conference and for the duties of another year as nothing else will or can. E. J. S.

Christian Pleasures.

I find much of the sunshine of religion in Christian society. The most doleful people I have ever met are the perpetual fun-makers, such men as Charles Lamb, Thomas Hood, Artemus Ward, and others I might mention, whose lives have been to make sport. They make the world laugh, but their biographies and their autobiographies tell us that there is down in their souls a deep disquietude. Laughter is no sign of happiness—the hyena laughs; the maniac laughs; the loon among the Adirondacks laughs; the bacchanal, crashing his decanter against the wall, laughs. From merely worldly mirth there is a dreadful reaction. Such men are always cross next morning. They snap at you on 'Change, or pretend they do not see you on the street. I gave up mere worldly society long ago because it was so dull, so inane, and so stupid. I always walk on the sunny side of the street. For that reason I have crossed over into Christian society. I like better their modes of repartee and their styles of amusement. There is more real, genuine exhilaration among truly Christian people than any other class. Young man just coming to New York, where are you going to spend your evenings? Go to Niblo's, says one; go to Booth's; go to the opera. Take my advice and throw yourself, body and soul into Christian society. Report yourself to me five years from now, and let me see how the advice works. Bring with you that young man who refuses the advice. At the end of that time he will come dissipated, shabby in apparel, not disposed to look any one in the eyes, and with moral character eighty-five per cent. off. You will come with physical health confirmed, countenance frank, habits honorable, soul saved with all the inhabitants of heaven.—*Anonymous.*

Old Sermons.

A eminent minister of New England, who spent fifteen hours a day in his study, lamented, we told, that he had written so many sermons. His judgment was that a small number were sufficient for a long life.

An able and successful minister of the Methodist Episcopal Church says he has only two hundred and fifty sermons. These he repeats in the various churches to which he is sent, but not until they are reconstructed and rewritten, with the additions and omissions which seem to him, with his wider experience, may be needed.

The most noted repeater of sermons was Whitefield. It is thought that he preached some of his sermons as many as forty times. It is said, too, that the most effective were those that were most frequently repeated.

One of Dr. Griffin's sermons was repeated, it is said, ninety times, but it went through about the same process, which Phelps calls being born again, every time it was preached.—*Rev. R. H. Williams.*

The Hearth Stone the Republic's Protection.

The man who kindles the the hearth-stone of an honest and righteous home burns the best incense to liberty. He does not love his mankind less who loves his neighbor most. George Eliot has said: "A human life should be well rooted in some spot of native land where it may get the love of tender kinship for the face of the earth, for the sounds and accents that haunt it, a spot where the definitness of early memories may be inwrought with affection, and spread not by sentimental effort and reflection, but as a sweet habit of the blest."

The germ of the best patriotism is in the love that a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stand in his pathway. I teach my son to love Georgia—to love the soil that he stands on—the body of my old mother—the mountains that are her springing breasts; the broad acres that hold her substance, the dimpling valley in which her beauty rests, the forests that sing her songs of lullaby and of praise, and the brooks that run with her rippling laughter. The love of home deep rooted and abiding—that blurs the eyes of the dying soldiers with the vision of an old homestead amid green fields and clustering trees—that follows the busy man through the clamoring world, persistent, though put aside and at last draws his tired feet from the highway and leads him through shady lanes, and well remembered paths until, amid the scenes of his boyhood, he gathers up the broken threads of his life and own the soil his conqueror—this—lodged in the hearts of the citizen is the saving principle of our government. We note the barracks of our standing army with its rolling drum and its fluttering flag as points of strength and protection. But the citizen standing in the doorway of his home—contented on his threshold—his family gathered about his hearthstone—while the evening of a well-spent day closes in scenes and sounds that are dearest—he shall save the republic when the drum tap is futile and the barracks are exhausted.—*Hon. H. W. Grady.*

Boards and Standing Committees.

As appointed by the annual conference held in Bozeman in 1886 and revised at various sessions held since that time.

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BOARD OF EDUCATION—B. E. H. Warren, R. S. Clark, R. F. Beasley, L. B. Stateler, John B. Taylor.

SUNDAY SCHOOL BOARD—John Moore, H. W. Currin, J. W. Kemper, R. F. Beasley; John A. Smith.

EXAMINING COMMITTEES—Candidates for admission on trial, L. B. Stateler, W. M. Britt; class of first year, B. E. H. Warren; class of second year, R. F. Beasley; class of third year, E. J. Stanley; class of fourth year, L. B. Stateler, R. F. Beasley.

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"So He Giveth His Beloved Sleep."

My theme to-day suggested by the recent visitation of death in its threefold reality, to the home of a neighbor, is necessarily a very sad one. Death in its presence and necessary attendants of the shroud, the coffin and the grave, is awfully solemn and suggestive of solemn thoughts. The news came that Minnie Wehr was dead! And in this case the meaning of death is too sad for expression. To say that she is dead is to proclaim that tne bond of love is severed, that with its silken ties wound the affections in the tender years of childhood and the dawning years of young womanhood, to parents and friends. To say that she is dead is to know that all her brightness, vivacity and beauty of intellect is chilled by the touch of death. He came not in the dark hours of the night and without warning called from the presence of parents, sisters and friends, the loved ones, but from hours of pain and anguish the spirit was called to quit its tenement. Minnie was not long separated from her sister and inseparable companion. Together she and her sister Lillie attended school, together they came on Sabbath to the Lord's house and recited lessons and engaged in the service of song and together they sleep the dreamless repose of death in the "silent city."

To the parents bereaved in a threefold sense, for another little one has been laid to rest. Death means loneliness, grief and unshed tears; loneliness for the presence of the children. Missed in every sense of the word, from the home duties, from its pleasures, from the circle which daily gathers around the festal board, ah yes, missed, and ever mourned shall Minnie and Lillie be, until we like them shall have folded the drapery of death about us and sleep. To schoolmates the message conveyed was unspeakably sad. It came and spoke to them thus; never too young to die, never too bright to yield the mind's rich jewels into the Master's keeping; never too strong, or too frail to fold the hands and rest them from play and from labor; never too pure a blossom, to be transplanted to the gardens of paradise, to bloom in the vernal bowers of the better land; never too wise to yield the palm of wisdom to the great scholar who knoweth all things and telleth us of the higher wisdom which pertaineth to our eternal welfare.

Never too young, nor too pure, nor too fair, not too poor, too rich, nor too bright to meet death, to lay aside this mortal frame, and be borne to our home in the grave. Neither will all conditions or times or seasons, give us immunity from sickness and death. Watch therefore for in such an hour as ye think not shall the Master come.

Be ye always ready.

MRS. E. M. APPLEBURY.

Concerning Precedents.

There is another thing which we shold do well to remember, that what was wise and good in the determination of our ancestors may be positively pernicious in our own age. 'Captain,' said a passenger on board ship, "couldn't you let us have a clean towel? "No," was the conservative reply; "twenty people have wiped themselves with that towel before you, and none of them complained of it, and I should think it would do for you." met us remember that methods and Leasures and institutions deteriorate with the lapse of years, and need to be replaced by others which are more appropriate, or more pure. We are not to smear ourselves with some dirty rag because in auotherage it has been a white napkin to ends of useor beauty. We owe to the past a due reverence, but no servile subordination.—*London Methodist.*

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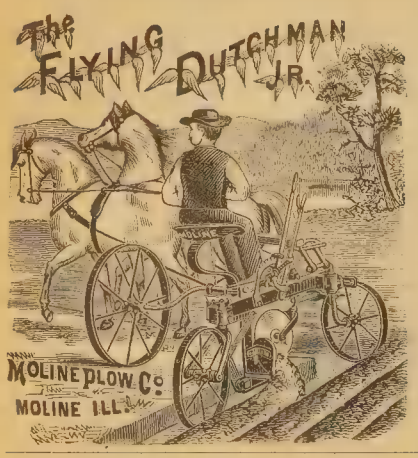

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR. Helena, Montana, September 12, 1889. VOL. 2, NO. 3. SUBSCRIPTION, $1 00 PER YEAR.

HISTORICAL CHRISTIAN ASSOCIATION.

The First in Montana.

Twenty-four years ago this season a remarkable gathering of professing Christian men might have been seen sitting around a table in the primary school room of the Academy on the Hill, in Helena. They represented five denominations of the protestant faith, and had thus come together by agreement to see what could be done to maintain Christian worship on Sabbath in the city of Helena. When the true condition of Helena is described this will not appear strange. Sunday witnessed during the years 1865-'66 the gathering of nearly all the mining population for twenty-five, thirty and forty miles away, who emptied the gulches and came in with pack animals to get mail, purchase supplies, and to join the revelry of the town generally. To say that the crowd hardly fell short of 10,000 men assembled on these days, would only be a reasonable statement. At one part of the season we counted the bands of four theatres parading the streets on Sunday to advertise their programme and drum up auditors. Half a dozen auctioneer stands were in full blast from morning till night. Religious service was at an end; no one could be heard especially no one denomination of people. Hence the Christian Association was concerted. It was at such a time as this that we urged our Catholic friends to move to the "Hill" and gather their people. We had Crescent Hall seated. The writer employed half a dozen men to do this. The expense was defrayed at the first collection of $110.00 in gold dust. Five hundred hearers came in the morning to hear Prof. T. F. Campbell, and in the evening Rev. J. H. Prichett preached. The writer had one hundred and fifty pupils in the Sabbath school between services. The movement proved to be a grand success for two years or more.—Journal.

Christian Science Examined.

Mrs. Eddy is its originator. If any exponent of its philosophy is to be relied upon, surely it is the author of the system. What does she say of Christian doctrines —those held by all orthodox churches? She defines her science as "the understanding of God." "God," she says, "is not and cannot be a person, but a principle." Here then, at the very inception of her science is a gross departure from the teaching of Chist. The idea that God is only a principle is abhorrent to Christianity. But she is a *Christian* scientist and must, therefore, prove her "principle" by the Christian's Bible; wherefore she quotes that beautiful figure of speech in John, "God is love." Love is a principle and God is Love; therefore, God is a principle. But Christians know very well that the figure only teaches that God is a loving Being. Two and two are four; that is a principle of mathematics. In like manner, God, in Christian Science, is only a principle. How does C. S. hold to Jesus Christ? Mrs. Eddy says, "Chist is not a personal Saviour, but a saving principle." That Christian Science which denies Jesus Christ as a personal Saviour, is a false Christian and dangerous. Christian Science lecturers do not always put forth their strongest views when addressing an assembly of Christians; usually they are very conservative and apparently orthodox. I say appently, because they use language with studied carefulness, and their terms are of a general character. The hearer attaches his own meaning to the term and does not suspect the guile of his teacher till the poison of false religion has stupified the better Christian sensibility. A certain lecturer was esteemed a very devout Christian. After he left a certain town one of his class wrote to inform him that she had lost her disposition to pray. "Very well," he replied, "it is not needful at all."

Since God and Christ are impersonal, we may look for refined vagueness when they attempt a definition of the Holy Ghost. "The Holy Ghost is science." Thus does C. S. undeify the Godhead, humiliating our cause at the very threshold of its so-called science. There is neither a personal God, personal Devil nor personal Christ. Mrs. Eddy says: "A lie is the only Satan there is. The The belief that man has a separate life or soul from God is the error Jesus came to destroy. Man is co-existent and co-eternal with God and they are inseparable in science." "God is not personal." "Jesus Christ is not a personal Savior," and "the Holy Ghost is science." These are the assumptions of Christian Science.

The therapeutics of this system is grounded in the unreality of matter. Since disease must have matter to operate on, and since there is no matter, therefore there is no disease. Hence the formula of C. S.

1. Deny all sickness and pain and evil of every form.

2. Affirm—the healthful existence of Spirit.

3. God is universal Spirit, Spirit is life; man is one with God, a part of Him is God; therefore, he cannot be sick, nor die, nor sin.

4. Realize this truth and it becomes a fact, personal to the one so realizing it, and health at once sets up ith deathless reign.—*H. R. Withers in Arkansas Methodist.*

Persistent Pastoral Work.

Four solid hours of real study four days each week is all a Methodist preacher needs to spend in preparation for his pulpit work. This is true where the preacher delivers two sermons on each Sunday. Solid hours of real study mean something else besides reading light literature, newspapers, magazines or anything of the sort. It means more than reading the most solid, instructive and important books. Real study is not dawdling and yawnig and pretending, when head and heart have no vital interest in the outcome of effort. Four hours of intense, continuous, focalized thought will exhaust more than any ten hours of ordinary manual toil. If the paster be faithful in his study, he must have some sort of recreation or change of labor that shall secure rest and invigoration, and this leads to the remark that it is not possible to find any imployment or diversion where a more legitimate and complete change from the weariness involved in study is offered than by faithful pastoral work. The hours of study are spent within doors, the going from house to house involves much healthful walking exercise out of doors. If the sixteen hours of real study for each week be supplemented by twelve hours of pastoral work each week, there will result a freshness and vigor of both mind and body that will be truly and delightfully surprising. The absurdest thing that preachers ever do in regard to pulpit preparations is to put off till Friday and Saturday night the sixteen hours' work that ought to be spared over for four days in equal division. Such unwisdom is only equaled when the pastoral work is carlessly neglected from day to day and from week to week, until, goaded by conscience or urged by the stewards, in a fit of desperation fifty or a hundred calls are attempted in a single week. The result will surely be that the calls will be fruitless, the pastor will be utterly wearied, and, worst of all, he will be disgusted with the whole business, and probably promise himself that he will not soon be driven to repeat the experiment. But if, on the other hand, he should wisely mingle the study with the pastoral work, Re should not fail to experience in himself great increase of power and vitality in mind, body and soul.—Bishop Mallalieu, in the Christian Advocate.

To the Stewards.

DEAR BRETHREN: Your preacher has arrived in your midst, and intered upon his labors for another year. In the coming of our work, responsible duties devolve upon you. It is your place to see that he has a comfortable place to live, and so far as lieth within you to provide for his wants, so that he is "with you without fear." By promptness and faithfulness, you will contribute greatly to his comfort and success in winning souls to Christ, and in building up the church, by neglect or influence, just the opposite. There is nothing like an early start. Organize your forces. Make up your mind as to how much you can pay your preacher each month, or quarter, set it down on a paper or in a book for the purpose, and get every one else that you can to do the same. The preacher needs money now as much or more so than any other time. He has just come from conference, where preachers spend much of their surplus cash—in a good cause, thank the Lord —or has been at heavy expense moving and fitting up in his new home. Save his feelings, for these things are very trying and he hesitates to speak of them, and he will be happy and so will you. A hint to the wise is sufficient. Let there be prompt and simultaneous action in this matter all over the Helena district.

E. J. STANLEY.

SPIRITUAL SOUNDNESS.—Among the things on which every true Christian will be sound, are the following.

The inspiration of the Scriptures, Original sin, the Trinity, the Deity of Christ, the Atonement, the Personality and work of the Holy Spirit, Repentance, Justification, Sanctification, the Reality and Personality of the Devil, the Judgment, Everlasting Punishment, the Immortality of the Soul, and the Christian Sabbath.—Ex.

Graves of Two Bishops.

Rev. M. H. Moore, in his "Pioneers of Methodism in Virginia and North Carolino," says that Bishop Francis Asbury died at the house of George Arnold in Spottsylvania county, and was first interred in the family burying ground of Mr. Arnold, but was removed by the order of the general conference to Baltimore, and placed beneath the altar of Eutaw Street church. As a loyal son and deciple of Methodism, I made a pilgrimage not long since to the shrine of this father of our faith. I found that his remains were transferred many years ago to Mount Olivet cemetery, where they now rest. The gray granite slab, once serving as a covering for his grave, has been preserved and fitted into the wall forming the rear of the pulpit recess, and may be seen by persons standing on the outside. It bears the following inscription: "Sacred to the memory of the Rev. Francis Asbury, Bishop of the Methodist Episcopal Church. He was born in England, Aug. 20th, 1745, entered the ministry at the age of 17, came a missionary to America, 1771, was ordained Bishop in this city, Dec. 27th, 1884, annually visited the conferences in the U. S. with much zeal, continued to 'preach the Word' for more than half a century, and literally ended his labors with his life near Fredericksburg, Va., in the full triumph of faith, on the 31st of March, 1816, aged 70 years, 7 months, 11 days. His remains were deposited in this vault May 10th, 1816, by the general conference then sitting in this city. His journals will exhibit to posterity his labors, his difficulties, his sufferings, his patience, his preservance, his love to God and man."

The same slab contains a notice also of Rev. John Emory, D. D., another of the early bishops of our church. He was born on the Eastern shore of Maryland, April 12, 1789; died December 16, 1835. Entered the ministry in 1810; in 1820 was representative from the general conference to the Wesleyan Methodist conference in England; in 1825 was assistant editor of the Methodist Book Concern in New York; editor in 1828; and Bishop in 1832. His body was also removed to Mt. Olivet, and these men now rest in the "Preachers' Lot," awaiting the resurrection of the just.—Richmond Adv.

The editor was under the impression that Rev. Wm. M. Britt, our former associate editor and business manager, would continue in his place as manager until his successor was installed. The pressing work in his new charge at Deer Lodge in securing a parsonage before he could remove his family, forbade this, so he felt compelled to give his entire time to that.

We were, and are now, sorry to part with Bro. Britt in the work on the MONTANA METHODIST. We have never been so fortunate as to be a co-laborer with a more congenial man in every respect. We shall miss him greatly. He by no means loses interest in the paper because he is not officially connected with it. He has had experience enough to sympathize with us more than ever, and we expect veluable aid from him in the future. We believe our relationship is like that of David and Jonathan.

Church Services.

HELENA STATION.

Rev. John L. Batten, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m ; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p m.

BUTTE STATION.

Rev. A. C Couey, Pastor.
Preaching every Sabbath, 11 a. m.. 8:00 p. m., S S., 2.30 p m.; J. W. Kemper, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. J. H. Johnson, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Suneay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.
Second and Fourth Sundays—Fish Creek 11 a. m. Silver Star 7:30 p m.

Let other ministers send in their appointments and services.

From the District.

The first quarterly meeting for Anaconda was held September 1st. Congregations were fair, and a profitable meeting on Sunday at 11 o'clock. The sacrament was administered to a number of communicants at night. It had been such a short time since the last quarterly meeting was held, and it being the first Sunday in the new conference year, there was no report. Brother Barbee is already planning for further improvements in the property, and regards the outlook as quite hopeful.

The quarterly meeting for Butte embraced the second Sunday of September. Congregations were not large, but we had a delightful service both morning and evening. Brother Couey is deeply in earnest in his work, the church is in harmony with him, and with the forces organized as they never were before for effective work one may expect good reports from this charge the present year. Butte is coming rapidly to the front as one of the first charges in the conference.

The quarterly meeting services for Deer Lodge were held on Sunday the 8th inst., and the quarterly conference on Monday. Owing to the health the P. E. rendered very inefficient services. But one excellent young man presented himself for membership at the close of the morning services, which is the second addition in two weeks. Brother Britt is well received by the people, and the prospect for the growth of our church here is very fine. A canvass of several days secured a fair subscription towards a parsonage, and on Monday the purchase was made of a lot and small, neat cottage, situated on Main street, which will make a comfortable home for the preacher, and thus avoid the necessity of heavy rentals, which greatly impoverish preachers with small saleries. Brother Britt is greatly elated, will soon be comfortably located in a cozy little home, and prepared to render far more efficient service than if he had to rent or even take time to build. The price to be paid is six hundred dollars. Would that we could be as fortunate in securing preachers' homes in several other charges of the district. We greatly need a home for the presiding elder in some central locality. He could render twice the service with half the expense, worry and travel that is now incident to his labors. E. J. S.

Bishop Hendrix in the West.

Let everyone who doubts the propriety of the M. E- Church, South, being in the Rocky Mountains, read the following extracts from the pen of Bishop Hendrix:

Nearly twenty years ago the General Conference separated the work west of the Missouri River into what was called the Western Conference. Four years later the western part of it, embraced in Colorado and Montana, was made into a separate conference, under the name of the Denver Conference. Four years later the Montana part was cut off into a separate Conference, under the name of the Montana Conference. There is now a desire on the part of some for a division of the Denver Conference as it stands, and the making of a Colorado Conference and a New Mexico Conference.

* * * * *

Our work in the West is in accordance with our instincts as a missionary Church. The great American desert deflects the settlement from a due western course to the more fertile valleys of Montana and Oregon. Arizona is very sparsely settled, and will remain so until its plains can be made to yield; and our preachers have followed the people who reach the Pacific coast, through occasional settlements in Arizona, and more frequent ones in Montana and Oregon. It shows the vigor of our Methodism that we, of all the Churches whose headquarters are mostly in the Southern States, seek the lost sheep in these mountains and valleys. "The world is my parish" was a fit response to fraternal greeting sent by the other branch of our Episcopal Methodism. We are in the great West because we cannot be a true Church of our Lord Jesus Christ and neglect that field. Our pure gospel, our single purpose to save souls, has given us the ear of the people whom we have gone to seek. Nor are the results slower in appearing than in Louisiana, where, after eight years of faithful labor, the missionaries of seventy-five years ago could report only 89 white and 10 colored members.

Is our Church confined to any political party, to any shade of prejudice, and that by the consent of the Church itself? Then, indeed, is her mission a limited one, and her commission about expired, when prejudices are giving place to patriotism, and party lines are becoming dim. The true ministry is a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. In many places in the Rocky Mountains we are the only Methodist Church, and in some the only Church of any kind. In some of our most prosperous churches there we have perhaps only a single family formerly belonging to our Church We have met the spiritual needs of the community so well that we have become permanently established and self-supporting, or nearly so.

* * * * *

At the recent session of the Denver Conference we received five preachers on trial and one by re-admission, thus almost meeting the increased need of laborers from the field itself. While some are transferred to other Conferences who lacked adaptation to the work, or were compelled, for the sake of their health or the health of their families, to change altitudes, yet there were others on the ground who had tested their health out here before asking a trausfer, and who were eager to take the vacant places. While living is more expensive here than in the older Conferences, the remuneration is proportionately higher. The average receipts of the preachers in the Denver Conference for the previous year were $730.18. While this is less than is received by our missionaries in remote fields, it will be remembered that the latter are entirely dependent ou missionary funds, while no preacher of the Denver Conference fails to receive something from his people. No appropriation exceeds $600,and only the three presiding elders receive that much, since the railroads now furnish them with free passes. No pastor receives over $400 from the Mission Board. Where a few years ago a Church (St. Paul's, Denver) was aided to the extent of $1,200 year, it is now wholly self-supporting, and pays a large amount annually into the treasury of the Board.

According to Your Ability.

"Every man according to his ability," is the Christian rule of giving and of working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but do nothing; who have not much leisure, but who give no time to the Lord's work; who have a little money, but put none at all into His treasury. Those who have a little and give nothing violate the Christian law just as truly as do those who have much and give a little. There are a great many persons, young and old, in all our churches, whose means and opportunities are limited; from whom not much ought to be expected; but they are able to do something, and they do nothing. They are trangressors of the Christian law. They ought to repent and do works meet for repentance.—Sunday Afternoon.

From Deer Lodge.

Friday after the close of the conferat Stevensville, I arrived at Deer Lodge, which is the portion of the Master's vineyard, in which I am to labor this year. I was a stranger in a strange place, and fully realized the fact. But as a good providence would have it, I found that Bro. Moore had not yet gone to his new appointment. He gave me a cordial welcome to his house and was a great help to me in getting introduced to the people. Only a small congregation was present at our first service Sunday morning, but I was encouraged by their responsive attention and kindly greeting at the close of the meeting. One brother, a newly elected professor in the college of Montana, united with the church by letter.

As yet, of course, I have but a very imperfect understanding of the field, but I see enough to assure me that the harvest is great and the laborers are few. Deer Lodge has the reputation, and doubtless deserves it, of being the most civil town in the territory. There appears to be no little true Christian culture and refinement here. But there is enough worldliness, selfishness and gross immortality manifest to call forth the most ardent prayers and untiring labor of every follower of Jesus. Hard work is needed, but I believe it will yield an abundant harvest.

Our most imperative need just now, seems to be a parsonage. Rent is very high, and it seems extravagance to pay out in that way for a few years enough money to buy a perpetual home for the preacher. Parsonages constitute a kind of permanent endowment for the preachers. Bro. Stanley is here now to help me work up the enterprise. We are having some success and hope to build a good house in the near future. In the meantime we lodge together in a little hired room, while our wives live as widows in less expensive places. We are now both writing to the Montana Methodist on a little table less than two feet square.

There are a great many Missourians here, which fact I think accounts for the good character of the place. Yet the prejudice against them continues, though we hope with less virulence and blindless than formerly. A lady from the far north said recently, in speaking of the Younger brothers in my hearing, isn't it singular that nearly all that class of men come from the same state? I heard another remark yesterday that she believed Missouri was the only state that had not distinguished itself in some way. Another witness, though not a native of that state declared that the people had more brains and were less pretentious than those of any other state. So Missourians have defenders as well as traducers.

W. M. Britt.

Deer Lodge, Sept. 6, 1889.

Raisins for the Voice.

For public speakers and singers, nothing is better to rid the throat of phlegm, clear the voice and prevent hoarseness, than the common raisin, or dried grape. Before going to the pulpit, or platform, chew one or two slowly and let the juice trickle down the throat. One should also be in the mouth while speaking. When it has became sufficiently moistened, and having crushed the seed, place it outside the teeth to avoid danger in breathing. Thus used, it serves as a pleasant lubricant and affords great relief from dryness of the fauces, a sense of stricture and hoarseness. I have used the raisin in this way for a long time with the most satisfactory results. The trochees and lozenges of the drug stores are abominable. The preachers, especially, are urged to try this simple, effective lubricant.

L. R. Downing.

Sunday Dinners.

On the Sabbath the busy housewife should rest, expand her soul, and let the sweet hallowed influences of that holy day lift her mind above the every-day cares of life. She should receive that spiritual aid and comfort which will enable her to meet bravely the trials of another week.

How much better to have our children remember that mother set apart that day for soul culture, for long, quiet talks with her little ones, impressing upon their young minds that it was a day of rest, but not idelness. In some respects it is a busy day for us, but how like a green oasis in the desert is it compared to six days of labor.

I prepare our Sabbath dinner on Saturday, and if you will try my plan once you will scarcely care to go back to hot dinners. I bake a loaf of bread and a cake, and prepare meat in some form—ham, beef-tongue or chicken. It is then I use my preserves, jellies, pickles and canned fruits. There are so many dainty desserts to be eaten cold, and with iced tea, milk or lemonade, an excellent dinner can be gotten up in short notice. I often stew a chicken on Saturday, seasoning with salt, pepper and butter, but omiting milk. When nearly done, take off and set in the cellar, covering it close. Sabbath, build a brisk fire of kindlings, put on chicken with milk, adding thickening, and let it boil up; or add dropling if liked; this makes a good relishable dish, and with but little trouble. Then cook a can of corn or tomatoes, and you have an excellent dinner.—Woman's Work.

CHILDREN'S COLUMN.

THE LAST GOOD-NIGHT.

Clad in their night-gowns, clean and white,
The children come to say good-night;
"Father, good-night," says Marjority,
Climbing for kisses on my knee.

Then Ernest, Kitty, Harry next—
And baby—till I feel perplexed,
Wishing the last good-night was said,
And each and all were packed to bed.

These small folks take me unawares;
I hear them call, when safe up stairs,
As I sit down to read or write,
"Father, we want to say good-night!"

The book or pen is laid aside;
I find them laying open-eyed—
Five rosy rebels, girls and boys,
Who greet me vith tumultous noise.

Can I be stern with such as these?
Can charming ways and looks displease?
They hold and scarce and let me go,
And all because they love me so.

Then in a vision, suddenly
The future seems unveiled to me!
It is my turn, though all in vain,
To long to say good-night again.

I see the years stretch on and on,
The children all grown up and gone;
No chamber echoes to their tread,
The last good-night has long been said!

And by his fireside, desolate,
An old man sits, resigned to wait,
Recalling joys that used to be,
And faces that he may not see.

Therefore, what bliss is mine that now
I still can smooth each fair young brow!
And feel the arms that clasp me tight,
The lips ihat kiss the last good-night!

—J. R. Eastwed, in the Quiver.

There are between six and seven hundred little boys and girls in the Sunday schools of our church in Montana. Now little friends, during the past year we gave you a corner in the Montana Methodist. We wish to do so again this year, but we wish you would write some little letters for one another. Send them to the editor at Butte. We will give a nice book to the boy or girl who will write the best original article for the paper during the year. We will mention in the paper who receives the prize. Let us hear from you. Little boys and girls may correspond with each other by this means. I look for the girls to write the best.

Music as a Daily Help.

The sound of piano, flute, violin, or banjo is essentially a cheerful home sound, indicating ths absence of illness or affliction. In seasons of bereavement the voice of music is hushed. Whether or not the daughter shall ever play so skillfully that her performances can satisfy artistic critics, it is worth while for her to practice if she plays well enough only to please her frther or mother. The household group in the evening, with Ella at the piano and the big brother by her side, singing and turning her leaves, the younger ones joining in the chorus, papa supplying a deep bass like the rumble of a wave, is as pleasant to the eye as to the ear. Music is a daily help over hard places, a sweetener of toil, a soothing influence when there are signs of rough weather in the domestic sky.

On the Sabbath evening, when the little ones are allowed to sit up a half hour later than on other days, how charming it is to sing over the dear hymns familiar to us through many and varied experiences, linked in thought with stories of other days and with memories of dear ones whose voices now join in the chorus beside the crystal sea. These home concerts on Sabbath evenings are full of tender sweetness, and do much to hallow the home and make the home life blessed.—*Christian Intelligencer.*

Duties of a Sunday School Teacher.

1. Be punctual; tardy teachers make tardy scholars.

2. Find Christ in every lesson, Christ to be believed on for the soul's salvation.

3. Be enthusiastic about your work; believe in it; cultivate love for it. It is high and holy work.

4. Seek the baptism of the Holy Spirit; without that your best work will be a failure; with that, you cannot fail.

5. Never be absent from a session of the school unless it is absolutely unavoidable. If you are to be absent, provide a substitute.

6. Make thorough preparation for teaching the lesson. Have your class in mind as you prepare. The successful marksman takes aim.

7. Take an active part in all the general exercises of the school. If you slight them, how can you expect your scholars to do otherwise?

8. Never allow yourself to be listless, indifferent, or preoccupied, during the devotional exercises of the school. Remember that example is vastly more potent than precept.

9. Attend to the preliminaries—marking classbook, distributing books, etc.—carefully but quickly, and then teach. Do not waste time: teach as in the sight of God. Remember you must give account for this opportunity.—*St. Louis Advocate.*

Be a Gentleman.

Manners are the garments of character. It is true,you can dress up a French cook in the clothes of a nobleman, and pass him off for a count—at a distance. But bring him closer,and it soon appears that his suit binds him in one place and hangs too loosely in another. It does not fit the man. He does not wear it as if it were a very part of himself. So you may put fine manners on a coarse character, and try to pass him off for a gentleman. But the misfit will expose the deception. The true gentleman wears his manners like his clothing. They are the expression of his own self. Be a gentleman, and your gentle manners will show it. Be a boor, and the very fineness of your manners will betray the boor underneath.—*Sunday-School Times.*

Let It Settle.

The mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent a few minutes thinking of Jesus; there is almost divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom,until the soul is no longer turbid, and say secretly, "Grant, I beseech thee, merciful Lord, to thy faithful servant, pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind."—*Bishop Huntidgton.*

Value of Plants in a Room.

Ozone is a form or phase of oxygen, supposed now by men of science to be developed by plant life, especially in the act of blossoming. The prevalence of epidemics is believed to coincide with the absence of ozone, or its decrease to a minimum. Open winters are dangerous in the north, because vegetation decays, with neither freezing nor ozone to counteract the effect. The Tennessee board of health has discussed the quession thoroughly, and finds pine forests not to aid in producing ozone. A sharp thunder storm, on the contrary,increases it remarkably. It is urged by Professor Meehan, of Philadelphia, thet ihe flowering of plants has much to do with health. The keeping of house plants of a free blooming sort, if clean and healthy, is desirable.—*Miner.*

RODGER'S HOTEL

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WM. KENNEDY, Prop.

DR. J. B. ATCHISON,

Office Corner Jackson and Grand Street,

HELENA, MONTANA.

Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

THE MONTANA CENTRAL RAILWAY

IS THE NEW AND

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No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
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The Montana Methodist.

REV. A. C COUEY, - - - EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C Couey, Butte, Mont. All communications on business should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev L. B. Stateler. A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—John L. Batten.
East Helena—W. T. Goulder.
Alhambra and Townsend—R. S. Clark.
Boulder and Elkhorn—John Moore.
Butte Station—A. C. Couey.
Anaconda Station—S. W. Barbee.
Deer Lodge—W. M. Britt.
Stevensville Circuit—J. B. Parnall.
T. W. Flowers, Supernumary.
Flathead Valley—H. B. Cockrill.
Great Falls—To be supplied.
Judith Valley—To be supplied.
Bozeman Station—B. E. H. Warren.
Bozeman Circuit—J. H Johnson.
Three Forks—To be supplied.
Willow Creek—E. C. Finley.
Whitehall—Supplied by H. W. Currin.
Etna—To be supplied
Agent Superanuated Preachers' and Widows' and Orphans' Fund—L. B. Stateler.
Editor MONTANA METHODIST—A. C Couey.

Difficulties Incident to Religious Work in Montana.

The west as a whole presents difficulties to religious progress. We offer the following as some among the many with which we meet in Montana, where we have personal experience and observation. We cannot discuss these nor notice the remedy in this paper, but briefly mention the most prominent and write our views on the remedy later.

1. THE UNSETTLED FORMATIVE STATE OF OUR SOCIETY. While this is to some extent true of our Territory as a whole, it is peculiarly so of the mining towns and cities. "Here today and gone tomorrow" indicates the restless, migratory character of a great part of our population. Like the birds of semiannual flight, they love "neither cold nor hot," but naturally become enamored of the luke-warm state.

2. THE HETEROGENEOUS CHARACTER OF OUR POPULATION. Helena and Butte, our two largest cities, are fast approaching a cosmopolitan state. People from nearly every land and clime pour into these places. The difference of custom, social habits and previous occupations of these people tend to segregation, not to say alienation for the time being.

3. THE HOME LIFE, OR MORE TRULY THE LACK OF A HOME. Many young men are away from the tender influence and refinement of mothers and sisters. The boarding-house, restaurant or batching life each has an unwholesome effect.

4. Hindrance to marriage and the looseness to the marriage tie. The unequal proportion of the sexes in the mining districts, has up to date exerted an influence upon marriage, and consequently upon the formation of families and the creation of the home, which is so essential. Comparatively few daughters born and reared in Montana, have as yet become the "cornerstones polished after the similitude of a palace," binding family to family.

5. Temporary abode affords an apparently plausible excuse often rendered, "I will not join the church just now, I will wait till I am settled." Some never settle.

6. UNRIGHTIOUS MAMMON. "The love of money is the root of all evil" is as true of Montana as any country in the world. Upon the very heels of this greed for gain is the consequent indifference, stolid indifference to religious matters. The listless man is absolutely annoying to the preacher. Merchants run up and down the debit and credit column, while the preacher prays and preaches.

7. SABBATH DESECRATION. The plea of necessity for Sabbath work in our mining sections confirms the laboring classes to prisons of darkness where the light of God's word does not enter.

Says E. J. Stanley in his latest book: "Constant labor makes men dull and sensual, and dwarfs the finer sentiments of his spiritual and moral nature. It shuts out the thought of God, duty, heaven and immortality, and robs him of much sunshine that comes to toiling humanity through the medium of the Christian Sabbath." But laboring on the Sabbath is not the only way in which the Sabbath is desecrated, the house of God deserted and his word unheeded. The tendency of a large majority of the people who are off shift and of those who do not work on the Sabbath, is to spend it in amusement and in such amusements too, as should not be countenanced and patronized anyway. It is a question with some, whether men had better be at the pick and shovel rather than in a saloon and at the gambling table, at the horse race, the low order of spectacular exhibition, skating rink, beer garden, or Sunday afternoon orchestra and matinee. The cry for amusement is positively alarming to the Christian community. We might associate with the above intemperance, the menace to every public interest, social, civil and religious.

8. Extraneous difficulties confront us on every side, and in almost every conceivable way, but we must not look too far lest we overlook significant facts nearer home. In the church itself we find elements at war with the steady growth of the church, and the rapid evangelization of the world about us. In our country, thinly populated though it be, nearly all the protestant denominations in the land have come to Montana, and often is it the case that competition among them works temporary death. In our small towns and those of prospective growth into cities, there are scenes of scramble and jealous rivalry to secure lots, build houses of worship and organize classes for church operation. Much unwisdom is seen in a number of places, much misspent time, men and money, therefore, consequent division, weakness, and denominational shame in the eyes of a gainsaying world. It is a very unpraiseworthy spirit in any church to think that the people cannot be saved through the instrumentality of any other. "True scriptural unity is needed now more than ever before, needed for the effectual defense and preservation of Christianity itself. The powers of doubt and unbelief, which sweep over the land and make themselves felt everywhere, in every household are tremendous in their influence." Notwithstanding, denominational bigotry gloats over the torn prey, and wants the earth. We will offer our readers the remedy for these evils in our next issue.

Personals.

The absence of brother J. S. Robertson at the first morning's session of the annual conference at Stevensville, caused omission of his name as a lay delegate in our account of the proceedings of the conference. Suffice it to say, brother Robertson was present most all the time, and performed well his part.

Rev. Wm. M. Britt, our former colaborer on the Montana Methodist, was in our city a few days since, and speaks encouragingly of his new field of operation in the little city of Deer Lodge. A valuable member, one of the professors in the college of Montana, was received by letter at the very first service. Brother Britt talks parsonage to most everybody he meets. He should have it.

Rev. John Moore and family passed through Butte Friday, August 30, on the way to his appointment for another year. ----Boulder and Elkhorn.

Rev. W. T. Goulder feels cheerful over his beginning in East Helena.

Rev. E. J. Stanley, presiding elder of the Helena district, is stirring among the preachers of the big district, and holding quarterly couferences.

Revs. J. H. Johnson and H. B. Cockrill, have recently visited the Yellow Stone National Park.

Paragraphic Selections.

The Chinese Evangelist gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific coast, in connection with which there are 217 Christians. In New York and Brooklyn there are thirty-five schools with an average attendance of 700, of whom sixty-four are Christians.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion is more in love with his own opinion than with truth.—Bishop Watson.

Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Learning aspiration, progress, is the life of life.—Orville Dewey.

If this world was made to suit every critic's wishes, what a deformed, bulging, lopsided, depressed, irregular, dime museum affair it would be.—Baltimore American.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.—Shaftesbury.

The least taint of mercenariness in a moral reformer is as fatal to his influence for good as prussic acid to a living organism. Shun the least semblance of it, O men of God, to whom the people are looking as guides to eternal life!—Nashville Advocate.

The Florida Methodist, organ of the Northern Methodist church, gives notice of suspension.----Ex.

The perfect love that casts out fear is present experience to some of the Lord's people. What is it to you? Your answer to this question may date a brighter day in your Christian life. You cannot afford to dismiss it lightly from your mind. To reject a proffered grace is no less dangerous tean to disobey a known command. — Nashville Advocate.

THE TESTING.—Travelers tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insect through a long course of time. In like manner, if we let our characters be honey-combed by constant neglect of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come.—W. M. Taylor.

MONTANA UNION.--The Anaconda Review announces that orders have been issued to proceed at once with the Montana Union improvements at Anaconda. The new line to the upper works ore house and to the lower works will be finished. The new shops and roundhouse will be built and also the new depot. The company's architect at Kansas City, who designed the Cheyenne depot, is at work finishing the plans for the new depot building. The improvements ordered include the putting in of two new side-tracks at Stuart, five new side-tracks at Silver Bow and double tracking the line from the Butte depot to the Boston & Montana smelter, besides many other minor improvements.

We commend to our preachers this gem from the South-Western Methodist: "The love of the truth as taught in the Word, is the support of the preacher. If he study effect, his work will be superficial, his own life superficial, and his zeal as a minister will decay with his youth, or be measured only by the apparent appreciation of his hearers. But one who finds in truth the reward of his toil and the food of his soul, will ever esteem it the highest privilege to be permitted to follow his holy calling. His faith will always be strong and his soul will always be young.

Profession without possession is hypocrisy. A man cannot be in a converted state when his heart is a powder magazine that blows up whenever a spark of provocation falls into it; and it is absurd to claim entire sanctification when bitter words and a coveteous spirit and selfiishness are manifest in the life. Prejudice and neglect to pay debts and bad temper are not the fruits of sanctification.—Josephus Anderson.

True holiness people are modest, unassuming, gentle, meek, loving, humble, unselfish, ready to serve others, and full of the true Christ. They are winning in their manner, attractive in their conversation, brightly hopeful in their outlook, tenderly sympathetic and charitable toward others, and timid about putting themselves forward. Such are to be found here and there, living under the shadow of the cross, keeping close to Jesus in daily companionship, and they are God's saints indeed, the truly sanctified.—Josephus Anderson.

The torch of the incendiary, for several weeks past, has been the occasion of much loss of property in Butte. Livery stables and private barns seem to be the choice of places to do the ugly work under cover of midnight. Woe to the fiend or fiends if caught.

The forest fires of Montana have been very destructive of our much needed timber. Many of our towns near the forests have been endangered. Some valuable mining properties have been lost. The Combination Company, near Pillipsburg, sustained a loss of about $50,000, August 30th.

The campaign for the election of state officers in Montana is getting quite lively. The new system of registration will certainly prevent fraud at the polls, so far as that can effect it.

Representative men from both the Democratic and Republican parties are now before the people, for their suffrage. Whichever party wins the race, will evidently show it to be the stronger in Montana. A strict party vote will be cast this fall. So think the politicians. We preachers don't know.

The Baptists.

From the minutes of the Seventh Annual Meeting of the Montana Baptist Association held at Bozeman, Montana, in June last, we get the following statistics:

Pastors, 8; general missionary, 1; members, 581; church edifices, 7; parsonage, 1; total value of church and parsonage property, $56,400; Sunday School expense, $396.90; paid for Home Missions, $61.65; Foreign Missions, 59.45; total contributions, $7,923.30.

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Orders from the country solicited and receive prompt attention and shipment. Respectfully,

CLARKE, CONRAD & CURTIN.

Notes by E. J. S.

There are in the Helena district for the current year thirteen pastoral charges to which preachers have been appointed (besides four that were left to be supplied). By allowing one Saturday and Sunday for each quarterly meeting, it will be seen that thirteen weeks are necessary to make one round and fifty-two weeks are required to complete the four rounds between now and next annual conference. Not a Sunday to spare, and only a day now and then for the presiding elder to spend at home if he attends strictly to his work. This shows whether or not preachers have anything to do in Montana. There is not a preacher in the conference, whose time will not be just as fully occupied if he attends strictly to his work, though he may not be required to be absent from home so much of the time.

* * *

By some hook or crook the name of Brother John S. Robertson, of Stevensville, was omitted from the list of lay-members present at the conference at Stevensville. It was an oversight which we much regretted, for Brother Robrtson is one of the staunch laymen of our church in Montana, and is keenly alive to her every interest.

* * *

There was a full attendance of the lay delegates from the Helena district at the last conference. Doubtless the Bozeman district would have been as well represented, but for the expense of the trip and the busy time (for ranchmen) in which the conference was held. It greatly cheers the hearts of the preachers to see a good attendance of lay members at the annual conference. It helps to beget enthusiasm, and enthusiasm is essential to the success of any movement. I often wish that every member of the church could attend each session of the annual conference. It would stir up their pure minds, inspire them with zeal and fit them for their work as nothing else will. They see then the workings of our Methodism and catch the spirit that pervades our preachers and people as they do not anywhere else.

* * *

There is seldom an annual conference held where there is greater harmony and more genuine good feeling than characterized the session recently held at Stevensville.

* * *

After the adjournment of the conference at Stevensville quite a number of those who had been in attendance remained for several days to visit and enjoy the beauties and luxuries of the lively Bitterroot valley. It was the general verdict that the valley is "more like the states" than any portion of Montana that they had yet visited. It was to be regretted that the dense smoke that overhung the valley at the time, shut out the inspiring views of the grand mountain ranges that enveron the valley.

THE BELT VALLEY LANDS.

The Flourishing Country Traversed by the Montana Central and Manitoba.

The following is from the pen of Howard Mitchell, of the *Pioneer Press*, who visited this section in company with President Hill's party in June last:

I have been trying to think of some place to compare with the Belt river valley. The rich slopes and ravines extending out from that little marvel of southern hemisphere, the city of Nelson in New Zealand, are more nearly semi-tropical in character, but they do not excel this valley of the north and its hundred of tributary coulees in native luxuriance.

In some regards the Belt would remind one of the Mohawk and the Genessee valleys in New York, or the valley of the "beautiful blue Juniata" in Pennsylvania; but it combines with the emerald-hued wealth of these, some of the grandeur of the Arkansas river gorges in the mountains of Colorado. Its flats are more honest and better defined, and its hills are more pronounced than those of the former, and less forbidding than those of the latter.

With all its myriad twists and turnings, the Belt river does not nourish so much land as the milk river does. The one singing merrily over its rocks and pebbles, flows impetuously from its mountain birthplace down through the teeming slopes into the wondrous basin where the other one performs its larger duty. Perhaps we may arrive at a wrong conclusion! How shall we estimate the value of a river? Does it confer greater benefit upon the nation when it is "sowing its wild oats," so to speak, rushing, bubbling, boiling, cascading its earlier life through the mountains, or later on, when it flows placidly through the farmers' level plain, teaching the grass roots the lesson of growth, inspiring confidence in the minds of the soil tillers?

The Belt river of Montana nourishes a great country; but the Milk river nourishes a greater. The Milk river is one of the chief streams flowing through the great future wheat district of the United States; the Belt, flowing northward and emptying into the Missouri, contributes its quota to help drain the district.

The "Montana Christian Advocate's" Hypercriticism.

In the *Montana Christian Advocate* of September 4th the editor says: "Phe pastor of the Anaconda M. E. Church, South, Rev. S. W. Barbee, distribuies his card, calling his church "The Methodist Church." Not so! Our brother does not represent that church, but the Methodist Episcopal Church, South. We notice that Rev. Couey often sails under the name of the Idaho-street Methodist church of Bute and our friends in this city are often announced as belonging to the Grand-street Methodist Church. Don't be ashamed of your colors, brethren! You are Episcopal Methodists."

How did the editor of the *Advocate* obtain possession of one of my cards? I never saw him, was never in Helena, and do not now recollect to have ever sent him one through the mails or otherwise. The editor writes without warrant of fact when he says of the pastoral card, I distribute among the people of my parish that it contains the words: "The Methodist Church." I have never had printed a card with that expression upon its face. I would not be so uncatholic in spirit as to assert, even indirectly, that the church of which I am a member is the only Methodist ecclesiastical organization in this country. There is a very important sense, however, in which I do make the claim on behalf of my church that it is the Methodist Church.

Again, it was altogether gratuitous on the part of the editor of the *Advocate* to tell his readers that the church I represent is the "Methodist-Episcopal Church, South." This was an open secret to all the world long before the editor of the *Advocate* assumed the role of intelligence dispenser.

"Don't be ashamed of your colors, brethren." Bah! Ashamed? Never! 'Tis here we make our boast. *In hoc signo vinces.* If the Methodist-Episcopal Church will tell the truth about the Methodist-Episcopal Church, South, and give the *facts of history*, I'm satisfied. I throw out the challenge now to my good brother Raleigh of the *Advocate* that I am willing to rest the whole case of my church upon the *recorded* facts of history.

In the sweetly suggestive words of Abraham Lincoln, the model citizen and brother of us all, "with malice toward none, and charity for all," I am

Your brother,

S. W. Barbee.

Anaconda, M. T.

P. S. In the same issue of the *Advocate*, from which the above editorial is taken, appears the folloving in a communication from a correspondent, signing himself "S. E. S.": "The Methodist Church has taken a new start." Here we have a claim for "*The* Methodist Church," but it is not the claim of "the pastor of the M. E. Church, South, Rev. S. W. Barbee." Really, Bro. Raleigh, did you not get things mixed? And instead of the undersigned being the one who claimed to represent "The Methodist Chureh," did you not intend to say "S. E. S?" But, according to your definition, "the Methodist Chureh" is not represented in Anaconda at all. What, therefore, will you do with the claim of "S. E. S.?"

Again, in the same issue of your paper you speak of a "third Methodist Church." Is this church likewise an outgrowth frem the Protestant Methodist Church?"

And again, in the same paper you speak of "quite a number of Methodists who are clamoring for a church." Why don't you insist on their joining "the Methodist Church" of which "S. E. S." speaks?

And lastly, as the preacher would say, in your issue of August 21st, you say: "The Southern Methodist Ceneral Conference will be held next year." This is news to me. I have never known such a general conference. And I know no such people as *Southern Methodists*. Are they "Episcopal Methodists?"

Please enlighten on all the above points and oblige. S. W. B.

Prayer and Breakfast.

Some years ago when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early and went out with them before breakfast was ready. A horn was blown and they came in and ate, and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log rolling while he read and prayed was more than he could afford; so satan suggested and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband in haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly with the Bible on her lap.

"What does this mean?" cried the husband, "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't any time to eat it!"

"Have time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one and never forgotten.—Selected.

John Wesley on the Liquor Traffic.

We may not sell anything which tends to impair health. Such is eminently all that liquid fire commonly called drams or spirituous liquors. It is true these may have a place in medicine, they may be of use in some bodily disorders (although there would rarely be occasion for them were it not for the unskillfulness of the practitioner); therefore, such as prepare and sell them for this end only may keep themselves clear; but who are they? Do you know ten such distillers in England? Then excuse these; but all who sell them in the common way, to any that will buy are poisoners generally. They murder her majesty's subjects by wholesale, neither does their eye pity or spare, they drive them to hell like sheep and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them, the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floor, the roof are stained with blood, and canst thou hope, oh thou man of blood, though thou art clothed in purple and fine linen and farest sumptuously every day, canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore, thy name shall be rooted out, like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee.

That liquid fire lays the foundation of numberless diseases, and of this in particular. It is amazing that the preparing or selling this poison should be permitted, I shall not say in any Christian country, but in any civilized state.—Ex.

Let all our preachers see to it that the subscribers in their respective charges renew. Brethren, we urge you to do this promptly. If the paper is run successfully during the conference year, you *must* see to this. Take your subscription book with you everywhere, and seek every opportunity to get new subscribers and renewals. Please go at it in a business-like way and you will not fail. Now is the time.

First Round of Quarterly Meetings.

East Helena Station,	Sept.	14	and	15
Helena Station,	"	21	"	22
Alhambra and Townsend,	"	28	"	29
Bozeman Station,	Oct.	5	"	6
Bnzeman Circuit,	"	12	"	13
Willow Creek,	"	19	"	20
Whitehall,	"	26	"	27
Boulder,	Nov.	2	"	3
Flathead Valley,	"	9	"	10
Stevensville,	"	16	"	17

The District Stewards will meet at the M. E. Church South, in Helena, on Wednesday, October 2nd, at 2 o'clock, p. m. A full representation, either in person or by correspondence, is desired.

E. J. Stanley.

To the Subscribers Outside of Montana.

We had hoped, until a few days since, to have one of the Montana preachers visit a number of our annual conference sessions to secure new subscribers and renew old ones. In this we have been disappointed. Since we are not able to visit you, dear friends, we beg you as the only alternative, to renew your subscription, and thus aid the cause of our church in Montana, where we labor without ceasing to hasten the Kingdom of the Lord. Write a postal saying that you will continue and send us the money as early as possible.

Let all the preachers in Tennessee, Kentucky, Missouri, and elsewhere inform us by postal of the new address of changes in appointments.

MR. EDITOR:—I am well pleased with my new appointmena. We had our first service in the new church yesterday. It is grand.

Congregation good; are an appeciative people.

In the forenoon a little girl was seen in the vestibule crying. She was approached by a pleasant, good-nature man, and asked the cause of her weeping. In answer to his inquiries, she told him she wanted to go in. The poor timid child summoned courage to come to church alone. At the door, so timid, she could go no farther. May the Lord fill her heart, and keep her by the right and power of His Holy Spirit, make her a shining light in the church, and an effectual worker for God in the salvation of immortal souls. W. F. G.

East Helena, Sept. 2, 1889.

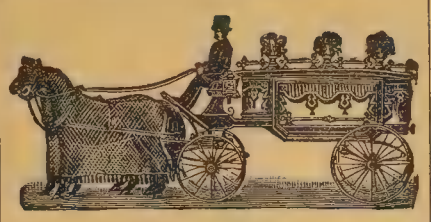
Brethren of the ministry in Montan acompare your experience of last year, and what you may be called upon to undergo the present conference year, with that of the apostle Paul, who was a man of like passions with ourselves:

"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times receive I forty stripes save one. Thrice was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of the churches." By the grace of God Paul bore all this cheerfully and finished his course with joy. ***

We hope to give our readers some extracts from the Constitution of Montana State in our next issue.

The election for State officers and members to the U. S. Senate and Congress is fixed for Oct 1.

ED. L. FLAHERTY



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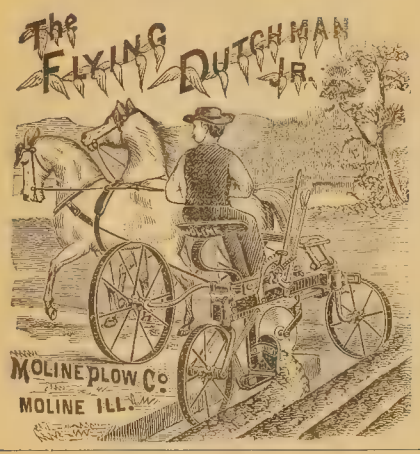

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Underwear, Men's and Boys' Clothing, Shoes and Hats.

Lowest Prices in Montana for First-class Goods.

Samples Furnished on Application.

Goods delivered free by Express to any part of the Territory.

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100 Men's Suits 100

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100 Men's all-wool Brownsville Suits in Sacks and Frocks, sizes 35 to 42, at 25 per cent less than the cost of manufacture.

In all Styles and Sizes.

This is not a lot of trash or shop-worn goods, such as is generally offered in such sales, but is mostly made from last season's clip of wool. These goods were bought at a figure that will justify a cut in prices like this.

Call and See, we advertise nothing we cannot fulfill.

Successor to the Brownsville Woolen Mills Co.

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We make a specialty of Fine Watch Repairing, the replacements of broken parts of American and Swiss Watches.

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THE MONTANA METHODIST.

REV. A. C. COUEY, Editor. Helena, Montana, September 26, 1889. VOL. 2, NO. 4. SUBSCRIPTION, $1 00 PER YEAR.

From Helena District.

BY THE P. E.

The quarterly Conference for Deer Lodge was held on Monday morning, the 9th inst., and the purchase of the new parsonage was effected in a short time afterward. The friends there were elated at the idea of having a home for their preacher, and the preacher was elated at the thought of having a home to move into, so much so that he started out that evening in company with the writer to Helena, to begin packing up. On our way over we met with a clever looking young Baptist preacher from North Carolina. He had been laboring in Washington Territory. He said he suspected that we were ministers, but waited until he heard the subject of our conversation, which was about Sunday schools, when his doubts were removed and he introduced himself. He seemed to think that nobody but ministers would discuss such a subject on a roilroad train at a time when political excitement is running so high. Thank the Lord that it can be said of the Master's servants, even in this day, "thy speech betrayeth thee." Brethren, let us be careful how we talk, even among strangers, for we know not who are listeners, nor what impressions will be made. We had a pleasant conversation with our brother on the cars. We arrived in Helena about 8 o'clock, p. m., and the writer found a cordial welcome at the home of Brother and Sister Collet.

I had expected to return home until my failing health could be restored, but learning that Brother Goulder was in need of help I hastened thither and we commenced work at once raising funds to pay for the new seats which had just arrived, and to finish paying for and otherwise furnishing the new church. It is somewhat unpleasant to introduce one's self to strangers in the capacity of a solicitor for money, but the only way to get it is by asking, and I am not ashamed to do so when I know it is for a good cause, as the work of building and furnishing churches is. The people responded very generously, and at the close of the week we had between two and three hundred dollars of good subscriptions on our papers, two new stoves bought and one of them in the house ready to put up, some old acquaintences were renewed and a number of pleasant new ones formed, and we were gratified to see a spirit of hopefulness and good cheer prevailing in the community. Our old friend, Mr. Alex Burns, rendered valuable assistance in the good work.

The new house, while it is plain, is very substantial and is a model of neatness, and reflects credit upon the builder, Mr. Tiffany, who is justly proud of it, and also upon Mr. Britt and others who did the planning and had the general oversight of it.

Brother Goulder is quite popular with the people, and is much encouraged at the outlook. He reported one accession by letter and one lady was received on Sunday night by baptism and profession of faith. It was the first service of the kind in the new church, and the large audience seemed favorably impressed. The Sunday school is in a flourishing condition. Faithful, persistent and united effort upon the part of pastor and people will bring a rich harvest at East Helena. May the brighest hopes of all be abundantly realized.

Is Patriotism Dead?

During the recent Samoan storm the differences caused by local wars and foreign diplomacy which brought the vessels to the harbor, from the nations concerned, were dispelled by the hand of God in a way little less than miraculous. To say the least, we feel quite sure God's hand was in it. Among the many vessels were the German ship Eber, the English Calliope, the American Vandalia and the flagship Trenton.

Such was the fierceness of the storm that nearly every vessel in harbor was dragging its anchors. The lights of the men-of-war could be seen moving slowly in different directions through the dense darkness of the night.

Of those mentioned, the German ship Eber was the first to succumb. From the *Scientific American* we learn that a great wave, rolling toward the shore, suddenly lifted the vessel high on its crest and carried her broadside upon the reef, one officer and five men being rescued out of a total of seventy-six who were on board.

The English vessel Calliope and the American Vandalia were in close quarters for quite a while, and finally the great iron prow of the English steamer, rising on the crest of a great wave, came down on the Vandalia effecting great damage.

In the course of time the Calliope, which had powerful engines, worked its way slowly out to the open sea, being the only vessel that could do so.

The Vandalia, not a great while after her wound, was beached close to where the Eber foundered, with broadside to the shore. She had 230 men on board. The whole of the afternoon was spent in scenes of suffering and death.

The Trenton, the largest ship in harbor, had held out thus far. But her rudder and propeller having been carried away by fouling with a piece of wreck, she began to drift toward danger with her 450 men.

The most skillful seamanship was used in the management of the vessel. Though this seemed her fatal hour, the Stars and Stripes were seen flying from the gaff of the Trenton, the first time a flag had floated since the commencement of the storm. The officers determined that if she went down she should do so with flying colors.

It was almost night, and now the Trenton was fast approaching the shore where the Vandalia lay with her almost exhausted men and "wished for the day." Suddenly cheering voices were heard across the water by those on shore. It was the four hundred and fifty on the Trenton trying to arouse the faint hopes of their fellow-countrymen on the stranded Vandalia. The American National anthem, "The Star Spangled Banner," was played by the Trenton band as these two vessels came slowly together. This stirred every heart on shore and on sea. By this happy drifting together of the two American vessels, the lives so long in peril were rescued.

This scene, closing under U. S. colors and our National air, declares a patriotism worthy the admiration of the world. Does this augur our future among the nations?

Let the Echo Fly.

Ye preachers of the Montana Conference, M. E. Church South! read what a preacher down in old Georgia does for his Conference paper:

DO YOU SEE THIS?

I have become responsible for 111 subscriptions to the *Advocate*. I want you to pay yours to your pastor for me, or have it ready to hand me at fourth quarterly Conference for your circuit. Remember your subscriptions made to me, is charged to me, and if you pay it to anyone else tell them it is for your subscription due me. Don't forget, and don't delay.

Yours, T. T. CHRISTIAN.

What do you think you can do? How many cash subscribers and renewals have you forwarded since Conference? The paper is yet being published every two weeks, and it takes the cash every issue as little as you think about it. Procrastination brings what? Let us hear from you by next mail.

The Kind of Governor for Us.

"Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: The spirit of the Lord spoke by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men *must be* just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even as morning without clouds; as the tender grass springing out of the earth bo clear shining after rain." The religious press nor pulpit, nor one church, nor all the churches of our fair young republic should say of what political faith the Governor of Montana shall be, but it is the duty of the good people of the State, whether Christien or not, to say by their suffrage October 1st that our chief State executive "*must be just, ruling in the fear of God.*"

We are gratified this week that our brethren have contributed matter for the paper so liberally. It did not take but a little time, did it? Many thanks to every one of you. Now keep the ball rolling.

One of the strongest evidences that our old subscribers appreciate our little paper is that every few days in Butte they hand us a dollar and say continue the paper. That is far better than many pretty compliments and no money. We are getting new ones, too. Let every preacher work earnestly on this line and the way is certain to open.

The Silver Bow County Teachers' Institute was held in Butte, September 16–18. We had opportunity to spend about one hour with them. An essay on "History" was read by Miss Calkins, of Butte, while we were in. It was brief and good. In the discussion on teaching history, one teacher remarked that he thought too much time was given to the classics on the late civil war. We believe it a point well taken. Judging from those present, our teachers of Silver Bow county are most all ladies.

Church Services.

HELENA STATION.

Rev. John L. Batten, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m

BUTTE STATION.

Rev. A. C Couey, Pastor.
Preaching every Sabbath, 11 a. m., 8:00 p. m, S S., 2.30 p. m.; J. H. Brown, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Sunday—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening. All welcome. Strangers stopping in the city especially invited.

WHITE HALL AND SILVER STAR CIRCUIT.

First and Third Sundays—White Hall, 11 a. m. Sunday School, 10 a. m. E. G. Brooke, Sunday school superintendent.
Second and Fourth Sundays—Fish Creek 11 a. m, Silver Star 7:30 p. m.

Let other ministers send in their appointments and services.

Station and Circuit Work.

There is much required of the man who goes out by the authority of the Church vested with the responsibility of "Preacher in Charge." It comes solemnly to him: "A charge to keep I have." It is a rule with most of us to think that we have the most difficult work in the Conference, chiefly, we suppose, from the fact that we study and know more of our own field than those of our brethren. Our thoughts upon this subject lead us to a comparison of station and circuit work.

Perhaps the man who has always been a station preacher knows not the difficulties of the circuit-rider. Neither does he who has spent all his ministry in circuit work know the labors and difficulties of station work. The preacher who has to preach to one congregation twice every Sabbath, hold a prayer meeting week evening and teach a Sunday school class, and often superintend the school, has necessarily a great deal of study in order to properly feed his flock with the gospel. But while this is true, has he not fine opportunity for his study? He can rise, say at 6 in the morning, and get into his study by 8, put in four hours in close mental effort, have dinner, visit in the afternoon, have tea at 6 and repair to his study by 8 in the evening and do his general reading till 10 o'clock. He is able to systematize his labor and thus do a great deal in the course of a year. This circuit preacher, to some, has a very easy time, but when duly considered, we learn there are many obstacles to overcome in his pathway.

Suppose a man has four monthly appointments, at each of which he preaches twice, thus requiring eight sermons monthly. He may, if so disposed, develop only two subjects. In this particular, he apparently has quite an easy time. But there is something to counteract it in his pastoral work. In many places it is not considered a visit unless the preacher takes a meal or stays all night, and woe betide the preacher who does not spend at least one night with every family on his circuit who are members of the Church. So when we sum the matter up there is no chance for idleness either in circuit or station work. No doubt there is a desire for a change from one to the other in the life of every Methodist itinerent.

There is one thing of which we are sure brethren, we can find as much as we can do on the circuit or station. Neither is without its difficulties and its recompenses. Let us all labor, therefore, to do our work well so as to commend ourselves to every man's conscience in the sight of God.

From Deer Lodge.

Mr. Editor: To write about Deer Lodge and my own work seems too commonplace to interest me, and yet, judging others by myself, I know there are friends elsewhere who will be glad to know what we are doing here. In the last Methodist, Brother Stanley told of our purchasing a parsonage. We secured a house and lot in a moderately good location and at such figures as induced us to buy rather than build as we had intended. It is an humble home, but comfortable, and doubly so since it saves us from the exorbitant rent charged here. Our friends outside the Church have contributed, some of them quite liberally, towards paying for the parsonage. Others from whom we solicited, refused on the ground that our own Church members were not helping as they should. We thought them very unreasonable, for fully four-fifths of the whole amount raised has come from our own people.

We are gratified with the start our friends here are making toward our support. Such a good beginning gives promise that no deficits will have to be reported at the next Conference. But better than this is the encouragement we have in the Church work. I believe all are purposing to do their duty in this line. An increase of attendance at all the services is noticeable. One young man was received into the Church on profession of faith yesterday. I want to realize that soul-saving is my only business, and to get my people to realize that the same is their chief business.

A week ago last Sunday, in company with Rev. Mr. Reed, of the Presbyterian Church, I had the pleasure of visiting the penitentiary and of addressing the convicts. It was a pleasure on several accounts. I never had a more attentive or apparently more appreciative audience, and the singing was equal to the best I ever heard. The faces of the convicts are a fascinating study. It seems to me there were all sorts there—good, bad and indifferent. I thought of the Saviour's words, "suppose ye that these are sinners above all men because they suffer such things?" It seemed to me but another example of the unequal lot of the equally deserving so common in the world. We meet men every day that show more crime in their countenances, and doubtless have more in their hearts, than the average penitentiary convict. I saw one young man there whom I had seen and talked with before in the jail at Helena. He was scarcely grown and had been attending school when he was caught in some crime and sentenced to a term in the pen. He borrowed school books and kept up his studies while in jail. He acknowledged that his arrest was a fortunate thing for him as it saved him from a further evil course. I was glad to find him one of the trustees in the pen, and that his term is not a long one. I believe the institution here is proving to many what it is designed to be—a place of penitence and reformation. The Presbyterians hold services every Sunday with them, and several of the convicts have professed conversion. They have organized a Church among them of nine members.

W. M. Britt.

Sept. 23, 1889.

East Helena Charge.

Dear Editor:—There is a good work going on in this place since the advent of our esteemed pastor, Brother Goulder. It may be asked by some: In what way? What fruitage, what harvest has been gathered in to show that the seed scattered has not perished. But as sure as the drifting straws indicate the direction of the element which drives them on, so sure are the indications that many of the people of this place have changed their attitude on the subject of religion. Rev. Goulder came here with a task before him which, in my candid opinion, would almost try the courage of an archangel. Vice and crime, wedded, were the tenants of the greater part of the place. You can well conceive how the profane oath, often pronounced by little children, has grated on his ear, and the knowledge of a 17-year-old boy drunk on the street called bitterly to mind the importance of arduous work for the Master. With modest dignity, which becomes a Christian minister, our pastor has won the respect of large numbers outside of the church. Respect is the forerunner of admiration and esteem which, let us hope, may be God's own way of finding the open door to an erring brother's heart.

Our Sabbath school averages about fifty, including the Bible class. The teachers are earnest and energetic and appear exactly fitted for their duties—the high, holy, responsible work of implanting the snow-white jewel of a saving faith in the hearts of these little children.

The choir practices regularly and has given us some splendid music, adding a much appreciated charm to our church services. But something appears to tell me that even an editor's patience has a limit, so for the present I wish you good-bye and God-speed.

A. G. C.

From Brother John Moore.

Dear Brother Couey:—I write to inform you that we have been very kindly received at Boulder and Elkhorn, and we have enjoyed preaching to large and attentive congregations at both places. Early last week, through the thoughtfulness of some of our elect ladies, we received a substantial donation in money and provisions, for which we are grateful. Yes, there is a work for our Church in Montana, and while it is true that we are misrepresented by persons who know better, and who ought to do better, it is also true that the "Lord of hosts is with us, the God of Jacob is our refuge," and while the hyper-criticisms that are passed upon us are not intended for our good, we can afford to pass them by in the silence which is golden and pursue the even tenor of our way peacefully. The God whom we serve will right all wrongs, and the day of final accounts will surely come and some one must face a terrible indictment. Talk is cheap, but earnest, faithful prayer will give us power with God, and power with God means power to break the hearts of sinners every time we preach. Much prayer will make one familiar with God; and to be familiar with Gon is the one indispensible element in order to preach successfully, and in this connection allow me to suggest a remedy for the cure of the capious fault-finding spirit who, at the expense of immortal souls is working so earnestly and diligently to prevent our success. It is this: Knee drill three times daily until relief is obtained and a more conservative and a less belliggerant and envious spirit is permanently enthroned. Earnestly and persistently followed, this treatment will prove effectual even in the most obstinate cases. Let them try it and report. I believe every true Christian heart in Montana desires our success. To wish anything else is not in harmony with the spirit of Christ. Life is too short to be spent in criticisms or hyper-criticisms. The dawn of eternity is upon us. We must do our work quickly and be ready for the Master's call. Therefore let us pray for that charity that goes abroad and covers a multitude of sins, and for that grace, love and unity that shall lead the Lord's hosts to a triumphant and signal victory.

Boulder, Sept. 18th, 1889.

CHILDREN'S COLUMN.

THE ROAD TO HONOR AND WEALTH.

The road to honor and wealth, boys,
You all would like to know,
The secret in a nutshell lies—
Just pay your way as you go.

Don't borrow of your chums, boys,
A nickle now and then,
The debt will keep increasing,
And be dollars when you're men.

Just practice self-denial, boys
And keep your conscience clear,
It is the road to happiness,
And wealth too—never fear.

Just go without, there's no disgrace
With patches on the knee,
John Wesley wore his trousers so,
And who so grand as he!

Don't go in debt to rum, boys,
,Twill hold with iron grip,
When once it fastens on your throat
You can't give it the slip.

Don't lel tobacco chain you,
And keep your breath impure,
'Twill steal away your pennies,
And keep you always poor.

Be sure and pay your mother, boys,
For all her patient care;
Don't let her work alone, boys,
But try and do you share.

So keep your courage up, lads,
And fight old Satan down,
He's waiting 'round the corner—
But just greet him with a frown.

He'll slink and quail before the eyes
Of purity and truth,
And turn his coward back on you
If you're a proper youth.

—*Ellen F. Pratt-*

Following Jesus in the Dark.

"Mamma," said little Bessie, "I should be afraid to die, 'cause I should lose my way in the dark."

Her mother did not say a word, but just went out and turned off the gas in the hall. Then she opened the door a little way, and said, "Come, dear, it is your bed-time. Take hold of my hand, and I will lead you upstairs."

So Bessie put her little fat hand in her mother's, and trotted bravely upstairs in the dark. After she had said, "Our Father," and "Now I lay me," and had laid her curly head upon the pillow, her mother said: "You were not afraid coming up, were you, my darling?"

"Oh no, mamma," she answered, "I couldn't be, 'cause I had hold of your hand."

"Well," said her mother, "then you need not be afraid of death, for Jesus is holding out his hand to you, and you have only to put your own in His and He will lead you safely through the dark."

"But how can I take hold of His hand, mamma?"

"By trying to be good every day, and praying to Him to help you. He loves little children so well, that they need not be afraid to follow Him anywhere."

"I guess He'll take me upstairs to heaven some day," said Bessie; "I won't be afraid anymore, would you, mamma?"

Notes by Rev. J. H. Johnson.

A church debt is a stubborn fact, but faith and grace will pay it.

***

How can a man worth fifty thousand lose his conscience with a contribution to Missions equal only to that given by the man who is worth only five hundred dollars. This is a problem which only the baptism of the spirit in connection with a prayerful reading of i Cor.: viii—ii Cor.: viii—ix can solve.

***

The membership of the Montana Conference pay 78½ cents a head annually for missions; our Chinese converts $1.25.

***

We have not only the "biggest little Conference," but one of the richest in the connection; and yet for about every $250 of our income we give one dollar for the conversion of two-thirds of the human race who are yet in heathen darkness. Take this matter to God, in your closet, brother.

***

The geyser over-flows are necessary to the most beautiful formations, and these over-flows are consistent with the reserved force. "The manifestation of the Spirit is given to every man to profit withal." The output of Christian experience is consistent with the Spirit, and is necessary to the formation of the well-rounded Christian cheracter.

***

Many of the crops of golden grain—of barley, oats and wheat in the Gallatin valley—now being threshed and garnered, are much better than was anticipated two months ago, some reaching as high as forty-five bushels to the acre. Yet there is perhaps little more than half the crop that was raised last year. Our hurrying, worrying, money-loving threshmen can not, for want of time (?) rest on Sunday. Nine-tenths in the valley are against this Sunday work, but many are too weak to resist it. These Sabbath-breakers will take time to die some of these days.

***

Last Friday we buried the beautiful, innocent little three-year-old daughter of brother and sister Scragg's, of Weavers. Little Annie had been an invalid quite all of her life, and a great sufferer for a week just before she died. She quietly fell asleep, as fades the rose to give place to perhaps a more beautiful one the following spring. We mingled our tears, not as those who have no hope, but with the triumphs of a living faith and the inspiration of a well-grounded hope. May the consolations of the gospel of peace be not small with the bereaved parents.

BOZEMAN.

Last night at 10 o'clock a fire broke out in Tracy's corral, but it was soon extinguished by the fire department. This city can boast of as ample water supply and of as splendid a fire department as any city in the state, or perhaps in the west. Bozeman is gradually and solidly building up. Five brick business houses besides the city hall have gone up on Main street this summer. Would that the spiritual interests were in advance of the material according to the Divine order.

Sept. 17th, 1889.

RODGER'S HOTEL

MISSOULA, MONT.

Every accommodation afforded the traveling public.

Spacious Sample Rooms for use of Travelers.

All Stages Stop at our Door.

Our Tables are Recogdized as the Standard of Excellence.

WM. KENNEDY, Prop.

DR. J. B. ATCHISON,

Office Corner Jackson and Grand Street,

HELENA, MONTANA.

Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	9:30 a. m
Anaconda Express	4:00 p. m.	4:30 p. m
Anaconda Express	7:00 p. m.	7:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	10:20 a. m.	8:00 a. m
Express	11:30 a. m.	10:50 a. m
Express	5:20 p. m.	3:10 p. m
Express	8:25 p. m.	6:10 p. m

Northern Pacific trains do not carry passengers for Anaconda.

THE

MONTANA CENTRAL RAILWAY

IS THE NEW AND

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Safety, Comfort and Courtesy for our Patrons.

No delays; ask for your tickets via the new line.

Following is the time of arrival and departure of trains at Helena on the new schedule, taking effect April 17, 1889:

TRAINS ARRIVE AT HELENA.

No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:20 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:25 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

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M. P. BENTON, Trav. Pass. Agt., Helena.

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The Montana Methodist.

REV. A. C COUEY, - - - EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter.

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications on business should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev L. B. Stateler. A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—John L. Batten.
East Helena—W. T. Goulder.
Alhambra and Townsend—R. S. Clark.
Boulder and Elkhorn—John Moore.
Butte Station—A. C Couey.
Anaconda Station—S. W. Barbee.
Deer Lodge—W. M. Britt.
Stevensville Circuit—J. B. Parnall.
T. W. Flowers, Supernumary.
Flathead Valley—H. B. Cockrill.
Great Falls—To be supplied.
Judith Valley—To be supplied.
Bozeman Station—B. E. H. Warren.
Bozeman Circuit—J. H Johnson.
Three Forks—To be supplied.
Willow Creek—E. C. Finley.
Whitehall—Supplied by H. W. Currin.
Etna—To be supplied.
Agent Superanuated Preachers' and Widows' and Orphans' Fund—L. B. Stateler.
Editor MONTANA METHODIST—A. C. Couey.

The Needed Policy.

A short article entitled, "A Bolder Missionary Policy," occurred in our general organ some weeks back. One of our western editors indorsed it by saying, "We believe every word, etc." We give some extracts, and offer some comments:

"We must be ready to launch out into the deep waters by organizing the church in heathen lands on a basis that will make it, as soon as possible, self-governing, self-propagating and self-supporting. To protect the period of minority in our missions is to cripple and dwarf them."

Now, it is very evident that our foreign work was meant in the above. Eliminating some features, the same policy here in the west is needed. Especially is it true when we say: "To protract the period of minority in our missions is to cripple and dwarf them." Dr. Fitzgerald never made a fitter statement applicable to our western work. We know it is applicable to Montana. An intelligent man of another denomination said to us the other day that the M. E. Church, South, should be the strongest church in Montana. This man was a New Englander, and a man, too, who knew as well as we know, that the M. E. Church, South, has has been held back in the miserable period of minority, and thereby crippled and dwarfed. The golden opportunity for the M. E. Church, South, in Montana has passed, and we seriously doubt she will ever have as good again. The M. E. Church, South,to-day, as a whole, is as ignorant of what our needs are in Montana as many poor mothers about a child with the colic. We sometimes fear that our bishops have not enough interest in our work out here to make speeches and take collections from the rich laity in the strong Conferences. If this is not so, we will acknowledge our ignorance and correct the error when the facts justify.

Why is this? We will answer according to our impressions. Simply because they have no confidence in our success here. If we get money to build churches, parsonages, or to bring out one of the purse-stripped preachers from the states, we have to do our own begging through the papers or by sending an agent from this field. If this is not true we are willing to be correeted. Possibly twenty-five per cent of our Bishops favor us. Our most active friends to the cause of Montana have gone to their reward. If there could be such thing as intercession we believe they would remember us. Many members of the Board of Missions are not in sympathy with Montana, never have been and we fear never will be. Disfranchisement is the word for them.

With emphasis we quote, "It will demand wisdom and largeness of heart in the men who shall furnish the means for conducting the work of Missions," We have said that the golden opportunity for our work here has passed; but, understand, we yet have need to be here. In spite of this protracted minority we have done a good work. The reports from the Helena district at the last annual Conference showed our possibilities in Montana. We would not be ashamed to have them read before the General Conference by our delegate next spring.

The history of the Denver Conjerence during the past seven years, shows what a liberal support will do. Bishop Hendrix has had his heart with that work. He has even gone out to hold District Conferences. He has written strong articles,has pushed the work in co-operation with strong men in the field. Give Montana such a chance. We must have vigorous help, and it must come soon. Strong men, with strong support, or none at all.

One of the leading editors in the M. E. Church, South, expresses the sentiment of many many who do not write, that it is a great mistake for the big city churches of Virginia, Tennessee and elsswhere to lose an able Doctor of Divinity for the Pacific slope. Dr. Hannon is sorely needed in Virginia, Dr. Bolling in Missouri, and such like. If we ever do anything worthy our great Church in the west you will have to lose many more good men that you "can't spare." We "scrubs" will have to give place to better and abler men. The Church is fearfully slow to learn that what we say about the matter is true. Don't wait till it is too late. Hold us no longer in our minority.

Bishop Newman at the Chicago preachers' meeting last Monday morning gave an interesting, pathetic, but, on the whole, inspiring address on the condition of our work in the South as he saw it. In spite of the existing race prejudice which, he said, exceeded anything we read in print, the outlook was encouraging. Our church had a mission there, and if at any time he had had a thought of organic union the state of affairs at present existing quite discouraged it. He, however, thought the race problem there even less threatening than the problem of Europe in America in the North. The settlement of the race question he considered largely in the hands of our church, and our ministers were doing magnificent work under immense disadvantages.—*North-Western Ch. Advocate.*

We agree with Bishop Newman that the race problem in the South between the negroes and whites is less threatening than the "problem of Europe in America in the North." Any intelligent reader knows that by the signs of the times, but when he says the settlement of the race question (meaning as we take it, North and South) is largely in the hands of the M. E. Church, we insist that self-esteem runs rather too high. If the negroes had their way about the matter to-day they would have themselves in a separate church organization from the M. E. Church, just as they have been set off by the M. E. Church South. It will be done as soon as the negroes can effect it. And we believe the sooner the better. This will be one good step toward settling the matter. Let the good Bishop urge it.

This morning's mail (Monday September 23) brings us "Can It Be False," by John F. House, one of our Tennessee laymen, and the "Annotated Hymns," prepared by Dr. W. F. Tillett, of Vanderbilt University. These are complimentary from the House by our highly esteemed book agent, Dr. J. D. Barbee. The press comments on these two works make us impatient to read them. If the editor can steal a little time this week it will be spent with these sacred hymns and their authors, and with the the thoughts of the Hon. John F. House. Pleasure is in store for us.

Will the preachers of this country take "Civil Service Reform" for their theme on Thanksgiving Day or will they invite the people to consider the need of gratitude to God for his abundant mercies during the past twelve months?

Rev. E. J. Stanley has been on the verge of a serious sickness for some weeks. Barely keeps going. We hope he may soon be fully restored.

Personal and Otherwise.

We learn that Bishop Hargrove passed through Missoula, Mont., just thirty miles from the seat of our annual Conference on Friday, after the session closed on Monday. To say the least, it is certainly a pity that he could not have come on West just a few days earlier and held the Conference, as we had expected; but, alas!

In a private letter from Dr. J. B. Barbee, written at San Francisco, Sept. 12, he says: "I still design to write an article for the Montana Methodist." We are glad the Doctor retains his favorable impressions of Montana and is not afraid to put his opinion of our work on record. To show that Dr. Barbee is in hearty sympathy with us, he further says (and we beg pardon if we here transgress); "I wrote a strong, earnest appeal to a friend in private correspondence; an appeal for aid to be given Montana, and the West generally." We may give our delegate some instructions as to how to vote for Bishop for the West next May. We will study this matter over.

An invitation from Dr. James A. Orman, of Murfeesboro, Tenn., reads thus: "Dear Brother Couey: You, and all you count yours, are most cordially invited to attend the session of the Tennesee Conference, to convene here October 9, '89." We sincerely regret, dear Doctor, that we cannot be with you.

The Denver Conference will grow until it becomes "reproductive" in every sense. We are glad that the Church is awakening to this fact. The next session of the Denver Conference will show a growth of a hundred per cent. during the year.—[Rocky Mountain Methodist.

Rev. Wm. M. Britt has secured a parsonage at Deer Lodge and has set up shop for business in good style in his new charge. Some men have something to do and do it, and Brother Britt is of that class. May the Lord bless him and his dear wife in that field this year.

"The reports from our work everywhere were never more encouraging. The Lord is guiding His servants to work for the salvation of souls, not for their own praise. Oh! brethren, rejoice in the Lord. Humble yourselves before His name and cease not to strive until the victory is complete." The above was said by the Rocky Mountain Methodist about the work in the West, and especially of the Denver Conference. We will join you, Brother Henry, in saying, praise the Lord. Let the sympathies of our great strong Church go out for our outposts in the way of faithful prayer and larger giving, while we also forget not to do our best, and God will bring the results.

We see from the New Orleans Christian Advocate that Dr. Carter has read the Montana Methodist. We had scarcely believed it.

We see that our old friend and former pastor, Rev. J. L. Batten, of the St. Louis Conference, has been transferred to the Montana Conference and stationed at Helena. If the church at Helena is not a spirttual one it will become so. A more thoroughly consecrated, Godly preacher we have seldom known.—[N. B. Henry.

We gladly give place to contributions this week and wait for the next issue to present, as we think, some of the remedies for the difficulties incident to religious work in Montana, as promised.

Scientists now have more data upon which to work. It is supposed that there is some relation existing between the recent earthquakes of China, the South Seas, the terrible storms on the Atlantic Coast and the unusual disturbadce of the geysers in the Yellowstone Park of the Rocky Mountains.

An Explanation.

Rev. B. E. H. Warren sent a contribution to the St. Louis Advocate, published June 26th, upon which this editor made some comments in the Montana Methodist of July 10th. There were two points in our editorial in which we expressed a very different opinion from Brother Warren—the one concerning reflection upon the administration of our Bishops and Presiding Elders of Montana in maning the Montana Conference; the other was that of using the expression, "Hired man who careth not for the sheep." Brother Wrrren, unfortunately, misconstrued our meaning, thinking that we intended the whole matter as a thrust at him. We have seen Brother Warren since. The matter was mentioned, and we thought satisfactorily explained. But a private letter from him says he must explain the matter through the columns of the paper before he shall feel free to write for it. We are satisfied that the readers of the paper have not thought of the matter as Brother Warren, and will doubtless be surprised to learn that this note is required.

But we are always willing to do what is right for harmony among the brethren, and therefore say to all our readers that we have in nothing intended a reflection upon our brother as a man and minister, who, we all know, has been true in all his work in Montana. Our differences consisted in matters of opinion.

The "Race War."

In Dr. Fitzgerald's *Spectator* of September 19, we find some timely statements which we wish our sensationalists of a colder climate to read relative to the "race war" in the South:

There are no more peaceable and peace-loving people than the negroes. Many of them are sincere Christians. There are no nobler people than the Southern whites. In the Southern States there are more Church members and more sincere Christians in proportion to population than in other sections of the Union—we might say than in any other section of the world, for the United States is the most decidedly Christian nation on the earth. Between the Southern whites and the Southern negroes more affectionate relations subsist than between any peoples similarly related in the world. The anti-Semitic spirit of Continental Europe nor the anti-Chinese spirit of the West find no parallel anti-African spirit in the South. The effort to make it appear that here and there "race wars" are imminent, is a slander on these people, white and black.

But this is true: Whatever small chance exists anywhere in the South for "a race war" is multiplied a thousand-fold by such sensationalism. There is much illiteracy in the South among both whites and blacks. The accounts of the newspapers reach these illiterate masses through the small reading-class among the negroes. In the repetition the events narrated are exaggerated, for one of the motives which prompt the sensational reports of the papers prompts the more sensational reports of the half-educated negroes who report the "race war" stories to their fellows—viz., the desire to tell as big and horrible a tale as possible. By this double process of sensationalism the most inflammable conditions may be created in the course of a few years, which will need but a spark to become ignited.

The "elixir of life" for Christians is best prescribed by the physician who has his headquarters in heaven, and is above mistake in his apothecaries.

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Surplus and Profits..... 100,000

L. H. Hershfield, President.
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Exchanges Sold on the Principal Cities of Europe.

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FARM IMPLEMENTS,

"Mitchell" Farm and Spring Wagons,

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Wholesale and Retail Dealers in

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CLARKE, CONRAD & CURTIN.

Notes From Brother Stanley.

A letter lately received from Brother Stateler, after giving some appointments and stating his willingness to help in some quarterly meetings, says: "My health is only tolerably good. Hope I may be able to do a little more for my blessed Master before I depart.

***

I am sorry to say that the late freeze that recently visited the eastern part of Montana was almost if not quite as severe in Bitter Root valley as elsewhere. It seemed to be a tidal wave that swept over the country, leaving blight and death in its track. The grain was mostly out of the way, but the fruit and tender vegetables, such as tomatoes and melons, suffered severely. It was several weeks earlier than frosts usually occur in this valley.

***

The thick smoke continues to hang like a pall over our valley. It has greatly hindred the maturity of late crops, thus exposing them to the early frosts, besides the general feeling of depression that it causes in the minds of the peohle. When shall our eyes behold the lovely mountains again? It is as if we had been visiting in another country for several months. Altogether, this has been the most remarkable season that I remember to have witnessed during a lifetime past.

***

Types are naughty things sometimes. Now and then they defy the efforts of correspondents, editors, proof-readers and even "devils," to keep them in subjection, and make us say things we never dreamed of—sometimes funny, sometimes otherwise. In the last issue they cut a few capers, such as making us say "ccming" for "economy," "no report" for "little to report," "the health" for "ill health," etc. But we have lived too long to let such things rob us of much rest. To err is human. Let us consider one another (especially the editor) and "provoke," by writing more plainly, more frequently, and writing shorter, crisper articles,"unto love and good works"

***

At our last Conference Dr. Barbee made a telling speech, in which he advocated the importance of maintaining the MONTANA METHODIST, and closed by saying that he would give ten dollars to send it to ten persons who would like to have it but were unable to pay for it. Who will follow his example? There are many who are able to do this, and they could thereby do much good. They would help to sustain the paper in its noble mission, and also carry instruction and comfort to many precious souls. We want at least one hundred dollars, and one hundred names added to our subscription list under this head. If you cannot send ten, send five, or two, or one, just as you are able. But send us something, and send it now, before you forget it.

***

I was much gratified recently at hearing a brother minister, of another denomination, whose opinion is worth something, volunteer the statement that the METHODIST is the best paper of its class published in the territory; also that this was the opinion of other ministers that had spoken to him on the subject. This is not mentioned in any spirit of vain pride. Not at all. But to encourage our friends to work for the paper and try to make it still better. Send in reports of your Sunday schools and other work, but above all, canvass for subscribers. I fear that none of us are doing our duty here. We need not be ashamed to canvass for our paper. It will bear inspection. Circulate the METHODIST and it will greatly help in our work.

Law-Making.

Some politicians are trying to get away from the obligations of religion by an effort to divorce moral and political phases of certain questions. Eliminate the idea and authority of God from the constitution and laws of the United States and the foundation of all our jurisprudence goes. Certain great moral convictions exist in the minds of the people. Politics are for the formation and execution of laws for the temporal well-being of society; but any law that antagonizes the divine law on which rests our civilization is not for the good of society. The Constitutional Convention adjourned for Sunday, thereby recognizing it as a physical, if not a spiritual blessing, but they are unwilling to legislate strictly upon the Sabbath to allow the two millions of our people who work on the Lord's day to rest and have the privileges of religious worship. By unwholesome divorce laws well-nigh all the sacredness of matrimony is done away. This is largely a moral question. Why not formulate laws in accordance with the divine law on this subject?

Divorce is a greater curse to us than Mormonism. It has been well said: "Some people marry to be divorced, and some are divorced to be married." In some states as many as ten and twelve reasons, or grounds, for divorce are allowable. After awhile a man will want a divorce if his wife cooks his beefsteak too rare or overdone. John Smith and Jim Jones exchange wives after a year of strange courtship, and yet nothing very strange is thought of it. When the heavenly institution of matrimony is undermined, the corner-stone of pure society is removed. What sort of a question is that of open saloons? If it is a moral question, why not give the Churches an opportunity to settle it? If it is a political issue, why do not the politicians settle it for the good of society? The legislation on this subject is strangely in favor of the whisky oliyarchy altogether. There is no question as to the best methods of suppressing every species of crime, but this hydra-headed monster of iniquity, the producing cause of three-fourths of the crimes, pauperism and insanity of the country, goes untouched. "The wicked rule; the people mourn."

J. H. JOHNSON.

Montana Constitution.

We promised our readers last issue some extracts from the lately framed conntitution for our State. We give a few from Art. III., which we hope will be of interest to subscribers out of the Territory.

A Declaration of Rights of the People of he State of Montana.

SECTION 4. The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed, and no person shall be denied any civil or political right or privileges on account of his opinions concerning religion, but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, by bigamous or polygamous marriages or otherwise, to justify practices inconsistent with the good order, peace, or safety of the State, or opposed to the civil authority thereof, or of the United States. No person shall be required to attend any place of worship or support any ministry, religious sect or denominotion, against consent; nor shall any preference be given by law to any religious denomination or mode of worship.

SEC. 8. Criminal offenses of which justice's courts and municipal and other courts, inferior to the district courts, have jurisdiction, shall, in all courts inferior to the district court, except those on appeal, snall be prosecuted by information, after examination and commitment by a magistrate, or after leave granted by the court, or shall be prosecuted by indictment without such examination or commitment, or without such leave of the court. A grand jury shall consist of seven persons, of whom five must concur to find an indictment. A grand jury shall only be drawn and summoned when the district judge shall, in his discretion, consider it necessary, and shall so order.

SEC. 10. No law shall be passed impairing the freedom of speech; every person shall be free to speak, write or publish whatever he will on any subject, being responsible for all abuse of that liberty; and that in all suits and prosecutions for libel, the truth thereof may be given in evidence, and the jury, under the direction of the court, shall determine the law and the facts.

SEC. 13. The right of any person to keep or bear arms in defense of his own home, person and property, or in aid of the civil power when thereto legally summoned, shall not be called in question, but nothing herein contained shall be held to permit the carrying of concealed weapons.

SEC. 15. The use of all water now appropriated, or that may hereafter be appropriated for sale, rental, distribution or other beneficial use and the rights of way over the lands of others for all ditches, drains, flumes, canals and aqueducts, necessarily used in connection therewith, as well as the sites for reservoirs necesary for collecting and storing the same, shall be held to be a public use. Private roads may be opened in the manner to be prescribed by law, but in every case the necessity of the road, and the amount of all damage to be sustained by the opening thereof, shall be first determined by a jury, and such amount, together with the expenses of the proceedings, shall be paid by the person to be benefitted.

SEC. 25. Aliens and denizens shall have the same right as citizens to acquire, purchase, possess, enjoy, convey, fransmlt and inherit mines and mining property, and milling, reduction, concentrating and other works, and real property necessary for or connected with the business of mining and treating ores or minerals: Provided, That nothing herein contained shall be construed to infringe upon the authority of the United States to provide for the sale or disposition of its mineral and other public lands.

SEC. 26. The people shall have the right peaceably to assemble for the common good, and to apply ts those invested with the powers of government for redress of grievances by petition or remonstrance.

The Attorney-General, of Montana, stated that it was legal to keep the registry books open on Sunday. This is in keeping with many other legal shames in our fair land. Another set of books will be open on the judgment day. See that you register.

First Round of Quarterly Meetings.

East Helena Station,	Sept.	14	and	15
Helena Station,	"	21	"	22
Alhambra and Townsend,	"	28	"	29
Bozeman Station,	Oct.	5	"	6
Bozeman Circuit,	"	12	"	13
Willow Creek,	"	19	"	20
Whitehall,	"	26	"	27
Boulder,	Nov.	2	"	3
Flathead Valley,	"	9	"	10
Stevensville,	"	16	"	17

The District Stewards will meet at the M. E. Church, South, in Helena, on Wednesday, October 2nd, at 2 o'clock, p. m. A full representation, either in person or by correspondence, is desired.

E. J. STANLEY.

While true Christian men and women are giving the pure gospel to the negroes of the South, their are religious cranks and priest-craft plunderers taking advantage of their ignorance and superstition with their wild vagaries. We are warned about false teachers.

We are glad to see this note in the *Pacific Methodist*: "Six young men go to the annual Conference this year as applicants for admission on trial who have been students in Pacific Methodist College." This has the "self-propagating" ring.

In Professor D. Atkins' report of the Columbia Conference of the M. E. Church South, which convened in Dallas, Oregon, August 28, he says: "The reports show marvelous progress during the past year. There was scarcely a charge that did not show increase and progress on all lines. Our work is in better condition than ever before and the outlook is most encouraging."

The Columbia Conference in the recent session at Dallas, Oregon, recommends as follows: We recommend and earnestly request the General Conference next to convene to appropriate a sum of money sufficient to establish a Church paper at some point in California that will be the equal of any in our connection; *provided*, all the Conferences west of the Rocky Mountains unite in such a project and pledge an earnest and united support; and we further recommend that the General Conference provide a sufficient editorial force.

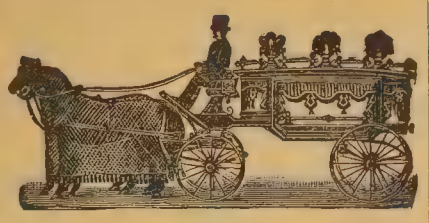
In Guthrie, Oklahoma, already there are five banks, four hotels, and the M. E. Church South, M. E. Church, Presbyterian and Congregationalist Churches are holding regular Sabbath services. Calls are being made for volunteer preachers of the M. E. Church South to go into the Territory of Oklahoma at large. We hope to learn of that field's prompt occupancy by good strong men.

"A self-regarding man standing in the pulpit at the hour of morning worship is but a reed shaken by the wind. The foundations of failure are laid before the sermon is begun."

Congregational.

The table of Congregational statistics, just mhde up, gives the following items: Number of cnurches, 4,569; gain, 165; number of members, 475,608; added on confession, 25,994; increase, 18,024; baptisms, adult, 8,328; baptisms, infant, 12,039; Sunday-school members, 580,672; benevolent contribution of the churches, $2,205,563; for foreign missions, $340,426; for education, $140,533; for church building, $113,072; for home missions, $446,975; for A. M. A., $157,666; for Sunday-schools, $52,479; for new West, $45,817; for ministerial aid, $112,705; for other objects, $795,890; charitable legacies paid, $562,128; home expenditures $4,978,889.

ED. L. FLAHERTY



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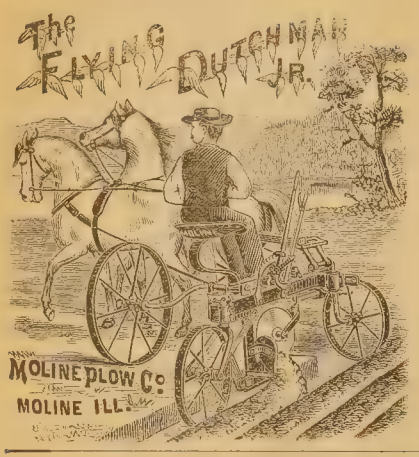

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THE MONTANA METHODIST.

REV. A. C. COUEY, Editor. Helena, Montana, November 14, 1889. VOL. 2, NO. 7. SUBSCRIPTION, $1 00 PER YEAR.

NOTES.

Sister Stanley, Conference Secretary of the Women's Department of Church Extension, has sent us a good roll of literature on the subject of parsonages with the gentle reminder to read and go to work on the important matter of thorough organization. This Conference must have a district parsonage, centrally located for effectual work. Can't we begin to do something about it this fall? What think you, Brother Presiding Elder? We know you will agree to live in it.

Our Presiding Elder of the Helena district says in a private letter: "I will pledge myself to try very hard to secure one hundred and fifty new subscribers to the MONTANA METHODIST—and I think I can do it, during the year, if the other preachers will each try their best to get twenty-five." As many as will respond to this laudable challenge arise and speak, then go to work. We believe Brother Stanley is in earnest and we wish all the preachers to become so. He expresses his faith thus: "We can do it; we ought to do it; we must do it."

Dr. M'Anally. senior editor of the the St. Louis *Advocate*, is big enough to say there are some things he does not know. An inquiring sister asks him what became of the Tabernacle. In answer he says: "Indeed, madam, I cannot tell, never inquired, nor do I remember to have ever heard, or thought of the question before. Very likely some one of Titus' army could have told, If not, some of the Babylonians or others that once sacked the city of Jerusalem might have known something about it, but that was before our time and if they left any record of the matter, we have not seen it. If any of our readers can answer the question the way is open.

A card on our table bearing:—John J. Richards, Corresponding Editor, *American Banker and Financial Examiner*, New York, reminds us to suggest, as we have occasion often to do, what members of the Church should do in travelling in the west, or as to that matter, anywhere. Mr. Richards, and his wife, came to Butte in their business capacity. When Sabbath came, they inquired for the church of their choice, and during their stay became regular attendants upon the public services. The pastor met these strangers at the close of the first Sabbath serviees that they were present, and had the pleasure of seeing them every Sabbath while they remained in the ciiy, though they were not members of any church. The pastor and one of his members called on the strangers at the hotel where they stopped and learned, by inquiry that their parents were members of our church down in Kentucky, and they were accustomed to go to church when at home. Surely members of the church should do as well.

Dr. W. C. Black compiled and published in the Christian Advocate of Oct 24, a good article on "The Modern Deaconess Movement." He refers to Miss Bancroft's work entitled "Deaconnesses in Europe and Their Lessons for America" as being very instructive on the subject. We give one extract from Miss Bancroft: "They undertake every kind of labor that can give them access to the hearts and homes of the people. They visit from house to house among the sick and poor, hold mothers' meetings, teach night schools, hold Bible classes separately for men, women and children, hold special classes for workingwomen and girls who are kept busily employed during the day and during the winter months have a weekly average of over nine thousand attendants on their services. They are solving the problem of how to reach the masses by resolving the masses into individuals, and then influencing these individuals by the power of personal effort and love."

In the "Old Richmond" we see the following from a bishop of the Protestant Episcopal Church, which seems like a Methodist Bishop's talk: "Our great need is what the Methodists call a revival of true and undefiled religion. Our church needs a John the Baptist. I am not ashamed to say it—I would to God this church had life enough to produce even another John Wesley. We have something better to do my brethren than tinkering canons and patching the prayer-book. Our old men should dream dreams—not of corners, trusts, villas on the Hudson, palaces, falsely called cottages by the sea, and steam yachts on the Sound. They should be dreaming how the world may be reclaimed for the Redeemer—of how it is that after eighteen centuries of the Gospel over two-thirds of the human family have not effectively heard of Him. Our young men should be dreaming, not how they should accumulate wealth, but of a world-converted to God and made a fit habitation for the Son of God. Our ministers should not be crying for soft places in Eastern communities, but for a chance to go to the frontier in the Master's work. Further, ministers, those who call themselves the ministers of him who said of himself, 'The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head,' should stand in their places and tell the people that they cannot be be without blame if, loaded down with blessings that are the direct result of a Christian civilization, they shut up their purses to the calls of the Gospel. This Christian nation is laying on the altar the paltry sum of $5,000,000 a year only, while spending $1,500,000,000 on tobacco and intoxicating drinks. The world wants to know that Christianity is not an impossible code of morals, but that it is the great truth of the fatherhood of God and man's filial relation to Him to be taught to follow Christ, to imitate Him, to give Him the loyalty of their hearts."

From Bro. H. B. Cockrill.

We have just closed a protracted meeting of good interest, at Ashley. It is a place where the people have not been going to church much, but, before the meeting closed a good congregation gathered at each service. Several came forward to the alter but not one, I am sorry to say, was converted, though the professed Christians were strengthened and encouraged to renew their vows of loyalty to God. We organized with four: Two by profession, two by letter and others propose to join us shortly. Baptized one infant.

I find it difficult to get the people to come to that point of trust where they can realize a bright conversion. I think this si a difficulty with all the brethren in Montana. Why is this? It is not the fault of God, that is certain, for he is as willing to gloriously convert Montanaians as any people under heaven. God is no respector of persons. Does the fault lie wholly with people? We would say, not altogether. Here's a man or woman who comes forward for prayers and showes every evidence of penitence and sincere desire to find the joy and peace of pardon, but finds it not. Now, is it wholly that person's fault that he does not fully come into the light which it is God's will they should enjoy? Now, what is the trouble?

1. It is a miserably low spiritual state in professing Christians and God will not give any one a commission brighter than that enjooed by the Church members who are working for his salvation. The stream cannot rise above its source.

2. It is the failure of the preacher to do his whole duty? I speak of myself here, as well as others. We too often become intimidated by the world, and get tainted with its unbelief and persuade ourselves almost insensibly that it is enough to get them into the Church. Lack of faithfulness at this point is ruinous. A minister's preaching may be all right,—that is he may urge a higher spiritual life in his members and the necessity of the regeneration of sinners and yet for fear of the world or fear to press the matter he fails ever to lead the people into the experience he knows they ought to have. I think we should be zealously careful at this point.

We have in Flat Head Valley as in other parts of Montana, the broken down church member, the dancing church member, the cursing church member, the church member who hasn't a spark of religious life in him. That is a poor church in my opinion, that is made up of such materirl. In any community a preacher may find a few presbyterians, a few baptists, a few episcopalians, a few methodists. I have doubted seriously the propriety of organizing a church of these fragments. So I have ceased to make any efforts to do so. If a Methodist preacher persuades the baptist, the presbyterian and the episcopalian to join his class he is sure of trouble sooner or later, If they are truly converted to the Methodist faith this is all right, but not otherwise. It is hard to learn an old horse new tricks. The episcopalians will want to dance, the presbyterians will refuse to come to the alter to pray in protracted meetings, the baptist will desert you the first opportunity, various other troubles are apt to arise.

Bro. Fisher, a presbyterian, was the first preacher in here. Bro. E. L. Lee was the next and myself the third. Other ministers have visited the valley. Bros. Fisher and Lee are still here, and are doing a good work. Both of them have good ranches, and are likely to remain in the valley and will help to form its social and moral sentiments, and to advance its true religious interests.

We begun another protracted meeting at Brocken School house Sunday night. We will report progress of same and results.

Church Services.

HELENA STATION.

Rev. D. B. Price, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m

BUTTE STATION.

Rev. A. C. Coney, Pastor.
Preaching every Sabbath, 11 a. m., 8:00 p. m, S S., 2.30 p. m.; J. H. Brown, Superintendent Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School a. 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Suneay—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

Here and There.

After spening several days in Helena helping to get out the last issue of the METHODIST, I left on Saturday morning en route to Whitehall. We had been expecting the arrival of Brother Price and family, in Helena, since Friday morning, and I had made two trips to the depot to meet him. At Boulder I boarded the northbound train, "spotted" my man at once, asked his name, told mine, and was acquainted with the new preacher and his family who were on their way to Helena, though I had no time for extended conversation, but gave them a cordial welcome to our mountain land. It was a pleasant episode. How many hearts rejoices to see recruits coming to join us in the battle against sin.

Only a few hours were spent at the flourishing town of Boulder. A few families visited when at about one o'clock I started in company with my old friend Fred, the driver, in the buckboard for Whitehall, twenty-five miles distant, across the mountains, where we arrived at six o'clock. A goodly company assembled for public worship next day at eleven o'clock. A drive of twelve miles up the Jefferson Valley, behind Oscar Davy's splendid team after dinner, brought me to Fish Creek at 3:30 p. m., whsre there was an appointment for preaching. This place has improved so much that I hardly knew it. Brother "Doc" Tuttle, who is a member of our church, has lately erected a fine large residence here, and the Good Templers have built and furnished a splendid hall, which is open for religious services and is certainly a great improvement upon the old log school house. The order seems to be flourishing here. It was a real pleasure to meet and greet so many old friends. The house was comfortably filled. After preaching, an old friend came up and said he wanted to be enrolled as a member of our church here, and several of the friends expressed their great desire to have a preacher right away. I hope to to be able to supply the work soon. The night was spent at Brother William Beall's. How vividly this visit brought to mind the labors and trials and triumphs of days gone by. I longed to stay and visit with old friends, but had to rush on. The new road that is being built from from the Canyon House in the Gallatine to Butte is progressing finely. The cars are running beyond the Hot Springs on Pipestone creek. A new depot is being built about two miles south of Witehall. It seems so strange to hear the scream of the locomotive and the rumble of the cars in this valley. The road is doing quite a business. One train-loan—sixteen cars—of stock, went out from the new station in one day. It is distressing to see how barren the range is, and how poor the prospect for wintering stock here.

I waited six hours at the station for a train, walked back to Whitchall after dark, and then waited until noon on Wednesday, before I could get a train going east. The scenery along the Jefferson canyon is rugged and grand beyond description. The train stopped at Sappington long enough for me to cross the river (I borrowed a horse and road over) and spent two or three hours resting with Brother Stateler, at his home, half a mile away. It was my first visit there since the departure of our dear sister to her home over that other river. How mingled the emotions that stirred my heart. It was a sweet, sad pleasure to see the dear venerable man, and mingle our tears and prayers and counsels together at the place made sacred by the association with one whose life was given to the church and who so recently has been called above. It strikes me that the name of the station here ought to be Stateler, as it is so near the home of this venerable man who has been here so long and has done so much for the material and moral development of this mountain country. There is a branch road being constructed from this point to Poney, a mining camp, twelve or fifteen miles distant which promises to be a lively place at no distant day. Thus, the portions of country, which, but a few years ago were considered almost out of the world are rapidly coming to be centers of wealth and influence.

I was fortunate in getting a train at the Canyon house bound for Bozeman where I arrived at 8 o'clock, p.m., taking brother and sister Warren completely by surprise. I remained in Bozeman until Friday, greatly enjoying my visit with Brothers Warren and Johnson and their families, and other friends whome it was my pleasure to meet. The prayer meeting at the church on Thursday night was well attended and an enjoyable occasion.

On Friday I boarded the train and went to Helena, where I found the new pastor rapidly adjusting himself to the work, and in favor with the people. Next day and Sunday following were spent with Brother Moore at Boulder, and on Monday was off for Butte, where a few hours were spent, after which I hastened on westward to Garrison and Drummond, then to Missoula, where these lines are hastily penned, while anxiously waiting the departure of the train for Corvallis, near which place a lives a lady and little daughter in whom I feel not a little interest. —E. J. S.

Bozeman Station.

Editor METHODIST: I am pleased to report progress in this charge. Our Sunday school now numbers sixty-three on the roll. The attendance at church has been quite good. The membership has been increased by five since I took charge, and there are more to follow. No city in Montana needs the Gospel more than Bozeman. I heard last year that there was danger of the churches crowding each other in Bozeman. That "Altar against Altar" was a wrong policy, etc. We have a voting population of over 1,000, and perhaps a population of 4,000. It is estimated that not over 300 people attend the Protestant churches every Sunday. Perhaps the six Protestant denominations here have less than 400 members all told. So, you see, as yet there is no need of the churches talking about crowding each other. Against our six churches we have on the other hand twenty-one saloons and several houses of shame, where the devil holds high carnival. It is said that many of these saloonkeepers are growing rich in their business, which shows that their patronge must be enormous for such a small population. The church here has a great work before it. To save the young from falling into the vices and traps set at almost every crossing is a stupendous task, and one that will require both wisdom and patience as well as grace. I feel that the Methodist Episcopal Church, South, has a work to do even in Bozeman. There is no special prejudice here against our church. What little there is comes from one source, and is the result of ignorance. People who know that the war is over are not afraid of the word "South" in our name. Since 1844 when the M. E. Church was divided into two separate general conferences we have been known by the name of the M. E. Church, South. The word "South" is simply monumental and distinguishes us from our twin-sister, the M. E. church. We are unlike both the Presbyterian and the Baptist churches who split up after the war and were divided by politics. We divided in 1844, long before there was any North and south politically. As the conferences in the Southern states all voted to divide the M. E. church, we naturally took the name of the Methodist Episcopal Church, South. Our non-political position, knowing no North, no South, and no party has made us popular not only in the South but in the East and West. And gradually we are pushing our lines North, till today we number nearly a million and a quarter of members. God has called us to occupy this Northwestern field and we are here to stay and help take this land for Christ. I rejoice that so many denominations are working in this field and still there is room. But this letter is long enough—more anon. B. E. H. WARREN.

Helena Station.

Upon our arrival in Helena, Saturday, Oct. 26th., our reception was so cordial and purely Christianlike that we at once felt at home, and the next day (Sunday) assumed the responsibilities of our new field of labor by preaching twice and conducting the Sunday School. To the brethren of the Montona Conference who have tendered their greetings and assured us of their hearty sympathy and full cooperation in the work of Christ in the West we would simply respond: In Christs' name we came, and for His glory and the salvation of those for whom He died, will lay out our whole life. Every indication now augurs well for the future in this charge.

D. B. PRICE.

Elkhorn.

To the Editor of the Montana Methodist: As you do not get much news from this part of the work. No doubt the readers of the METHODIST would like to hear from us occassionally. Bro. John Moore is well received with this people, and is doing faithful work for the Master. We sometimes find the school house inadequate to accommodate the people, who come to listen to the word of God preached. We hope the time is not far distant when this place will have a building set apart for the worship of God. We have in this as in other places many noble people, who are willing to sustain the work and make the Pastor feel that he is well provided for. Several of the ladies have been working faitefully for the pastor. At the quarterly meeting just held at Boulder, Elkhorn takes the lead in the circuit, would that the sisters of our cnurches were put in as stewards instead of so many slow, easy-going brethren, things would move differently in Montana conference, and we could then keep our preachers here in Montana instead of having them transferred to other conferences.

JOHN ANDREWS.

Sister Parnall at the Convention.

To the Editor of the Montana Methodist:

I don't know if you care to publish any letters written by the sisters of the Church, but I am going to test your amiability in that direction.

I attended the Annual Territorial Convention of the Woman's Christian Temperance Union, of Montana, held at Missoula, on October 23rd. and 24., and I thought others might be interested in hearing something of our meeting.

Between 20 and 25 delegates were present representing Unions from all parts of the Territory.

Mrs. Howey of Helena, by virtue of her offiee, presided over the convention in a most able manner. Her sweet and loving spirit endeared her to us and her business qualifications were admirable; the convention showed its appreciation of her by re-electing her to the presidency for the ensuing year, and the local unions by subscribing for a presentation copy of Miss Willard's "Glimpses of Fifty Years."

Several interesting papers were read, showing the marked ability of the writers and their zeal, consideration and love for the work of the "W. C. T. U."

The annual address by our President might well be termed a masterly effort, clear, concise, comprehensive and impressive.

The annual sermon was delivered on the Wednesday evening by Mrs. H. H. Barnes, of Castle, to a large congregation.

One of the chief attractions of the convention was the sweet singing of Mr. and Mrs. Bailey, of Minneapolis, who had recently been through the two Dakotas on a singing and lecturing tour, in the interest of the prohibition campaign. Mrs. Bailey gave us a stirring lecture on Thursday evening to a crowded house and great enthusiasm was manifested. Miss Julia Darrow, of Butte delighted us the same evening with a lecture on "The Mountain Land."

This is the first W. C. T. U. convention I have attended since coming to Montana and I assure you Mr. Editor I was not a little pleased and gratified at the ability displayed, and the consecrated spirit shown by the noble band of Christian Temperance workers, with which it is my privilege thus to associate.

My chief aim in writing this is if possible is to incite others to to unite with us in our peaceful warfare against intemperance and kindred vices, and I pray that the dear Lord may open the hearts of many of His people to work in this way "For God and Home and Native Land."

Circlerville, Kansas.

Mr. Editor: As I do not see anything in your paper from our Sunflower State, it may be a few lines will be of some interest. Our conference is over and the preachers, so far as I have heard, are all on their work and trying to do their part in the fear of God, giving to saint and sinner their portion in due season. We are making some advance in building churches. The brethren and friends have just completed a nice little frame church, 28x45, on the Holton circuit, four miles south-east of the town of Holton, our county seat. Rev. J. W. Payne, our presiding elder, who seems to be the right man in the right place, preached the dedication sermon to a large congregation that came on the beauiful Sunday morning, and at the close of the sermon he asked for a collection of $300. In a short time $340 were promised. I heard one of our ex-lieutenant governors say the people of Kansas always put through eyery thing they undertake. We were building a large seminary in our town—Circleville, and, after having the house plastered, were hard pressed for money to pay for it. The Building committee concluded to have a festival, and sent for the ex-governor to come over and make a speech, who, by the way, was a very fine preacher. He said the first thing he saw after getting in the town, was a boy and a box. He asked the boy what he had in the box. He said a badger. "What do you do do with him?" Said the boy: "I let him fight the dogs for a dollar a fight and give the money to the seminary."

The governor said while he was pegging away at one end of the house, making his speech, the dog and the badger were pegging away at the other end. Every means was brought to bear to accomplish their end, from a badger to a lieutenant governor. I do not approve of festivals so much as a great many. The first one I ever attended was at Victor, Montana, and if all church festivals were conducted as well as that one, I could not have any very great abjection to them. Rev. W. H. Comer is in charge of our circuit, truly a noble son of a noble sire. I knew his grandfather, Daniel Branstuter, before Bro. Comer was born. Father Branstuter was one of the most popular men in Ray county, Missouri. He filled the office of county judge for ten years in succession, and then served one or two terms in the legislature. We have great reasons to be thankful to the good Lord for our large crops, Wheat, oats, flax, corn, potatoes, clover and grass crops of all kinds were never better. We seem to be very well supplied with everything but religion and money; these two things are very much needed just now, but we pray, trust and hope for a better day to come.

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Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	12:20 a. m.	7:50 p. m
M. U. Express	12:01 p. m.	3:00 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:50 a. m.	10:35 a. m
Anaconda Express	4:15 p. m.	5:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	11:15 a. m.	8:15 a. m
Express	6:05 p. m.	3:40 p. m
Express	7:35 p. m.	7:30 p. m

Northern Pacific trains do not carry passengers for Anaconda.

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No. 3—Montana Pacific Ex. from St Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:30 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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The Montana Methodist.

REV. A. C COUEY, - - - EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as secoud-class matter

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications on business should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. I. Stanley, Rev. L. B. Stateler. A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—D. B. Price.
East Helena—W. T. Goulder.
Alhambra and Townsend—R. S. Clark.
Boulder and Elkhorn—John Moore.
Butte Station—A. C. Couey.
Anaconda Station—S. W. Barbee.
Deer Lodge—W. M. Britt.
Stevensville Circuit—J. B. Parnall.
T. W. Flowers, Supernumary.
Flathead Valley—H. B. Cockrill.
Great Falls—To be supplied.
Judith Valley—To be supplied.
Bozeman Station—B. E. H. Warren.
Bozeman Circuit—J. H Johnson.
Three Forks—To be supplied.
Willow Creek—E. C. Finley.
Whitehall—Supplied by H. W. Currin.
Etna—To be supplied.
Agent Superannuated Preachers' and Widows' and Orphans' Fund—L. B. Stateler.
Editor MONTANA METHODIST—A. C. Couey.

Editorial Notes.

The congregations are still growing in the East Helena station, says the pastor.

—•—

Hon. Joseph K. Toole took the oath of office, as Governor of the State of Montana, at 1:30 p. m. November 8, 1889.

—•—

Let all people hereafter know that Montana is no longer a territory, but state number forty-one. Don't address your letters Montana Territory any more, we suffer it not.

—•—

Butte Station agrees to pay about twice the salary to the preacher this year that was paid by the whole Montana Conference about six years ago, to six preachers. Judging by the past, her promise is as good as the gold, too.

—•—

There are twenty-six divorce cases to come up before the district court now in session in Butte, Montana. It is perfectly shocking to think of. Where is the remedy?

—•—

So much respect (?) is paid the dead, in our cities of Montana. that we see in the columns of one of the Butte dailies an invitation to attend the funeral services of a horse, which, it is stated, passed peacefully away at 2 p. m., Nov. 7th. Some people yet live who, "glory in their shame."

—•—

The writ of mandamus to count the vote of precinct thirty-four in Silver Bow county, in the State of Montana, was the most celebrated case for technical dodges we have known about. The first state election will never be forgotten, and possibly will go down in history as "the Tunnel Election," or the mandamus election of Montana.

—•—

We would say to the *Mining Journal*, of Butte, that Dr. I. G. John, secretary of missions, is calling for men who are not of the "returning" class.

—•—

One of the Montana papers says: There are now 181 prisoners confined at the Deer Lodge penitentiary and the capacity is only 140. There must be less crime or more room.

—•—

All the papers, as well as the presiding bishop have now had their say about Dr. S. A. Steel's transfer to the Tennessee conferences. Does it give a man good or bad reputation to be transferred? We may be too late, nevertheless we would move that Dr. Steel be given a rest by ye brethren of the tripod.

—•—

Quite a number will receive copies of the MONTANA METHODIST who never did before. Our hope is that they may be so well pleased with the paper and become so much interested in the work in the West, that they will send us at once the subscription price of the paper, one dollar, and thus encourage us and contribute to a most worthy cause. Address MONTANA METHODIST, Helena, Mont.

—•—

We have just received a pleasant note from brother J. E. Squires, of Walsenburg, Colorado, which breathe the spirit of warm fraternity and victory down among our laborers of the Denver conference. We regret not hauing space this week to give more extensive notes from his private letter. Let us hear from you again, dear brother.

The two Methodisms of the United States had to go to a far away mission field to get grace enough to even approach union. This is evidence that there is more Godly zeal in our missionaries than in many of our vain-glorious Methodists at home. The more love we have in our hearts the less likely we are to prejudice and division. Let us seek a deeper work of grace.

—•—

Dr. W. G. Star, in closing out his fourth year's pastorate at Main Street Church, Danville, Va., says: During the four years of my ministry here I have witnessed the conversion of seventeen hundred and sixty souls. This year our contributions for missions will reach nearly $1,400. The new pastor will find fifty of our brethren ready and competent to lead in public prayer.

—•—

In a private note from the Presiding Elder, he says:

"The work is looking up, prospects good at Bozeman and Elkhorn. Moore is just swimming there. Cockrill is pressing the battle in Flathead valley—a new class has been formed with others to join, and another meeting on hand. This is written on my knee amid a cloud of tobacco smoke with drinking and card playing going on all around."

These are questionable surroundings, Brother Stanley, but we can understand how a man may be in the world and yet not of the world.—[Ed.]

—•—

We thank you, Sister Parnall, for your racy communication, and hereby pledge ourself to the greatest "amiability" possible, the whole time between now and Annual Conference. You can't please us better than to help make the METHODIST a lively, readable sheet. Write again, dear sister, The colums are open for all the preachers' wives and other sisters. We have begged Mrs. Couey to write, but she has her own way abous it.

—•—

When and where shall we have the District Conference? Last year there were two places selected, one each by the Bozeman and Helena districts. Now that they are thrown into one, which place will we combine on and how? Our Presiding Elder has the right to say when, but of course he will wish to suit the pastoral charges. We would suggest the propriety of holding the District Conference earlier than heretofore; say, before Christmas, during the second round of the Elder. Some one speak, or keep silent, just as he deems fit.

—•—

Dr. J. E. Godby, commenting on Rev. B. Hawley's article in the Review entitled "The Body Sown—The Body Raised," says, he tells us of an "invisible ground form" which is the special vehicle of the Spirit; and which is not identical with the physical body. Our idea of this invisible groundwork is thin as diluted moonshine. We have heard of this kind of moonshine afore, doctor, but we would like to know just how you perform this feat of diluting moonshine, as you seem to be both a chemist and a physicist.

Our New Transfer.

A private letter from Rev. Joseph King, presiding elder of the Nevada district, Southwest Missouri conference, to Bro. Stanley, contains the following: "Bishop Granbery has transferred to you and stationed at Helena, Rev. D. B. Price. Bro. Price was with me two years, stationed at Pierce City, and last year at Clinton, one of our most import- and stations. His transfer was not of his choosing. Episcopal hands were laid upon him and he consented to go, if sent. He is perfectly safe. You can depend on him fully. His wife is a daughter of Dr. Paine, of the Arkansas conference, and a very excellent lady. He is of the Simon pure type. I want you to take hold of him with both hands, get your people to give him a cordial welcome, and you will get value received."

Bishop Granbery writes: "Bro. Price goes to stay, if the health of his family will permit."

Temperance.

GOOD TEMPLARS.

The following are the officers for the present quarter for the I. O. G. T., Butte lodge, No. 14, installed by Wm. Grabe, November 2, 1889:

P. C. T.—F. R. Black.
C. T.—J. A. Longstaff.
V. T.—Livonia Conner.
S,—J. E. Astel.
F. S.—C. A. Schwanz.
Treas.—Laura Ferrell.
C.—E. D. Elderican.
M.—W. R. Tonkin.
I. G.—J. S.Gilston.
O. G.—Wm. Grabe.

This lodge is now beginning work quite earnestly. Under its auspices there is a juvenile work, with Mrs. J. S. Gilston as superintendant.

Saturday evening, November 16, the lodge will have Col. J. J. Hickman, of Kentucky, to deliver a lecture in the Miners' Union hall, of Butte City.

The W. C. T. U., of Butte, Montana, is now doing better work than it has for several years, perhaps better than ever during its history.

The temperance cause throughout Montana is doing good work, and we are certainly glad to know that there are many intelligent, active men and women enlisted in the movement so necessary in the education of public sentiment to bruise the serpent's head.

Methodist Church of Japan.

The plan of Union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Japan, has these points: The name is to be "The Methodist Church of Japan." The Bishop is to be called Sotoku, the Presiding Elder Choroshi, the pastor Bokushi. The two orders in the ministry are Charo (Elder) and Shitouji (Deacon). Five years is the maximum limit of the pastorate. The General Conference elects the Sotoku by ballot in open session, the term of office to be twelve years without re-election.

Below we give you a note of an exemplary subscriber from Bishop Galloway's country: Please find inclosed, post office, money order, for $2.00, one dollar, is for the renewal of the MONTANA METHODIST, and the other one is for a new subscriber, for the same paper. Direct the new one to W. W, Carter, Greenwood, Miss., and oblige, yours truly, S. T. East, Greenwood, Miss.

Notice!

Now that we have a pastor at Helena we hope our friends in their correspondence will comply with the directions on page 4. All business communications please address MONTANA METHODIST, Helena, Montana. While all communications for publication in our columns will be addressed to A. C. Couey, at Butte, Montana. By observing this you will save delays in the publication of articles contributed and the expense of double remittances. Be sure to observe this request.

Two Become One.

In the city of Anaconda, Mont., Oct. 23, '89, at the home of the bride's sister, Mrs. A. Schilling, the editor had the pleasure of uniting in marriage, Mr. Handly W. Hatfield and Miss Sadie Luttin, in the presence of a select number of their friends. After happy congratulations we were conducted into the dining room, where an elaborate supper was greatly enjoyed by all the guests. As an evidence of great popularity among their young friends there was a large number of very handsome and expensive bridal presents that literally filled a table in one corner of the parlor. The joyous couple begun housekeeping in their own new home on Birch and Seveoth Streets Nov. 1.

Uncharitable Judgment.

The natural man is usually blind to his own faults, and if perchance he is forced to see them he never fails to have some justifying excuse; and as a rule the more charitable one is toward his own shortcomings the less charitable he is toward those of others. This unkind disposition is most manifest among the vicious element of society, but it is not confined there. Indeed, few are entirely free from it, and the best of us need to guard against it.

Examine yourself on this point. You seldom or never do an intentional injustice or an injury to another, yet do you not often suspect others of doing so to you? You seldom or never stay away from a church service without what seems to you a justifiable reason, yet when you find others absent whom you expected to have seen present, have you not thought they had no excuse for being away? You give about as much to charity and to the support of the gospel as you think you ought, yet do you not think all your neighbors ought to give a little more? You visit the sick and help the afflicted just as much as you think you ought considering your circumstances, yet do you not think most of your neighbors ought to do a little more in this line than they do? You think you give just about the right amount of care and attention to dress and to society, but do you not think most of your friends err in going to one extreme or the other in these matters.

We should not condone the palpable faults of others, nor look upon sin as a light thing in them any more than in ourselves. At the same time a thorough knowledge of our own hearts and the possession of that charity which "thinketh no evil" will make us most rigid in the judgment of our ourselves. "Let each esteem others better than themselves."

W. M. BRITT.

A Note From Rev. J. B. Parnall.

Grantsdale, Mont., Nov. 1.

Dear Bro. Couey: I have been holding a protracted meeting here, going on over two weeks. There have been one or two conversions for which we feel grateful. Two have joined the church by letter, one by profession. It is a hard battle, but we still push it, feeling encouraged and hopeful of still greater success. Pray for us. Yours fraternally, J. B. PARNALL.

Dr. Z. T. Bennett's articles and selections of historical documents make such thorough answer to Dr. Ford's pamphlet concerning the two Methodist churches that we are quite sure Dr. Ford will gladly hide his face in the presence of the intelligent public. How men can preach the gospel and wilfully misrepresent history is to us one of the marvels of the day. What can be the object? Even if a man gain the whole world to his church can he afford to lose his soul in the feat?

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Along the Line.

The outlook for the work throughout the district is quite encouraging. The report of the preachers in charge at the quarterly conference at Bozeman showed our increasing congregations, a flourishing Sunday school, and in visiting among the people we found that they are greatly pleased with their pastor and are rallying to his assistance. Bro. Warren is quite sanguine and will lead them to victory.

Brother Johnson has taken in hand the task of putting in better shape and carrying forward the work on the church at Belgrade. The completion of this house and its relief from embarassments will surely be a work of which no one need be ashamed. He is moving cautiously, which augurs success. The lack of conveyance has prevented extended pastoral work; but he expects to extend his work at an early day. The people of the valley are surely fortunate in securing the pulpit ministrations of such a man, and I trust that throughout the valley they will rally to the financial and moral support of Brother Johnson.

Rev. D. B. Price has entered upon his duties as pastor in Helena. The congregations are good. The people have given him a cordial welcome and are encouraged. The preacher takes hold of the work in earnest, and I trust that great success will attend his labors.

Brother Moore seems to be wonderfully pleased with his new charge at Boulder and Elkhorn, and the people are well pleased with him. This charge makes the best financial report thus far of any I have visited since conference. The quarterly conference appointed a committee to secure lots preparatory to the erection of a church at Elkhorn.

Brother E. W. Sanford is just on the eve of leaving with his family for Southern California, where he expects to re-enter the itinerant work. May great success attend him.

Brother Currin, on account of home duties—arranging his affairs proparatory to joining the annual conference next fall—finds it impossible to supply the Whitehall charge this year, which I much regret, as the people there greatly desired him to preach for them this year. But he will render efficient assistance to the preacher where he is.

Rev. R. S. Clark is throwing himself heart and soul into his work on the Alhambra and Townsend charge, and reports favorably. He has commenced the work of finishing up the church at Townsend, and is meeting with much encouragement among the people. Faith and courage and persevering effort accomplish wonders in all the lines of church work. Building and completing churches and parsonages are things that cannot well be done by proxy nor by periodic and spasmodic efforts A man has just got to take hold and never let go until until the work is completed.

Good reports come in from Anaconda to the effect that our cause is growing in strength and influence under the ministry of Brother Barbee.

The work is flourishing in the Butte and Deer Lodge station.

Brother Parnall is having a good revival and reports conversions at Grantsdale, while from Flathead comes the good news that Brother Cockrill has held a meeting, organized a new society at Ashley and is now pressing the battle at another point and urg- the presiding elder to come to his aid. He states that Brother E. L. Lee, our local preacher, is doing good work. Praise the Lord. Let us thank God and take courage. E. J. STANLEY.

What We Now Need.

We give our readers an extract from Dr. Boland's "Problems of Methodism" on the section entitled "Christians for the Time." It is good, beautiful, readable—very readable, and we hope will make you more prayerful: "We, need just now, in a peculiar sense, Christians for the times. In the providence of God the present generation is surrounded by extraordinary events and opportunities. During the last thirty years the civilized world has been in commotion. Sages and philosophers, scientists and theologians have gazed in consternation at a series of events so wonderful in their nature and so rapid in their succession as to appear in retrospect more like the illusions of fancy than scenes of real life. Owing to these upheavals society is thrown up from its lowest depths; old lines of demarkation are gone; the obscure have come to the front; the masses are wandering in the chaotic fields of doubt and uncertainty. Thus, thousands are drifting on these troubled waters, or diving into a darker sea at every plunge, and are anxiously looking for some beacon to guide them into a peaceful harbor. We need, therefore, Christians of deep principles to sustain them amid the rage of the terrible storm; of burning zeal to stand along the beach of time as the light of the world peering above the wreck that sweeps around, and throwing the light of the cross far out upon the surging billows to guide the storm-wrecked mariners to the desired harbor. We need Christians who will ride upon the crest-wave of progress, rise upon the flood-tide of improvement and keep pace with the adventurous spirit of the age, to mould and direct for the advancement of the kingdom of Christ. We need Christians of deep experience and stern metal, who will ring out clear and strong upon the world to call it to a pause in its mad career; men of pure hearts and powerful faith, who can stand like the storm-swept rock, the same amid combined shock of wind and waves; of moral power to command our resources and direct our energies arresting the proud manarchs of crime, the devotees of fashion, and the worshippers of mammon, and secure their allegiance to the King of Kings and Lord of Lords.

A Lady's Nine Reasons for not Dancing.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with pernicious company; and evil communications corrupt good manners.

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they knew not whom.

5. Ministers and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told that dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing to estrange me from my God and Savior.—Central Baptist.

Benefits of Class-Meetings.

REV. A. A. SHESLER.

The main design of class-meeting, according to the Discipline is, "to establish a system of pastoral oversight that shall effectively reach every member of the church." It is important as a form of social and religious worship. Genuine Methodists are loyal and believe in this "system of pastoral oversight," and deny the right of any Methodist society to dispense with them, or the right of any member to neglect them without good and sufficient reasons. Brethren, hold the fort! It is a spiritual and peaceful society. The first peace society was born in the clouds, and the resolution passed unanimously—"Peace on earth, and good will to men." How can a true Methodist, after having promised fidelity to God's service, and taken the solumn obligations of our church discipline, enter into new obligations with the world, which make him unfaithful to God and apostate from the responsibilities and labors of the church? And yet some say: "My worldly cares are so numerous that I have not time to attend the meetings of the church, and to take an active part in the world's conversion." Oh, what impiety and insanity in such an excuse! There is a man who has recently become interested in religion, and he most solemnly resolves that he will give his life to Christ. He is humble, prayerful and active. Look into his family, and you see him a practical Christian. Go to the morning class and you see him there, one of the most devout and happy Christians. Follow him to his business, and he is ever ready to speak a word for Christ and his cause. He unites with the church, and takes a deep and active interest in all its proceedings. And thus he continues for a time, apparently a happy and growing Christian. But "the care of this world and the deceitfulness of riches choke the word, and he becomes unfaithful." He does not live a life of piety toward God, and of beneficence toward men (Matt. VII. 12.) He neglects the prayer and class-meetings. He abandons the monthly concert and the business meetings of the church, and the Sabbath school and preaching service. He leaves the brethren to bear alone the responsibilities and toils of the church, to form and execute their own plans of usefulness without him. Merciful God, pity him! Hurried and heartless family prayers, if any, and the entire neglect of active Christian effort follow in the train of this sad and painful declension. Christians are disappointed and grieved. Those who are not Christians, but who feel friendly to religion, are by his example repelled from duty, and begin to fear that all professions are delusive: and the enemies of religion point at him and say: "What does he more than others?" The influence of such a professor is decidedly disastrous to the prosperity of class-meetings and the church. May God's blessing accompany these remarks.

Brother Goulder writes: Bro. Hunter was with me yesterday and preached two of his best sermons. On account of the snow our congregations were small but the preacher interested and melted to tears those who were present. Our preacher ot Helena is pleasing the people.

Read This—"The best way to keep a church full is for every member to attend regularly every service. That will help. Then let every member bring as many people as possible with him."

Money to be Raised.

The following are the assessments of the District Stewards for the year 1889-1890:

	For Presiding Elder	Foreign Missions	Domestic Missions	Church Extension	Conference claimants	Bishops' Fund
Helena	$100	50	12 50	$12 50	$12 50	$4 00
Butte	100	50	12 50	12 50	12 50	4 00
Stevensville	100	50	12 50	12 50	12 50	4 00
Deer Lodge	35	20	7 00	7 00	7 00	2 50
Anaconda	40	25	7 50	7 50	7 50	2 50
Boulder	40	25	7 50	7 50	7 50	2 50
East Helena	35	25	7 00	7 00	7 00	2 50
Alhambra	35	25	7 00	7 00	7 00	2 50
Whitehall	40	25	7 50	7 50	7 50	2 50
Willow Creek	45	30	8 00	8 00	8 00	3 00
Bozeman	35	20	7 00	7 00	7 00	2 50
Bozeman Circuit	25	15	5 00	5 00	7 00	2 00
Flathead	20	10	4 00	4 00	4 00	2 00

In Memoriam.

The funeral services of Brother William Wickberg were conducted from the M. E. Church, South, East Helena, Oct. 23, 1889., Rev. Wm. T. Goulder officiating.

Brother Wickberg was born in the northern part of Sweden April 14, 1864. In 1875 he joined the Lutheran church, and up to the time of his death he lived a consistent member of his church. Three years ago, in company with his two brothers, he came to America, since which time he has so conducted himself as to gain the confidence and respect of all who knew him. Steady, quiet, inoffensive, a model young man. He was suddenly attacked with pneumonia and carried to St. Peter's hospital, Helena.

After four day's illness Oct. 20 he quietly passed away. Entering into that rest which remains for tbe children of God. Falling into that sleep from which none ever wake to weep. "Asleep in Jesus—peaceful sleep." His worth and respect were attested by the attendance of a host of friends at the funeral services. The scene was deeply affecting, the tears of weeping friends mingled with those of the lonely brother.

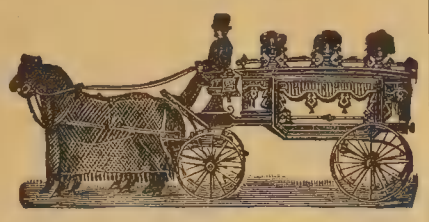
Weep not for "blessed are they that die in the Lord." G.

How to Send Missionary Money.

All preachers, or others, having money for Foreign Missions, will please send it to the treasurer of their Conference Board of Missions, who will send it to the book agent, who is also treasurer of the Parent Board of Missions. Do not send your money directly to the book agent, but to the treasurer of your Conference Board of Missions. And will every treasurer of a Conference Board of Missions promptly forward the money thus received to the book agent? If the brethren will kindly observe these directions it will simplify book-keeping in this office, and greatly facilitate business.

J. D. Barbee, Treasurer.

ED. L. FLAHERTY



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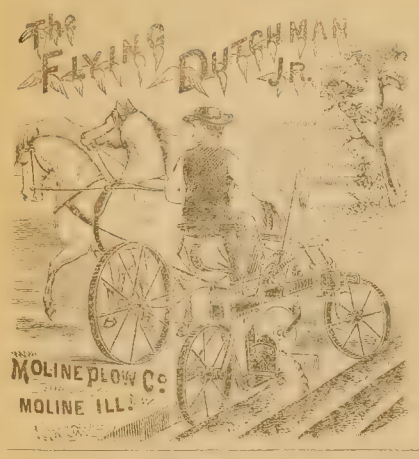

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THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR. Helena, Montana, December 12, 1889. VOL. 2, NO. 9. SUBSCRIPTION, $1 00 PER YEAR.

NOTES.

Rev. W. T. Bolling, of St. Paul's, Denver, Colorado, puts the matter on a square footing in his communication to the Nashville Advocate when he says: "In the classic language of Sam Jones we would say to the brethren of fortune and fat salaries, to the Bishops and the Board of Missions, 'tote fair now' and do something more for this field, if we are to sustain this work in the West."

The Virginia Conference sends up fourteen delegates to the General conference. Other Conferences will send as many from conservative sections of our church.

Rev. C. C. Mayhew, writing of our church work in the Illinois Conference, gives account of good revival interest among the preachers of his district. Precious souls are being converted. This is always good news.

President Harrison's proclamation has been presented to congress. His party admires and praises, while the opposite party will condemn and criticise. Possibly it is a good thing for men in high places to have one deaf ear.

"SOUTHERN METHODIST."

Well, so it is. The further a matter gets away from home the worse it is. A small thing if repeated becomes a great one. It has become so about our church name. A good brother has praised the great bravery of the Los Angeles editor because he is not ashamed to write "Southern Methodist." The MONTANA METHODIST is called "restive" under the term—but this is all a mistake. Another conferee asks what are we going to be called, and so on.

We are not at all surprised that Dr. Foster's idea of the education of the negro has met with decided opposition by other writers of equal if not superior intelligence in the south. We can not believe that he represents more than a very small class who think as he does. The history of the negro for the past twenty years contradicts every point maintained by the doctor.

Dr. W. H. Millburn, the blind preacher, chaplain in the fifty-first congress, now in session, is a Methodist preacher. His principal ministry was in the southern states, and his pastorates in Montgomery and Mobile, Alabama.

In the beginning of the eighteenth centurary the English-speaking people of the world were less than 6,000,000: at the beginning of the nineteenth centuary there were more than 20,500,000: at present there are 100,000,000. They now represent one-fifteenth of the human race, but they rule one-third of the earth's surface, and one-fourth of its entire population.

There is no mistaking as to the future destiny of the world, if the movements of civilization go on upon this line and at this rate. And why should they not? The English speaking peoples now command all that is best, and, indeed, all that is of value in literature, art, inventions. And above all, they represent the Christian religion. They represent what Christianity can do for a people. By the power which English-speaking people now holds over the world, He who rules in Zion is menacing with destruction all heathen religions. Stretching forth His sceptre over the heathen world, He says: "Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little."—*S. W. Methodist.*

How Our Sister Views It.

There may be many things said and done by the M. E. church which we deem radical and inexpedient. At the same time we can see some of her good work, and we trust that we are not so self-conceited as not to profit by such. In the recent meeting of the missionary board in Kansas City we believe wise action was taken on the missionary problem before them. Warm debate was had on the present demand for home and foreign work, and the appropriation of money to carry it on. The conclusion reached, however, is what interests us most, that is, the way the funds were divided between the home and foreign missionary fields. The whole amount was $1,026,310. To the foreign work, $566,139; to the home fild, $460,170.

In this action we see great respect for the home work. It can not be said that the M. E. church has not a live missionary spirit. The above in round numbers is in the proportion of 4 to 5 in home and foreign appropriations, while our church is about 1 to 4. Does our policy need modifying?

There is not enough of the ring of silver in President Harrison's message to suit the people of Montana. So say the wise men of our mountain journalism.

In the Rocky Mountain Methodist.

Rev. Geo. Needham preached a memorial sermon on last decoration day, and closed with the following:

O! heaven: what a sad tale has war. We each honor and love our chivalrous dead, and leave each heart with its own sacred homage to scatter its flowers and shed its tears where it will. Beneath these shadows we turn, gladly turn, to Him who "maketh wars to cease," and thank him that our war is so long past, and that it has so utterly "ceased."

PEACE.

Peace is the great doctrine of the Bible and the great need of the world; and the great peace which the Great Teacher preached is the great need of the human soul. Let strife "cease," indeed, with us, and let us have a helpful spirit towards each other.

THE CLOSE.

A federal soldier was lying on the battle field mortally wounded. He hailed a Confederate passing by, and asked him to pray with him. The soldier in gray said: "I would with all my heart, but I have never learned to pray for myself." The poor dying soldier asked the next passing Confederate to pray with him. He answered, "certainly;" and, sitting down, he took the dying man's head in his lap and prayed an honest, earnest prayer for the soldier on the other side; and, as he closed, the brave boy in blue, with his last strength, put his arms around the Confederate's neck and said, "amen."

Oh, bless the Lord! "He maketh wars to cease" and gives the beautiful principle and life that makes us all one. And now, with clasped hands over common dead, let us start for a better future.

The Pope Above the President.

At the banquet given at the dedication of the Romish University at Washington, the toast to the Pope was the first one on the programme, and then came the toast to "Our President."

Do you want any better proof than that of the supreme allegiance which Romanists swear and give to the old man beyond the Tiber?

At a great meeting of the "Third Catholic Congress," in a western city, the saloons and the Romish churches were decorated with flags. On the front of a German Catholic church edifice were two pictures, one of George Washington and the other of Pope Leo XIII. Under the former was the motto, "The Father of His Country," and under the other this legend: "The Father of the World."

The superiority of a political pretender and religious deceiver over a pure, unselfish patriot and God-fearing hero of many battles is attempted to be shown by this lying legend. Romanists believe this, of course. The foulest monster that ever filled the fabulous chair of Peter was the vicar of Christ, and as infallible as God and the present whining old beggar who has spent his declining years in wire-pulling, rather than in saying his beads, is voted the "Father of the World" by a college of knaves and a congregation of simpletons, though this old man has done nothing but beg from his children, and in return sent them his empty benedictions.

This whole business ought to convince us that the average Romanist is a true Papist first and a disloyal citizen afterward; and that he uses his citizenship to advance the dearest interests of this designing machine. Primitive Catholic.

The African Methodist Episcopal church, which has not a white man among its members or any organic relation with any white church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than $2,000,000 annually for the support of church work.—Ex.

A Century Ago.

One hundred years ago educated men could not be induced to become missionaries—the work was too forbidding; now we have 7,000 missionaries, nearly one-third of whom are women: also 25,000 native agents, 3,000 of whom are ordained.

One hundred years ago the world was rated at 731,000,000 population, of whom 174,000,000 were Christians; now the population has doubled and the Christians trebled.

One hundred years ago the church was asleep on mission work, and the governments and nations oposed missions: now, with little exception, all welcome them.

One hundred years ago English-speaking people had not one mission society; now they have 150.—Richmond Advance.

The first newspaper was published in this conntry in 1790.

Church Services.

HELENA STATION.

Rev. D. B. Price, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.: W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 a. m. 8:00 p. m., S. S., 2:30 p. m.; J. H. Brown, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School a. 42 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Sunday—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening. All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

General and Special Providence.

The Lord is good to all: and his tender mercies are over all his works. Psalm CXLV, 9.

The goodnesss of God to a thoughtful mind is manifested in a far higher degree by the establishing of general laws in the government of his creatures than by any number of special interferences. Yet there are many who appear to see no proof of God's providence except as it is shown in special and unusual cases. And looking only at particular cases, they see as much to make them doubt the good providence of God as to confirm them in the belief of it.

They see, for example, an only child of parents who are well able and disposed to give it every advantage to make it useful and happy in the world, taken away by death; while the numerous children of parents who care not for them all live. They see a wicked man taken away in his sins without a moment's warning, or an eminently useful man taken away in his usefulness, or a mother taken whose life seems indispensable to the well-being of her children, and they wonder if there is indeed a good over-ruling providence. They consider not that for the cause of righteousness it is better to maintain the one fact that life in every condition is uncertain than it would be to interfere in any number of particular cases. As it is, a knowledge of the uncertainty of life has a universal effect of restraining evil and promoting righteousness.

Again it is observed that persons eminent for usefulness have by over-work and neglect of the laws of health, greatly diminished their power of doing good, and they wonder that a good providence does not in some way maintain their strength in spite of their violation of the laws of health. But it is far better to keep inviolate the law that man will reap the consequences of his doings, no matter what his usefulness may be, than to interfere with the law in special cases. It would be unfortunate for any man to feel that his usefulness would exempt him from the consequences of violated law. Many were surprised at the providence that allowed Bishop Marvin and President Garfield to be taken away in their usefulness. But in these things God would teach us to rely on him and not on any particular human agency. We must not forget that God is independent and his resources unlimited. He often accomplishes his ends by the very means which to the minds of men would appear to thwart them. For example, the murder of Mr. Haddock at Sioux City, Iowa, was indirectly the means of closing the saloons in that place.

Every general law of nature is manifestly established for the well-being of mankind, and knowing their permanency, we can adapt ourselves to them so as to get blessings from them. And these are all the temporal blessings that we are warranted in expecting from the hand of providence. God would save us from the motive of serving him for worldly gain. That would not be for our good. I believe in miracles and that they are still occasionally wrought in the world, but I believe that God always has in them a higher motive than that of merely giving his people some temporal advantage.

"God is good to all," and in dealing with us he seeks our highest good—the good of our souls. W. M. Britt.

Flathead Valley Notes.

The snow is falling here to-day very fast. It is now eight inches deep and bids fair to be over twelve before it stops. Stockmen are uneasy, fearing that winter has set in. They have but little hay and their hopes that it would be a short winter are fast vanishing. This snow may melt away and the severe weather hold up until about Christmas, as is sometimes the case. The snow falls here deeper perhaps than in any other part of Montana.

This snow also has a discouraging effect upon the preacher. I have begun a week's meeting at Demersville, but may be snowed out. I haven't the knack of making a meeting so interesting that people will come under difficulties. I find that—in my meetings, at least—the people are glad for an excuse to stay away. The snow storm does not hinder a large attendance upon a dance, but a church congregation is wonderfully thinned out by such an occurrence. Is it because the dance is loved better than the worship of God's house? Yea, verily.

Speaking of dancing reminds me that it is a sin much indulged in up here. They have a system of dancing in the school houses—a sorry custom it is. The dwellings are, as a rule, too small to accommodate the crowds that attend. The mothers bring their little babies, I am told, and a bed is improvised in one of the corners. The little ones being piled upon it while the mothers spend the night "tripping the light fantastic toe." It is said that old, rheumatic, gray-haired grandmothers have been known to spend the night in such revelling in this valley. Can any other part of Montana show such a sorry spectacle as the above? By this you get an idea to what excess this relic of barbarism is practised here.

We looked in vain for our Presiding Elder. We wanted him to come. We felt the need of his presence. A letter from him gave us a hint as to a possible hindrance. I had made appointments for him, however, and had the pleasure of preaching to congregations that had gathered to hear him. You know, brethren, how delectable that is.

The brethren and friends here in the valley propose to build me a cabin on some government land, with a view to my pre-empting it. Money being scarce they take this means of showing their appreciation of my work among them. If a fellow came into possession of the land when the cabin was built that would all be very nice. But he must do $250 worth of improving, live on it six months and then pay $250 to "prove up" before he becomes owner. Can you calculate from the above when I will become owner of a ranch? So you see it is not such an easy matter after all for a preacher to get possession of a ranch. But when I do I extend a cordial invitation to all the brethren to come and see me.

The saloon is here, of course, and the horse race gambling is a very common sin, and very little attention paid to Sabbath observance. And it is here almost as it was once among the Israelites, every man does that which is right in his own eyes, and that is often very wrong. We have every species of belief and unbelief, and very few are walking humbly before the Lord, if I can judge. They are following the "sight of their own eyes and the desires of their heart" as a rule. Religious progress is slow here, and it would seem of necessity. The evil and worldly influences greatly predominate and are difficult to overcome.

Pray for me brethren that I may be given utterance and that I may have an open door here to build up Christ's kingdom.

H. B. Cockrill.

Envelopes were first used in 1839.

The first steel pen was made in 1830.

The first lucifer match was made in 1798.

The Support of Your Conference Paper.

In a recent issue of this paper our P. E., Rev. E. J. Stanley, urged all the preachers in the Conference to go to work in earnest to enlarge its subscription list, pledging himself to raise 150 subscribers, and asking each pastor to raise twenty-five by the close of this conference year or the first of August, 1890. The call has the right ring and we endorse every word of it. We fear all do not appreciate the full value of our paper. What is the Montana Methodist? It is the official organ of the Montana Conference of the Methodist Episcopal Church, South. To whom does it belong, and by whom controlled? It is the property of the Church and is controlled by the Montana Conference. Has it any value? If so, what is it? A member of this Conference said in our hearing the other day that the Montana Methodist must be kept alive, for it is worth any two men in the Conference. To one, at least, it has a value. We would say that it has a three-fold value.

1. It has a value as an evangelizing agency. It goes out into the borders and visits homes regularly that the preacher seldom if ever visits. It drops the only seed corn of truth, on the hearth stone of many homes. The parents pick it up, the children pick it up and now and then a neighbor comes in for a portion. The church paper often proves to be the only instrument in the hands of God's people with which they can bring some people to seek his favor. Ever and anon it pours forth the warm rays of the sunshine of light and joy, correcting some error, ministering consolation to some sorrowing one, bidding the despairing and faint hearted look up and be of good cheer and pointing many in numerous ways to the Lamb of God, who takes away the sins of the world. The quiet, modest, persistent, silent, yet loud preacher—the religious newspaper—calls forth a response from many a heart otherwise unmoved. It carries the truth to the secret chambers of the heart and soul when there is nothing without to distract the mind, rivets conviction and often leads forth to repentance and a thorough reformation of character. Certainly the church paper fills a very unique place and performs a very essential service, and that efficiently, too, in the evangelization of the world. It often transpires when reading its honest pages that light breaks forth in darkness, strength takes the place of weakness and courage that of fear, stability that of double-mindedness and faith that of doubt. Brethren let us thank God for the religious newspaper, and then show our gratitude by a more consecrated effort to widen the scope of its influence and increase its circulation.

2. It has a historical value. On its pages are recorded the achievements of the church; the organization of the various charges; the amount and character of their improvements; their numerical strength; their battles and victories, are there too. The character and work of each preacher may be found there, and when he has passed through the valley of the shadow of death it will tell of his triumphant entnance there and his farewell message to the church. The baptisms, marriages and obituaries of your own family are faithfully recorded there. Brethren and sisters the MONTANA METHODIST is making one of the most valuable mile-posts along the road of the church's tralel in this Western country and its files will form a religious library of which you may justly be proud. It exhibits and represents the events of church history with a scrupulous regard to time, place and accuracy. Deductions are constantly being made from the history of the past: therefore the unity of historical data is given to you. Beside all this, the wisest and best sayings of the purest men of the churth and the religious world are regularly given to you in its pages. It is replete with the minutia of historical detail, not found elsewhere, and it conserves a department of church history that would otherwise be lost.

3. It has an educational value. It has a strong tendency to bring up those who constitute the church in the way that they should go. It leads forth the mental powers, informs and enlightens the understanding on the facts and principles of our beloved Methodism and the great truths of our holy Christianity as taught by us. It instructs by furnishing the mind with knowledge concerning the great plan of salvation. It molds and shapes the spiritual powers and insures a loyal and intelligent support of all our institutions from those we have a right to expect such things. It affords the most reliable information to the founding of a correct judgment of the merits and excellencies of our Methodism. It establishes our people, gives them confidence in the permancy of the church, equips them for every conflict with the enemies of our cause and enables them to vanquish all foes. "We MUST educate or we MUST perish!" The identity of the church is marked in proportion to the number and character of its educational agencies. Let us constantly keep before our people the chivalry, fidelity and purity of our Methodism, and we shall be surprised at the result.

Finally, brethren: We now have six hundred subscribers to the MONTANA METHODIST, and if we come up to the call of our worthy P. E. we will have ONE THOUSAND by August 1st, 1890. This is our privilege, duty and will be our joy and pride when attained. Bro. Stanley says it must be done, and do we hear the echo coming up from every charge in the Conference: "It must be done?" If so, we have the "evidence of things unseen." In the name of Christ, Methodism and the homes of this new state let us make a grand effort for the ONE THOUSAND. Preach about the MONTANA METHODIST, talk about it in your pastoral visits and dream about it and we shall succeed; also have the satisfaction of knowing that from five to ten thousand people are learning more of Christ and studying the glorious and unequalled record of our Methodism. In the langurge of Dr. Fitzgerald, "let us get this matter into our bones."

D. B. PRICE.

Helena, Dec. 10, '89.

Catholic and Protestant Charities.

The Roman Catholic consideration for the poor is proverbial—among those who are never called upon to test it experimentally. The critical examination of its charities would, we are quite confident, reveal that even where the chiefest of graces was supposed to preside, there was under the garb the same, hard, narrow, bloodless indifference to the real welfare of humanity which characterizes the church in all its ostentatiously benevolent activity. An instance of the undisguised animus has recently come to notice. An aged mother in the church died, and the family were left in only moderate circumstances. The fidelity and liberality of the good woman in her church relations were well established, and yet, because of inability to satisfy sacerdotal rapacity, she was denied the poor privilege of "high" mass and her family any words of consolation from the appointed ministry. For inquiring readers we quote the schedule: Low mass, $5: high, $10: additional consolation, $15. We suppose that family rates, where a sufficiently large number is assured, are subject to a slight discount. If it is said that this is an exceptional case, we have only to reply on good authority and from personal observation that it is a characteristic example of the spirit with which that church's whole system of reputed benevolence is carried on.—Northwestern Christian Advocate.

1889-Christmas.-1889.

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M. U. Express	12:10 p. m.	2:40 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:45 a. m.	10:55 a. m
Anaconda Express	4:50 p. m.	5:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m
Express	3:40 p. m.	2:55 p. m
Express	6:20 p. m.	4:00 p. m
Express	7:55 p. m.	7:15 p. m

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No. 3—Montana Pacific Ex. from St Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:30 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:15 a. m.
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The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications on business should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev L. B. Stateler. A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editorial Notes.

We were compelled to hold over some communications which came before our last issue. We wish we were able to enlarge our paper, but we must first increase our circulation. Don't quit writing, brethren, because we could not publish earlier.

SHALL OUR CHRISTMAS BE MERRY?

Yes, if you will pay up your subscription to the METAODIST or send forward your money for renewals. Quite a number of our subscribers are behind with their subscriptions and we dislike to dun, therefore offer this gentle reminder. Dear readers remember us now and gladden our sanctum with numerous and large remittances ere the holidays are past.

In speaking of Silver Bow county being the smallest in the state of Montana, we meant in *area*, brother Pen. Of course we know she is the wealthiest and most populous. Yes, indeed, she is the biggest little county in the west. She is ahead in most everything we ever heard of except in pure religion.

All the gambling houses of Butte, Montana, have the sign "Licensed Gambling House." Now there is talk about licensing the houses of prostitution. The only thing to do with these spots on the moral body is to use the knife and cut them out by the core. What a shame to public decency! May the good Lord help in the application of some effectual remedy.

The first printing press in the United States was worked in 1620.

When this writer was away down in one of the Gulf states, when the question of change came before the annual conferences, he voted a lusty *No* when his name was called. We have reasons now for a different opinion, and to that opinion we stick till the objectors give a reason. Dr. Shackleford of the Missouri Conference, has given the best for a change we have yet seen. Not one of the different view has yet offered anything more than a *sentimental opinion*. We can't for life see anything so sacrilegious in the desire for change. Our brethren may say what they wish about its not being in our way in the northwest. We know very well that the contrary is true. A great many people live in and never get beyond the *dead* past. We can't get to heaven upon the histsry of our fathers. We should make a little history too. There is something more to do than building monuments over graves of our fallen heroes. There now, we have had our say.

That Flag.

Soldiers have marched to bloody conflict under the Stars and Stripes. Municipal, county, state and national elections have been help while the flag was flaunted in the breeze. Our naval vessels have sailed into other ports under the beloved national colors. Fourth of July orators have waxed warm and the blood has quickly coursed their patriotic veins as they pictured the flight of the old eagle. Men, women and children have screamed themselves hoarse in excitement under that flag. Everybody as honest citizens of the United States love the flag. Many have died for it. We live in a country of great freedom—too much freedom, indeed. Our religious toleration in this country has no parallel. Treason and religious intolerance have no sympathy among this great people. Yes, we love the graceful folds of that flag. We love the liberty which she symbolizes, but after all this there is a place where the flag should not go, and that is into our churches. The cross is the symbol of our victory. It alone tells of the triumphs about which we as Christians should be concerned. As a citizen we love the flag: as a Christian the cross is the dearest. These represent two kingdoms. God employs man in both, but in a special sense he is our king of the spiritual.

The Central Illinois Conference of the M. E. church leads out by a unanimous vote to place the flag in every church and Sunday school in the Conference. The Rock River Conference passed a similar resolution. A good brother with the appendix D. D. to his name says: "Soon all the churches and Sunday schools of the Methodist Episcopal church in America will have the loved Stars and Stripes beautifying their pulpits or decorating their walls. * * * Let us pray that the prayer of our beautiful queen of the white ribbon kingdom, "For God and Home and Native Land," may be answered by Him who heareth prayer. And as in our churches we fold the Stars and Stripes around the cross, let us ask the Conquer on Calvary to protect our homes."

The most painful sensation comes athwart the threshold of our heart to think of the cross—any part of the cross—being covered by the Stars and Stripes. We devoutly pray that this brother's prayer may come to naught. We go into the halls of the various orders of our day. We see their symbols, their badges, their historic pictures, etc.—there they are all right. We go to foreign lands; we find the national emblems and admire them much. As this world has many kingdoms and peoples and governments, they may differ in these, but there is the one grand *in signo hoc vinces* that should stand above and separate from all the rest.

The great temple of Solomon had the ark of the covenant, over which the cherubim and seraphim hovered. God appeared there. So now the cross, the blessed cross, the very symbol of redemption and salvation, should never have a shred of earthly victory engird it. No never!

One mine in Montana has the singular name—"Gospel Mountain." It is worked on Sunday all the same. One called the "Destroying Angel" is now being worked about 100 yards from our editorial sanctum. We have no fears, however, for it can't fly, though it may have wings after a fashion.

Glass windows wers first introduced into England in the eighth century.

Can We Afford It?

Afford what? The exclusion of the Bible from our public schools. It might be well to ask, Who is it that wants this done? It cannot be the true Christian. He could not consistently wish such a thing. There is no guess work about this. There are two classes of people in this country who are making the hue and cry against the Bible in the schools. Romanism and avowed infidelity. Romanism despises the public school and the Bible used by Protestantism, and of course wants to do away with it. Infidelity does not want the Roman Bible or any other, and therefore pleads against sectarianism in the schools. Infidelity is as great a bigot as stalks the land. She wants everything to give way before her pretended *liberalism*. They want to think for themselves, but everybody must think as they do to have any intelligence. The *Advance* speaks to the point on this subject,

Duty of Church Members to the School.

There are church members who feel they have a call to active Sunday school work, and could do no good in it if they were to undertake it. But there is a wide field of usefulness open before them. We are to teach by example as well as precept, and if there are church members who can help in no other way, they can assist by their presence. We need classes as well as teachers, and if there are any who cannot teach they can be learners, and their example in attending may encourage some one else to attend to whom it may prove the very gate of heaven. What would be the influence should the larger portion of the church membership attend? Outsiders would think it was a place of interest, and would be strongly influenced to look in upon it themselves.

Do not understand me as insisting that it is every church member's place to be in the Sunday school. The basis upon which I am placing the question is, that we should be in the Sunday school or have some reason, which God will accept, why we are not there, and even this reason will not deprive us of work for the cause. Are there neglected children in your neighborhood? Do missionary work among the children who wander about our streets on the Sabbath, and perhaps we could render the school no greater service nor follow our Master better. There is no greater field for service in the Master's cause than this, especially among the neglected—and I know of no one in health who can find a reasonable excuse for its neglect.

The greatest failing of the church to-day is "shirking." It is no longer a question with the majority, "How much we can do for Him who has done so much for us?" but, rather, "How little can we do?" and still not forfeit our right to a place among God's people? This tells upon the Sunday school work. It is so easy to find excuses for its neglect. The best element—from a spiritual point of view—of every church is found in the Sunday school, for no one enters that work in earnestness only as they feel the influence of the Spirit moving their hearts to help others into that peace which only the spirit can give.

Church members who find themselves growing cold would be surprised at the result, should they, after asking help from Him who only can give it, enter actively upon the work. They would find their religious life broadening and would experience a joy which they never knew before.

He who serves the Lord in his own weak way should look carefully to see whether, indeed, he is serving Him at al.—Ex.

Butte Ministerial Association.

The following topics have been assigned the members of the association for discussion, beginning November 25, to be followed with the respective subjects every alternate Monday:

Serman plan by each member from Nehemiah IV:10. Exegesis–Gen.IV:7—A. C. Coney. Passibility of Jehovah—G. R. Darrow. Spirits in Prison—U. F. Hawk. How to Conduct a Prayer-meeting—J. J. McAlister. Sheol, Gehenna, Hades, Tartarus, Paradise, Etc.—G. Wood.

This association was organized April 25, 1887, and with the exception of a few months during the summer has met regularly every two weeks since. When the ministers do the work assigned them, it proves quite interesting and profitable.

The Homeless Singer.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside.

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pitty it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pitty on the little wanderer.

Conrad opened the door, and saw a ragged child, who said: "Charity, good sir: for Christ's sake!"

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. He was given some supper, and then he told them that he was the son of a poor miner and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant face that they determined to keep him if he was willing. In the morning they found he was only too glad to remain.

They sent him to school. And afterward they sent him to a monastery. There he found the Bible from which he learned the way of life. He became the great preacher and reformer, Martin Luther. Little did Conrad and Ursula think of what they were doing when they cared for this "least of these, my brethren.–North-Western.

Kerosene was first used for lighting purposes in 1826.

The first copper cent was coined in New Haven in 1687.

Roll Call.

A soldier mortally wounded was lying in a hospital dying. All was still. He had not spoken for some time. His last moment was just at hand. Suddenly the deep silence was broken, and the attending surgeon was startled by the voice of the dying man uttering, clear and strong the single word:

"Here!"

"What do you want?" asked the surgeon, hastening to the cot. A moment elapsed. There was a seeming struggle after recollection. Then the lips of the dying soldier mumbled:

"Nothing—nothing: but it was roll-call in heaven, and I was answering to my name." These were his last words on earth. At roll-call in heaven will the reader be ready to answer to his name.–Episcopal Methodist.

The first iron steamship was built in 1830.

The first balloon ascent was made in 1798.

Coaches were first used in England iu 1569.

The first steel plate was discovered in 1840.

The first horse railroad was built 1826-8.

The first daily newspaper appeared in 1702.

The first telescope was used in England in 1608.

The first watches were made at Nuemburg in 1477.

Locomotives were first used in this country in 1829.

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Bro. Duncan of Flathead.

Perhaps the readers of the MONTANA METHODIST would like to hear something from Flathead of Methodism and the preacher in charge. Bro. Cockrill arrived September 21st, began his work by preaching in Demersville on the 22nd, visited among the people the next week, preached at Brocker School House the next Sunday, and on Wednesday night at a private house in the upper end of the valley, and the next Sunday began a protracted meeting at Ashley and preached every night for two weeks. While there were no conversions, he stirred the people up and set them to thinking, and we believe did much good. He organized a class. A father, mother and their two daughters uniting and baptized their little boy—a whole family gathered in. The meeting closed Sunday night but was not contented to rest. While he was preaching his closing sermon at Ashley, Bro. Lee was his forerunner at the Brocker School House, preaching the opening sermon of a protracted meeting of two weeks' duration. Bro. C. does not look any worse for the wear consequent upon four weeks of preaching. Last Saturday and Sunday was the time set for his first quarterly meeting, but the elder failed to put in an appearance. (Bro. S., some of your old friends were inquiring after you; there was more than one disappointed. We know of one supper prepared for you that you never got, but two other Methodist preachers did.) Bro. Cockrill is protracting the would-be quarterly meeting, preaching in Demersville every night this week. I want to say right here if any of the readers of the METHODIST feel like helping the mission in Flathead, send on your mite, you will be giving to a worthy cause. Pray for the work in Flathead.

T. D. DUNCAN.

Ashley, Mont., Nov. 13, '89.

Therefore Christian people may well ask themselves what has been gained by the concessions which have been made. Have we done anything more than let in priestly influence on one side and skepticism on the other? And has there not been an unholy alliance between the two, the one playing into the other's hands, though they seem so far apart? But this being the case, how much further are we to let this movement go? Boston has been aroused to fever heat against Catholic interference. But what about skepticism? Here, for example, in Chicago, is a principal of a grammar school who tells a large class of boys and girls that the histories of the Old Testament heroes are no more to be believed than the stories of Hercules and other characters of Grecian mythology; and in one of the high schools a teacher exclaims to a still larger class: "Why, you don't believe all that the Bible says, do you?" And this kind of work is increasing, and will continue to increase. For it is one of the profoundest facts connected with this question that neutrality is not and will not be observed. Men believe or sneer. They either defend religion or give it a rap whenever they have an opportunity. In the public schools these opportunities are numerous, and the skeptic will improve them. Hence this is not a question whether we shall leave religious teaching out of the school, but whether we shall have religious teaching or skeptical teaching in the schools. What the world is so slow to see is none the less a fact, namely that the infidel is as illiberal and bigoted as anybody else, and he no sooner gets religious teaching out of the schools than he fills up the vacuum with his own miserable doctrines. Hence the question which is now confronting the Christion people of this country is whether the great truths of Christianity are to control in the instruction of our children and youth, or whether their minds are to be poisoned in the very beginnings of their knowledge.—The Advance.

Other Methodists.

Bishop Newman has nothing to complain of in his Conference trip through the south. At Nashville he received many courtesies. At Lebanon, while the Tennessee Conference (colored) was in session, the stewards of Lebanon District (Church South) held their meeting in the same place, adopted a fraternal address to the Bishop and Conference, and sent the presiding elder, Rev. Dr. Moody, to present it. The doctor was hearty in his fraternal expressions, and declared that he was glad we were there, and there was work and room for us, etc. Bishop Newman reciprocated by chiding the Church South for not coming more freely and generally into the north, stating there was more work for Christ than both could do—Western Christian Advocate.

The Earliest Sunday Schools.

Robert Raikes, who lived 1735-1811, is usually called the originator of the Sunday school. But Luther founded regular Sunday schools as early as 1529. Charles Borromeo, archbishop of Milan, had a system of schools from 1560 to 1584, almost identical in form with the present Sunday school. Legions of persons and places claim to have had Sunday schools previous to those of Raikes. Sunday schools were founded by John Knox in Scotland about 1560: by Joseph Alleine in England, 1650-1668; in Roxbury, Mass., 1674; in Plymouth, Mass., 1680; by Bishop Frampton in England, about 1693; in Glasgow, Scotland, about 1707; in Bethlehem, Connecticut, 1740; in Ephrata, Penn., 1730-1740, by Ludwig Hacker, a school continuing for thirty years with gratuitous instruction and so on.

None of these schools, however, grew into a popular and general movement. Robert Raikes is justly regarded as the founder of the organized system. He engaged female teachers. He required the children to come to school with clean hands and faces and hair combed and with such clothing as they had. They were to stay from ten to twelve, then to go home; to return at one, and, after a lesson, to be conducted to church; after church to repeat portions of the catechism; to go home at five quietly, without playing in the streets. Diligent scholars received rewards of Bibles, Testaments, books, combs, shoes and clothing. "The teachers," says the Schaff-Herzog encyclopædia, "were paid a shilling a day." In 1785 a Sunday school society was formed, but met with a strong opposition from professors of religion, and even from bishops. In Scotland, Sabbath school teaching by laymen was declared to be an innovation, and a breach of the fourth commandment. But the schools multiplied. Though the schools founded by Raikes died out in a few years, they were soon followed by others on an improved plan.—Western Advocate.

The revival at Alhambra was a great victory for truth. There were ten additions to the church. The church effectually revived and the community agitated. The importance of surrendering one's life to the service of God is all the talk in the neighborhood. The spiritual forces operating on the mind and heart of the people will bring many more into the church in the near future.

R. S. CLARK.

Let every dawn of morning be to you as the beginning of life; and every setting sun be to you as the close: then let every one of these short lives leave its sure record on some kindly thing done for others—some goodly strength or knowledge gained for yourselves.—J. Ruskin.

The first steam engine on this continent was brought from England in 1753.

The first complete sewing machine was patented by Elias Howe Jr. in 1846.

The first telegraph instrument was successfully operated by Prof. Morse in 1842.

The first attempt to manufacture pins in this country was made soon after the war of 1812.

The first Union flag was unfurled on January 1, 1776, over the camp at Cambridge. It had 13 stripes of white and red, and retained the British cross in one corner.

Stevensville Notes.

Our protracted meeting at Grantsdale did not prove to be a numerical success. It was more a time of seed-sowing than of reaping. The members of the M. E. church rallied to our help in a true fraternal spirit. Opposed to us were the saloon and gambling element—quite numerous proportionately; also a small though active faction of a narrow, exclusive denomination which declares: "We are the only true church." At least so said one of their members to a lady attending our meeting. "Get your children converted," he said, "if you can, but don't let them join that church, for ours is the only true church!" A private member of that same sect said to me when asked about the matter, "I never prayed more earnestly in my life for the Lord to bless a meeting than this one, *if it be His will!*"

The annual meeting of the Missoula County Sunday School Association was held November 8, 9 and 10 at Missoula—a place quite prolific of conventions, etc., this year. The attendance was not very large, and the reports of schools, or the lack of them, showed that there is a great deal more land yet to be possessed. Several of the advertised speakers were absent, but the various topics mentioned on the printed programme were thoroughly discussed by those present with interest and profit to all. Rev. Dr. Tower, of Helena, who came as a substitute for Mr. E. Sharpe, was the "big gun" of the occasion.

Rev. E. M. Tower was elected president of the association, and Rev. E. M. Ellis was re-elected secretary. The next convention is appointed to be held at Victor.

Our first quarterly meeting for the present conference year was held at this place on Saturday and Sunday last. Promptly at the 11 o'clock hour of the first day our esteemed presiding elder made his appearance, and notwithstanding strong influences drawing him in a different direction, he remained with us till the close of the services, thereby greatly cheering and encouraging us all by his earnest prayers, practical sermons, wise counsel and genial society.

A year ago on Thanksgiving Day all Stevensville was startled and shocked by the sad news of the death of a bright young lady in her teens on the dancing floor that morning early. Many of those who were present both at the dance and the solemn funeral services that followed resolved they would never dance again. How futile such resolutions of amendment are, without regenerating grace, will I fear be manifest all too plainly when the names shall be known of the those who did attend the masquerade ball night of the 28th ultimo. May the Lord in mercy spare them

all from meeting with death under similar circumstances.

Posters are being circulated by a neighboring church for a "Tailor Social" to be held in the near future. Two prizes are to be awarded, "one to the best and the other to the poorest hand sewers of the gentleman persuasion." All this to promote the glory of God and the salvation of souls! At least that is what your correspondent innocently supposes a church exists for.

General Carrington, the commissioner appointed by the president to arrange with the Flathead Indians who remain around Stevensville for their removal to the Jocko reservation, has been in this locality for some weeks past prosecuting his delicate and difficult task. The eminent fitness of the distinguished general for the work assigned him is evidenced by his unqualified success thus far. Excepting the few out on the hunt, all the Indians, including their chief. Charlos, have been induced to sign the requisite papers surrendering their title to the lands held by them for certain considerations. This will shortly place upon the market for sale to the highest bidder fifty of as good unimproved ranches as can be found in the Bitter Root valley.

J. B. PARNALL.

Stevensville, Dec. 10, 1889.

In Memoriam.

Little Liddie, only child of Mr. and Mrs. N. D. Root, of White Hall, one year and five days. She was the joy and pride of her parents, who tended her with such affectionate care. After a few days' severe illness, when all earthly help failed, Sunday evening, Dec. 1st, she passed from the care of loving parents to the joys of heaven. She was a sweet child, and all who knew her loved her. Freed from all earthly sorrow, she is forever at rest.

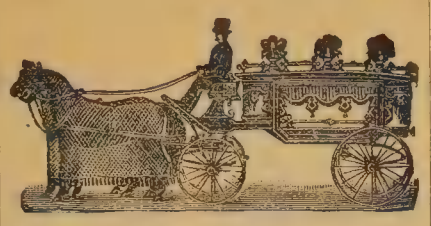
W. T. GOULDER.

E. Helena, Mont., Dec. 5, '89.

EDITOR MONTANA METHODIST: Our dear friend and brother J. L. Morris died at his home here at 3:15 p. m. Dec. 2, 1889, of pneumonia. His end was peaceful, and while no tender, loving farewell fell from his lips, we look for his religious experience in the beautiful consistency and invincible logic of his every-day life. He was a good neighbor, an affectionate husband, a loving and indulgent father. His place in the church will be hard to fill. We shall miss his cheerful face, as well as his kindly advice. His family are sorely bereft, but they weep not as those who have no hope. He is not dead. His body only sleeps, while his gentle spirit rejoices in listening to the beautiful and thrilling symphonies of the holy angels. We spent with him the last day of his mortal life, and by God's grace we shall live with him in glory. J. MOORE.

Boulder, Dec. 5, '89.

ED. L. FLAHERTY



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Rev A. C. Couey

THE MONTANA METHODIST.

REV. A. C. COUEY, EDITOR. Helena, Montana, January 23, 1890. VOL. 2, NO. 12. SUBSCRIPTION, $1 00 PER YEAR

No Sex in Citizenship.

According to this motto, the Woman's Christian Temperance Union has chosen for itself, besides its charitable and reformatory work, quite a broad field. It proposes to regulate religion, politics and citizenship. It is to be much regretted that the Union did not adhere to its original purpose of "gospel temperance with other allied Christian work." The Union proposes for itself at first a grand mission, and was doing a noble work in an already broad field. It is well remembered, too, how Miss Willard came to the sotuh declaring simply a "gospel temperance" work, and with what enthusiam she was received. But now since the political arena has been entered with the woman's suffrage plank, our southern women will be slow to continue co-operation on that platform. They do not believe in the "woman's suffrage" doctrine They are not ready to desert their proper and divinely appointed sphere for the hustings. Our southern women believe in the Bible, including the Epistles of Paul. They have great confidence in the gospel of Jesus Christ, and are not ready to forsake that and fly to the arm of flesh. They started into this work as a gospel work, and to that policy, we hope, they will adhere.—Texas Advocate.

The Days of the Lord.

BY J. H. JOHNSON.

One's day is the time in which he figures most largely in influence and character, or in which he reaches the zenith of earthly power and glory. It may be also the time of extraordinary events, or marks of epochs of history. We speak of the days of Washington, the days of the Revolutionary war. In Bible parlance we refer to the days of Abraham, the days of Moses, the days of Isaiah, the days of the Son of Man. In the Old Testament "the last days" often refer to New Testament times—the Gospel Dispensation, Gen. XLIX, 1; Isaiah II, 2.

The days of Christ's ministry was a time of marvelous revelations—spiritual discernment and quickening, anxious inquiry and turning. The Lord washed away the filth of the Daughters of Zion, and purged the blood of Jerusalem from the midst thereof "by the *Spirit of judgment and the Spirit of burning*," Isaiah IV, 4.

Christ's day was a time of uncovering sin, uncloaking hypocrisy; the axe was laid at the root of the trees; the baptism of fire had come. The truth was so clearly exposed and emphasized in parables that babes—true disciples—gladly received it, while it was "hid from the wise and prudent," the scribes, the learned men, the disputers of the world, who by intellectual processes tried to reason without the truth. It was a day when the spirit of *truth*, of *power* and of *life* began and continued His mighty work. Christ declared that he was the "true bread of life; he that cometh to Me shall never hunger; he that believeth on Me shall never thirst." The trusting heart should have a perennial fountain of peace, of blessing, of life forevermore. Immediately following the personal ministry of our Lord, the spirit was poured "out upon all flesh," there were prophcy, vision and dream. This Spirit searched all things, reproves the world of sin, of righteousness and of judgment.

Christ presides over the penitent, trusting soul—as "a refiner of silver"—until his own image is reproduced, and—"like fuller's soap"—until the heart is washed in regeneration. "The fountain for sin and for uncleanness" was opened, not only for the inabitants of Jerusalem, but to the whole world, in the precious blood of the Lamb.

Christ came "to send fire on earth:" it had been kindled in prophecy and symbol. Why may we not expect and enjoy the fullness of the regenerating, adopting, witnessing, sanctifying Spirit?

"The anoiting which ye have recived of Him abideth in you, teacheth you of all things, is truth, and is no lie," 1 John, II-27.

God, in this Spirit, revealed to Peter that Jesus was the Christ: and so it is to every repenting, believing soul, the revelation of Jesus Christ, as a personal, present, all-sufficient Savior, comes with all its benedictions.

Finally, that "great and terrible day, the day of His wrath, the day that shall burn as an oven, when all the proud and wicked shall be consumed"—shall come. "Who shall be able to stand? The sun shall be darkened, the moon turned into blood, the stars shall fall, the powers of heaven shall be shaken, mountains and islands shall be moved, the waves and sea roaring; there shall be distress of nations and perplexity, the tribes of the earth shall mourn. The heavens and earth shall be rolled as a scroll away. The elements shall melt with fervent heat. Christ in all his power and glory, with the holy angels, shall appear, and gather his jewels from the four winds."

"The tares shall be bound in bundles to be burned: the righteous welcomed into the kingdom prepared for them."

How Faith Comes.

It is the gift of God, but it usually comes in a certain way. Thinking of Jesus, and meditating upon Jesus will breed faith in Jesus. I was struck with what one said the other day of a certain preacher. The hearer was in deep concern of soul, and the minister preached a very pretty sermon indeed, but his poor soul, under a sense of sin, said:

"There was too much landscape, sir. I did not want landscape; I wanted salvation."

Dear friend, never crave word-painting when you attend a sermon: but crave Christ. You must have Christ to be your own by faith, or you are a lost man. When I was seeking the Saviour, I well remember a very good doctrinal sermon; but when it was over I longed to tell the minister that there was a poor lad there that wanted to know how he could get saved.—Spurgeon

Mr. Lincoln caught knowledge of the coming civil conflict long ahead of his familiars. And at its close he saw beyond his fellows the dragon's teeth furrowed, whose harvest would bring woe upon the land. The sentence we shall quote stamps him as the keenest observer of his age: "As a result of the war, corporations have been enthroned, an era of corruption in high places will follow, and the money power will endeavor to prolong its reign till all wealth is aggregated in a few hands, and the Republic is lost." Men see this prophetic picture year by year taking form on the canvass.—Rich. Adv.

The Revival Power.

We rejoice that the preachers throughout the Conference are so deeply impressed with the importance of revivals, and are devoting their energies along that line. Herein is one of the secrets of the strength and glory of Methodism. When we cease to be a revival church our glory will depart, our candlestick will be removed. We are not laboring to get Christian people from other churches into our own, though we do not object to their coming when they come of their own choice. Our mission is to open the eyes of the blind, to turn them from darkness to light and from the power of Satan unto God—to spread scriptural holiness over these lands. The Lord has greatly blessed us in this work. The most extensive revival ever held in Montana was under the ministry of our preachers. This is not said boastingly, but to encourage the brethren to labor on. The Lord has blessed our ministry in Montana. Several charges have been visited with gracious revivals since Conference, and not a few persons have been converted. The year is nearly half gone. But from now until spring is possibly the best season of the entire year for revival work. Let us improve the time. The kingdom of God suffereth violence, and the violent take it by force. Let our watchword be "A revival in every charge." Have faith and courage. Ask largely, that we may receive largely. Let us preserve the unity of the spirit, be of one accord and one mind, let nothing arise to hinder the work. We cannot afford to let the enemy get the advantage of us at this point. Go forward, and may the God of love and peace and power cause his face to shine upon us and grant the desire of our hearts in the conversion of very many souls.

A Chinese Proverb.

The Chinese have a political saying which is worthy the reading even of American statesmen. It is as follows:

"When is the Empire well governed and affairs go as they should go? When swords are rusty and spades are bright: when prisons are empty and grain bins filled: when the law courts are lonely and o'ergrown with grass: when doctors walk and bankers ride. It is then that things go as they ought and the state is well ruled".

"If a preacher gets a good place his wife ought to be there to share his joy. If he is sent to Ninevah, he needs his wife to keep him away from Joppa. Some one has said that prophets have changed since Jonah's day. That now when God calls a man to go to a big city, he is resigned and goes without a word, but when he is called to a poor backwoods circuit or mission, he feels like taking ship for Joppa or somewhere else. I have known of a preacher who needed his wife's courage added to his own more than once in a life."—Texas Advocate.

When a man's temper gets the best of him it reveals the worst of him.

Church Services.

HELENA STATION.

Rev. D. B. Price, Pastor.
Preaching at 11 a m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintsndent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C. Couey, Pastor.
Preaching every Sabbath, 11 a. m., 8:00 p. m., S S., 2.30 p. m.; J. H. Brown, Superintendent. Prayer meeting and Teachers' meeting, Tuesday evening, 8:00. Choir practice, Friday evening, 8 o'clock.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor.
Preaching every Sunday at 11 a. m. and 8:00 p. m. Sunday School at 12 m. Cottoge prayer meetings in the neighborhood Friday nights.

STEVENSVILLE CIRCUIT.

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday—Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Sunday—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting Wednesday evening; House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

Church Extension.

Mr. Editor: I have thought it possible that some of our brethren and friends who have had official correspondedce with our Church Extension Secretary and dealings with the board might be impressed with the idea that the authorities in that department have a lack of sympathy in their make-up and are too rigid in their requirements of the churches to which assistance is given. I confess that when I received the first donation from the board to one of our churches, while getting the papers fixed up, I thonght there was entirely too much "red tape," as I called it. But on thinking the matter over and investigating the workings of other organizations of a similar kind, I find that I was mistaken. The board, as such, is an executive of the church, holds a church fund and is charged with the duty of protecting that fund from loss and seeing that it is judiciously applied. It must be careful, prompt and business-like in its operations if it would command respect and confidence and accomplish anything. A man may be ever so generous and kind-hearted, but if he is injudicious in his investments or careless in collecting accounts, he will soon lose credit at the banks and everywhere else, and lose his money, too. When the board loans money it receives promises to pay at a given time. Apllications come in for other loans and appropriations are made to other churches based upon these promises to pay. The notes are counted as so much money at maturity. If the money is not paid in, then the board is embarrassed. It has made promises to pay that it cannot fulfiill It is not allowed to go in debt, hence it is censured as being unreliable. The board has surely been generous to the church in Montana. I know of no other board (of any other church) that has helped so liberally, in proportion, as our board has helped some churches in Montana. And I want it to never regret the liberality that has been shown to us.

We have no truer friend in all the church than Rev. David Morton. Our appeals for help have always stirred his sympathetic nature. His position was unsought by him, but soon after his election he wrote to the author of this article saying, "I trust that it is of the Lord, and that I will be able to help Montana." He has ever done all he could for us, as well as for every part of the great west. A year ago last fall at the Missouri Conference the brethren had resolved to have no collection for Church Extension. When Morton arrived and I stated my case, that I must have $1,000 for the little church at Deer Lodge—a donation of $600, a loan of $400—he immediately began to devise plans to raise it—laying awake nights, studying, praying and planning. Never a general planned more deeply, selected and marshalled his forces in a campaign more skillfully or more successfully than did he on that occasion. He worked every body, from the book agent down. If you had heard him pleading with those people in Missouri, then in Kentucky, for a special donation of $600 for Deer Lodge, Montana, and then with the Board of Church Extension, which was convened principally for this purpose, for a loan of $400, to be paid back in annual installments of $100 each with interest at 6 per cent., and could have seen how he succeeded in spite of hindrances that would have crushed most men, you would have thought that he had a hold on their hearts and their pockets such as few men could gain.

No, no. Our noble secretary does not mean to afflict. He would gladly pay these notes, and let the churches pay him, if he could. He is the executive of the board, and the board was organized for the purpose of helping; but it must do this according to method. Let us acquaint ourselves with these methods, and adjust ourselves to the work and roll up a larger collection for church extexsion this year than we have ever raised before. The donation and the loan to the church at Deer Lodge made the recent revival, in which we all rejoice with Brother Britt, possible. The revival makes the payment of the loan more easy. And thus one thing helps and leads to another, and we are all workers together with God in the great enterprise of saving the world.

E. J. Stanley.

Echoes From Anaconda.

The last night of the old year was celebrated in Anaconda by the marriage of four of her best citizens. Two young and happy pairs were thus started on the road of the New Year with no cloud to dim the horizon of their bright and blissful connubial sky. Your correspondent was the honored celebrant at each hymenial altar—the first knot being tied at 6 o'clock and the other at 7:30 o'clnck. Hans Jorgens and Carrie Larsen, with mutual confidence and true acceptance of the duties of matrimonial obligation, and by faith the preacher said, "What therefore God hath joined together, let not man put asunder." Frank P. Bullock was never so happy as when on his manly arm the confiding Mary Beard leaned in trustful hope of cannubial pleasures, and the preacher pronounced the words that sealed their mutual vows.

Presiding Elder Stanley spent two days with us the past week, imparting the inspiration of a genial social nature and the buoyancy of religious consolation and hope. He dwells with enthusiasm upon the grand work of his illustrious namesake whose heroic adventures in the Dark Continent have resulted in opening the way of the Christian missionary in that whitening, promising field. Stanley in Montana and Stanley in the Congo! Who among the living can lift the prophetic veil of probable results and tell us what shall be the harvest of their unselfish devotion to the gospel of evangelizing and serving truth!

A flourishing lodge of Good Templars at Anaconda, with one or more additions at every meeting, gives hope of the ultimate triumph of the sublime principles of our order. We have but to work and wait to witness the accomplishment of our cherished purpose. Every saloon in the United States will eventually be closed. Mark the prediction, and let the doubting be assured. Conviction and patient, unremitting toil will soon bring us to the goal we so much desire.

General business here is in a fairly good condition, but because of so large a number of workmen in excess of the demand some laboring men are out of employment and are going elsewhere to find work. This has resulted very largely from the fact that several large enterprises in and near the city requiring the labor of several hundred hands are just about being completed. Notably among these are the railroad roundhouse and machine shops, several miles of yard track laying and the large foundry in the southern suburbs of the city. Several fine brick business houses have also just been completed on the principal streets of the city.

The editor of the Methodist expresses an interest in the machine poet of the conference, and asks if "the muses have gone into winter quarters, to wait till the song of the turtle dove be heard in the land." The "machine" only needed a little necessary lubrication, but concludes for the present issue of the paper to fill the hopper with other matter, which, if you publish it all, your readers will hope that the thing will never be oiled again.

But the editor's pretty little *Cou(ey)ing*,
Has started the machine to acting;
So, reader, charge to him the renewing,
And my naughty pen for scratching.

Sim.

From Deer Lodge.

Our second quarterly meeting was held the ffrst Saturday and Sunday of the new year. Sickness and the cold weather prevented a large attendance. However, the services were profftable and we falt that it was an auspicious beginning of a new year.

At the Quarterly Conference I reported ten received during the quarter, four adults and four infants baptized. There had been nearly $700 raised during the quatter for all purposes, chiefly for the parsonage and church debt. Brother Stanley took occasion to give the stewards an exhortation on the support of the pastor. It was timely and bore immediate fruit.

I reported a new Sunday School at Champion, but as Sister Bennett has been obliged to leave there on account of her health, and no one could be found to take an active interest in it, I fear it will be discontinued. Many of the people wished the school continued, but none were willing to take the responsibility of conducting it,

The warm reception you wished for me, Mr. Editor, at my last visit to Champion was certainly what I desired, when I reached there, with the thermometer 20 degrees below zero. I was not disappointed, though the cordiality with which I was received was not up to what is expected by our brethren in the East when they go to their regular appointments. My ffrst movement after warming awhile in the office of the hotel was to secure a house to preach in. After some inquiry, a gentleman offered me the use of a vacant storeroom, which was quite acceptable, being conveniently located and containing already a stove and table. The next thing necessary was to go around to the saloons, business houses and residences and remind the people of the meeting. Then after supper, with the aid of a young man who had formerly been a professor in one of onr colleges in the East, but who is now a backslider, I got chairs, lamps and firewood and prepared the audience room for service. These efforts were rewarded by the presence of a good audience, to which I preached with pleasure to myself and I trust with profit to them. However, I know much of the seed falls by the waysIde and upon thorny ground.

"The cares of this life and the deceitfulness of riches" well nigh choke out every thought of religion. "Prospects," "mines," "money," these are the subjects of conversation from day to day and weak to week. If a Christian

should talk as much about his heavenly inheritance or about his blessed Savior as these people do about their god-money he would be declared insane and fit for the madhouse. And yet with all their desire to make money they are not miserly. Many of them seem to desire it only for the pleasure of throwing it away for that or worse is usually the way they dispose of it.

The man who courteously gave me the use of his storeroom for the preaching service was a Jew from Virginia. His name, Lee Levy, would indicate both facts. He passed a hat for the collection for me and showed me other kindnesses. I trust he is not far from the kingdom of God.

As we were nearing Deer Lodge on the return trip, an Irishman sitting in the hindmost seat of the coach and who had been drinking frequently and swearing constantly on the way, remarked: "There is lots of religion in this country." I thought that depends on how much religion you want. There is much more than some people like, but very little compared to what is really needed.

Now for a point further away from home. Isn't that an inspiring exhibit which Dr. Harrison gives of McKendree Church at Nashville in the last Review? And have you seen the last weekly report of Centenary Church, St. Louis? "From 800 to 1,000 present at watch-night service, 9 received by letter, 51 on profession." Then you have already noted the fact that eight yonng preachers heve been raised up as part of the fruit of Dr. Carradine's church in New Orleans during the last year. The life thus manifested at the great centers of the church is felt in all the branches; yes, it is felt even to the tips of the twigs in Montana. May it ever be so. W. M. BRITT.

DEER LODGE, January 15.

Notes from the Spectator.

The Spctator, in taking his weekly survey of things at the beginning of the New Year, is specially impressed with a subject altogher new to these columns, namely, the need of a more faithful enforcement of law both in church and state. The citizen who does not see and feel that there should be a general reformation in this matter must be judicially blind or criminally indifferent to the best intrests of his country, a poor patriot, and a worse christian.

Let public opinion be invoked in all the ways that are proper for a free people. Let the good citizens who are ready to grumble or whine over this evil, come to the front and speak out as freemen ought to speek. About three years ago the flagrant violation of the law against Sunday base-ball playing roused popular indignation in Nashville, meetings were held by the law-abiding citizens, in which expression was given to public sentiment in language clear and strong, and from that day till this there has been no professional Sunday base-ball in Nashville.

It requires vigilance, courage, and work to enforce good laws as it does to secure their enactment. A people who are too stolid or too cowardly or too indolent to see that the laws are enforced deserve the abuses that that they will surely have to bear. Let every citizen of our great country resolve himself into a committee of one to promote the enforcement of law, and let there be no discharge in this war. Eternal vigilance is the price of liberty.—Nashville Adv.

Editor Bennett, of the Arkansas Methodist, advances this opinion about the publication of our conference papers: "My opinion is that all our (local) Conference papers should be the property of our church, and issued under the business management of our Publishing House. I think the patronizing conference of each paper should choose its editor, and upon the nomination of our Book Agent its business manager. When thus manned, and wisely correlated with our general organ, all the papers published for our church could be issued more economically and circulated more extensively; could better conserve the Connectional spirit and enterprises of our church, and could enter more homes as evangels of light and messengers of comfort."

Self-Explanatory.

REV. A. C. COUEY, Butte City, Mont.—Dear Brother: The publishers send you herewith a copy of "Our Hymns and Their Authors," the annotated edition of the hymn book. The first edition of 1,200 copies has been sold.

Will you not call the attention of our preachers to it, and give it such notice as your judgment may dictate after an examination of it?

It was prepared at the cost of much time and labor for our preachers and others interested in the songs of our Zion, and contains much valuable and helpful information.

I have no financial interest whatever in its sale. It is the property of the church just as the other editions of the hymn book.

Yours truly, W. F. TILLETT.

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We have on hand quite an assortment of books lately from the publishing house, many of them suitable for a Sunday School library, which we will sell at very low rates. If any brother wishes the lot he may get it at very reduced rates. Address

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BUTTE.	Arrives.	Leaves.
U. & N. Express	1:20 p. m.	7:50 p. m
U. & N. Local	6:20 a. m.	8:10 a. m
M. U. Express	12:10 p. m.	2:40 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:45 a. m.	10:55 a. m
Anaconda Express	4:50 p. m.	5:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m
Express	3:40 p. m.	2:55 p. m
Express	6:20 p. m.	4:00 p. m
Express	7:55 p. m.	7:15 p. m

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No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:30 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Pau and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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The Montana Methodist.

REV. A. C. COUEY, - EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications on business should be addressed to
THE MONTANA METHODIST,
HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—D. B. Price.
East Helena—W. T. Goulder.
Alhambra and Townsend—R. S. Clark.
Boulder and Elkhorn—John Moore.
Butte Station—A. C. Couey.
Anaconda Station—S. W. Barbee.
Deer Lodge—W. M. Britt.
Stevensville Circuit—J. B. Parnall.
T. W. Flowers, Supernumary.
Flathead Valley—H. B. Cockrill.
Great Falls—To be supplied.
Judith Valley—To be supplied.
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Bozeman Circuit—J. H Johnson.
Three Forks—To be supplied.
Willow Creek—E. C. Finley.
Whitehall—Supplied by H. W. Currin.
Etna—To be supplied.
Agent Superanuated Preachers' and Widows' and Orphans' Fund—L. B. Stateler.
Editor MONTANA METHODIST—A. C. Couey.

NOTES.

The total assessment shows the valuation of the property of Montana to be $79,376,944.

Presiding Elder Mills, of the M. E. Church in Montana, in urging his preachers to take the missionary collections, says: "But for the help we receive from this society (the Missionary) the largest number of our appointments in the Montana Conference would have to be abandoned, to say nothing of our duty to help on the foreign work."

The union meeting among the Butte churches continues. We have seen some favorable signs at this writing (the close of the second week.)

Miss Francis E. Willard has been reported as a convert to the teachings of the modern "Christian Science." She publishes a card "denying the faith." If this good woman takes too many planks into the temperance ship she may sink it.

A bolt has been made in the W. C. T. U., and a second National Union will be organized, which is to be *unmixed* with politics. We believe in straight gospel and straight temperance.

Rev. J. B. Parnall, of the M. E. Church South, and Rev. E. W. Tower, of the M. E. Church, have been holding union revival services in Stevensville. May these brethren close the meeting in as much harmony as they began. *Amen.*

Butte City is to have better facilities in the fire alarm system.

The Republicans have elected Wilbur F. Sanders and T. C. Power, and the Democrats W. A. Clark and Martin Maginnis to the United States Senate.

Rev. S. W. Barbee in this issue gives us some timely thoughts on one important subject.

The MONTANA METHODIST was requested to take a place in the "Editors' Symposium" in the General Organ. The blizzard or something else caused the letter to "fetch a compass," so that it did not reech us for "many days." Nevertheless, we have forwarded our "piece."

The editor has been busied with much serving of late, and greatly appreciates the contributions from our brethren in the field.

Brother Price is taking hold of the business management of the METHDOIST with his characteristic energy. Let him have the hearty co-operation of our preachers and people, one and all, and it will be a grand success.

Brother Stanley has been trying to get Bishop Granberry to hold our District Conferences for us, but the bishop cannot come on account of the great expense. In a private letter he manifests interest in our work and sends his love to the brethren in this conference. They would all be glad to have him with us a few weeks this spring.

Rev. J. B. Parnall is engaged in a protracted meeting at Stevensville and reports encouraging prospects.

The prevalence of la grippe through the country, though in a light form, is interfering somewhat with revival work.

Rev. David Morton, our Church Extension Secretary at Louisville, Ky.; Rev. T. M. Finney, P. E. of St. Louis District, St. Louis, Mo., and Rev. O. P. Fitzgerald, editor of the Christian Advocate, the official organ of our church, Nashville, Tenn., have all recently expressed their deep interest in our work in Montana. They know something of the difficulties of pioneer work. The friendly interest and co-operation of such men is greatly appreciated by all lovers of our cause in Montana. God bless them, and may their shadows never grow less.

Rev. R. S. Clark has been wrestling with la grippe for some time, but keeps at work. He reports a pleasant service at Alhambra last Sunday.

The bread of life is love: the salt of life is work: the water of life is faith.

While great care should be taken not to be driven about by every wind of doctrine sought to be puffed into a hurricane by "great swelling words" of errorism, there is a wind before which it is safe to be driven, the "mighty rushing wind" which struck the Jerusalem chamber of old

"Thrice blessed are those young men whose parents can barely, by the closest economy, furnish them the means of meeting the absolute necessities of their college lives. It is good for them, it is good for the University, it is good for the country that they have to bear the yoke of comparative poverty in their youth, for the hopes of the country lie not in the sons of the rich, but in those of the poor and in those of moderate resources".—L. C. Garland.

The Osages are the richest people on earth. The tribe numbers just 1,501 souls and they have in the U. S. treasury $7,958,694 of their own money which draws 55 per cent. Besides this they have 1,470,000 acres of land which could be sold for $10 per acre. This makes them worth $15,171 apiece.—Our Brother in Red.

The reports at the late session of the Los Angeles Conference showed an increase of from 400 to 500 members, or about thirty-three and one-third per cent. We doubt if any conference in the connection will show a better record.—EX.

Butte is now in the midst of the biggest boom in its history. More building is going on than ever before, real estate is higher, money more plentiful, business more active, and prosperity more general.—Miner.

The copper output of Butte this year ought to foot up about 120,000,000 pounds which will return gross about $12,000,000. —Ex.

In conversation with a young Spanish gentleman, a Catholic and a resident of this city, who has been on a visit to the City of Mexico, the fact was elicited that the native populations there are silently rebelling against the Romish Church, which they hold to be responsible for the ignorance and degradation of the people of Mexico.—Ex.

Field Notes.

BOULDER.

Brother Moore is in the midst of a protracted meeting at Boulder, with a good attendance, a number of penitents at the altar and the outlook hopeful for a good meeting. He has organized a society at Elkhorn and preaches to large and appreciative congregations at that place. Brother Currin is conducting the Sunday School at Boulder with his accustomed zeal and ability. The pastor's report showed a number of baptisms and several received. Finances in fair condition. Brother Moore is in favor with the people.

HELENA.

There was a good congregation at Grand street in Helena last Sunday morning and evening, notwithstanding the cold weather. There has been a marked improvement here during the past quarter. Brother Price and his excellent family are in great favor with the people. The universal sentiment seems to be that he is the right man in the right place. A number have been received into the church, finances are in fair condition and prospects are brightening. The church has been beautifully decorated. There is a good interest in the Sunday School. Brother Price is doing good solid work. It is refreshing to hear the kind words spoken of Brother and Sister B., the former pastor and wife. They have a warm place in the heart of the Helena people.

EAST HELENA.

The presiding elder was with Brother Goulder at East Helena last Sunday night. Unfortunately it had gotten out that the pastor would not preach; result, the smallest congregation that has been there for many weeks! But we told them to "go forward." Brother Goulder is very popular with the people, both old and young. He preaches to large congregations usually, and the Sunday School is in a prosperous condition. We have a very substantial and comfortable church building here, good stoves, stained windows, patent seats, the pulpit and aisle recently carpeted by the good ladies of the place, a good choir of singers who use our own hymn books. I was sorry to know that so many families are suffering with the prevailing epidemic and a few cases of scarlet fever. I hope that Brother Goulder's health will get better and that his charge will soon be visited with a good revival.

E. J. S.

WHAT DOEST THOU HERE!

Or, The M. E. Church, South, in the Northwest.

I have always considered the presence of the Methodist Episcopal Church, South, in Montana and other portions of the great northwest in the same light as that in which I behold her elsewhere. A manifest providence has guided her footsteps and blessed her labors wherever she has gone, not less in Montana than elsewhere. If strife or unholy emulation and ambition had directed our steps to the west of the Rocky Mountains, I would say that our church is an intruder, not having the spirit of the Master of whose mission it is said that He shall not strive, neither shall his voice be heard in the streets; and the apostle exhorts "Let nothing be done through strife or vain glory."

"The steps of a good man are ordered by the Lord," is manifested as well in church life and work as in individual life and work. "Where He leads I will follow," is, or should always be, the guide to every movement of the church in her efforts to save the people by the preaching of

the gospel. The Macedonian cry is ever sounding loud above the din and confusion of earth, and open doors are to be seen on every hand, and he only is wise who observes, who obeys. And what to man may appear the most untoward experience of his life, is but the guiding star to his most sacred ambition—the ruthless rending of the downy bed of the eaglet—that strength and courage may be acquired for the busy activities of manhood's heroic struggle of life. The church frequently needs a similar divine upheaval, a tearing asunder of local attachments that override and destroy, that she may gladly go into the regions beyond and preach the gospel to other cities and peoples and tongues.

A shipwreck many years ago in which all were lost but one man, resulted in the conversion of all the inhabitants of one of the largest of the sea islands. No greater a calamity, viewed from the stupendous divine results under the guiding hand of the infinite Wisdom! One Christian man was on board, and being an expert swimmer, he seized his well-used bible in his teeth and swam to the nearest land, which proved to be an island of cannibals. In the course of time God gave him access to these savages, and through this one copy of the holy scriptures brought them all to the feet of Jesus.

The burning of Rev. L. B. Stateler's house a little more than a quarter of a century ago almost two thousand miles distant from the wilds of Montana was the voice of God: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing." And as Abram took Sarai, his wife, so the dear woman that "tarries by the staff" accompanied our venerable brother who pioneered Southern Methodism in this mountain land at a time when there were no church houses to welcome him, and the tomahawk and scalping knife of the uncivilized tribes were far more potent than the Bible and hymn book of the preacher. A trackless waste marked the route from the smouldering ruins of our heroic brother's home in the east to that far-distant west from which, after he shall have served his generation, by the will of God he will be taken to the rest-land of the skies to share forever the joys of that cloudless land, with the faithful and unflinching who helped him in every effort to establish the gospel in the tops of these mountains, and whose dying refrain not only now cheers the heart and reanimates the feeble step of her still courageous and hopeful husband, but also those of us younger brethren and sisters who are just fairly entering the brightening fields their love and sacrifice have made ready to our hands.

Thus it is seen that the Methodist Episcopal Church, South, in Montana is providential, and we, brethren of the ministry, and all who train with us, would not only be unfaithful to the summons of our great Captain if we do not push the battle to the finish, but will likewise demonstrate our ingratitude to him to whom, more than to any other man, we owe the sacred privileges of preaching in Montana the pure and scriptural doctrines of our beloved Methodism.

Fear not, then, each sudden shock,
'Tis of the wave, and not the rock:
In spite of rocks and tempests' roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea.

S. W. BARBEE.

Anaconda, Mont.

In a letter to one of our exchanges we read: The following extract from a communication from Rev. R. T. Adams, of Covington, Ga., in the New York Christian Advocate of December 19, will be read with interest. He says: "In common with many thousands of the colored members of the old mother Methodist Episcopal Church, I am greatly interested in the actions of our mother towards us. For many years past too much *class distinction* has been made about our white and colored work in the South. We have separated white and colored conferences in the South, and we have separated white and colored schools in the South; and Bishop Newman said recently before one of these Southern white conferences, that he desired to see a General Conference composed of colored Methodists; and now the General Missionary Committee has made appropriations to white work in the South, and to colored work in the South, and as a colored member of the Methodist Episcopal Church in the South, I ask through the columns of the Christian Advocate, where will this thing end?"

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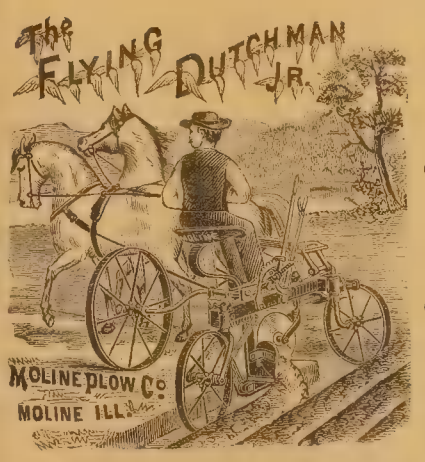

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Along the Line.

BY THE P. E.

The second quarterly meeting for Deer Lodge was held January 5th and 6th. The weather was cold, and some were kept away by sickness, still the congregations were good, very attentive, and the services impressive and profitable.

There has been a marked change here since the first quarterly meeting. The preacher then lived in a "hired house" by himself; now he lives with his wife in a cozy little cottage, which is deeded to the church, and two-thirds of the money raised and paid in. The seating capacity of the church has been increased. It is one of the neatest churches in the city. It was refreshing to hear the pastor's report read in quarterly conference. Quite a number had been converted and added to the church. The pastor and people are both elated at the manifest presence and power of God among the people. Brother Britt is surely the right man in the right place. The Lord is blessing his work. The people are rallying to his assistance, though a little behind yet in the matter of support. They have been heavily burdened, but will come out all right. The charge has paid about $700 for all purposes during the past quarter. The pastor is showing himself a true missionary by making frequent visits to Champion, a mining camp some twenty miles distant in the mountains, where he has an increasing congregation. The people are being educated to systematic effort along the various lines of Christian work. We expect to hear still better things from our church there. I heard many kind words for Brothers Couey and Price, who rendered efficient services in the revival meeting. It was impossible to spend but two days in a week at that time at Anaconda. Brother Barbee is at his post, and though not enjoying the degree of prosperity that he desires, yet, as we talked and prayed and counseled together, he expressed himself as being hopeful of the future. How I would rejoice to hear of a good revival in the little brick church. If Brother Barbee is as interesting and refreshing in the pulpit as in the social circle, he ought to have a crowded house every Sunday. Anaconda is fast becoming one of the best, liveliest and most substantial towns. She claims a population of six thousand, and is still going forward.

I found Brother and Sister Couey looking for me at Butte, where a room was already warmed and in order for the P. E. in the parsonage. Whether taking advantage of Brother Warren's tactics or not, anyhow the preacher in charge took charge of this official, started early on Saturday on a tour of visitation, which was kept up until late in the day. We made many pleasant visits, enjoyed sweet communion with some noble Christian people, and felt greatly refreshed in mind and heart. While there is much wickedness in this great city, which, by the way, has been ventilated quite freely at the union meetings now in progress, yet, thank God, there are not a few who "sigh and cry on account of these abominations," and through whose instrumentality a great work of transformation and reformation will finally be accomplished.

Brother Couey has as faithful a band of Christian men and women at his side as can be found anywhere. On account of sickness and other unavoidable occurrences, the congregations have not been quite up to the standard during the past month. Yet under his ministry the church is growing in grace and efficiency. The people are interested in the work. The pastor is hopeful. The congregation is increasing. People are being drawn hither to be "fed with the sincere milk of the word," and I predict a revival and quite an in-gathering of souls before another quarterly meeting. Brother Couey is by far the oldest pastor among the evangelical churches in Butte. During the three years and a half that he has been here there has been one change in the pastorate of the M. E. church, three changes in the Congregational, three in the Presbyterian and four in the Baptist churches. It is gratifying to see our pastor still commanding the confidence and respect of the public. This long term, coupled as it is with editorial duties, is a heavy tax upon his strength and time in pulpit preparation, getting up new sermons, but is no mean compliment and should be a source of no little encouragement to the true man of God in this mountain country.

Every official but one was present at the quarterly conference, and all the interests of the church were carefully reviewed. Each steward made his report separately. Finances were a little behind, though I think they will come out all right. I was glad to see the brethren sharing in the responsibility. Many hands make light work. Each can perform a work that the other cannot, and if each brother knew how much his efforts relieve the mind and refresh the heart of his pastor, he would surely bestir himself to the utmost of his ability.

The services on Sunday night were impressive. A solemn stillness prevailed during the sermon, and exhortation that followed. My heart went out in painful solicitude for the welfare of the people. I trust that seed was sown that will spring up and bring forth much precious fruit.

Ministerial Courtesy.

The question might be asked, In what does ministerial courtesy differ from common or general courtesy? Is it a rara avis that we have taken such care to hold it up for inspection? By no means, but it is *per se sui generis*, that cannot be without loss neglected. For much depends upon its careful study, as I shall endeavor to show.

Now the simplest definition of the term courtesy, perhaps, would be a desire to please, gentleness or politeness of bearing—a *suaviter in modo*, as the Roman would say—to others. And might be actuated from various causes, the principal of which being extreme selfishness. 'Twas this courtesy that the rakish elder Chesterfield strove to teach. The man of the world can assume the gentleness of an angel of light whilst "Upon hellish purpose bent," whereas Christian courtesy, like the limpid streams of forest birth, originate but from one source, Love! Its guiding star is the "Golden Rule," "Do unto others as ye would have them do unto you." Hence St. Paul's wonderful courtesy like the diamond reflects the purest light from its face. "Charity suffereth long and is kind, is not easily provoked."

Dr. A. Clarke in his grand little book, "The Claris Biblica, or Letters to a Young Preacher," you remember refutes the empty claim laid to gentility often made by empty-pated theologians, yet in a masterly style teaches how we may acquire more than is implied by the vain appellation, "*Enittle Homie*."

And he shows in the clearest manner that a preacher can if he will be the most perfect gentleman—one loved and revered by all, not on account of his polished exterior, his ample fortune, or his vast estates, but from a higher, grander point, his Godly or Christly walk and conversation. But this is in a sense but general courtesy, or Christian deportment. What we mean by ministerial courtesy in contradistinction to this, is there more required of a minister than a layman? Yes, there is and should be; for he is set as an example to his flock. While I do not entirely endorse the old adage, "Like Priest, Like People," yet I admit there is a great deal in it, and from some causes I thank God that it is so, for especially in our own beloved Methodism has it been the means of producing fruit to God's glory. The better informed and the more consecrated the ministry, the stronger and more evangelical has become the church.

Hence it becomes us to consider carefully and prayerfully our duties as preachers, one to another. Let us strive to not only show it by our deportment in the larger acts of life, but in the little things. Let us study to be courteous and just, striving to show ourselves of one mind, in love; not dissimulating; not in anything presuming upon each other's rights; not trespassing; nor by any discourtesy, either in common daily walk, or from the sacred desk, nor more especially using that most questionable of all means, the press. If it becomes our duty to reprove, let us do it in the fear of God, but not then until we have first made it a matter of the deepest search, then only "as we would have others do unto us."

Already harm has been done in some places by a neglect of making this subject a study.

With love and respect I am your fellow servant,

E. C. FINLEY.

Willow Creek, Jan. 4, 1890.

The Wise Preacher.

Will plan his work.
Will work his plan.
Will do his level best.
Will be a soul-winner.
Will wear a short face.
Will double his lamp list.
Will try not to be an angel.
Will be a man of one work.
Will expect to be growled at.
Will not preach party politics.
Will not seek fame as a lecturer.
Will have a lively prayer meeting.
Will not recognize any social clique.
Will not mistake noise for power.
Will get hungry like other mortals.
Will not covet newspaper notoriety.
Will go around with both eyes open.
Will be neat in personal appearance.
Will be the friend of the young folks.
Will do pastoral work systematically.
Will steer clear of corner groceries.
Will not organize his church to death.
Will look after the poor most tenderly.
Will have a due measure of backbone.
Will religiously mind his own business.
Will be a sensationalist in the best sense.
Will be no less a citizen because he is a minister.
Witl not consult too often with Bro. Despondent.
Will have a good word to say of his predecessor.
Will make it uncomfortable for church drones.
Will not visit so incessantly as to lead to mental dissipation.
Will not get the dumps every time he is criticised adversely.
Will insist upon due system in the church's financial department.
Will not apologize every time he takes up a benevolent collection.
Will not feel it to be his duty to straighten out all the kinks in town.
Will not fire his biggest sermonic guns during the first two months.
Will go around insisting that his present charge is much below his grade.

Will not study current events, and use them to give pith and point to his sermons.

Will fairly start folks with sanctified inventions for pushing church work.

Will identify himself with the social, educational and industrial interests of his own town.

Will not be more popular with worldly outsiders than with his consecrated members.

Will not go around town looking for some protruding object against which he may butt his head.—Central Methodist.

Business Department.

In assuming business control of the MONTANA METHODIST we feel a delicacy in so doing, but the duty has been laid upon us and every effort our means and opportunity will allow shall be made to make the METHODIST worthy of your patronage and hearty indorsement.

IMPORTANT REQUESTS.

(1) When you order this paper discontinued, state plainly *where* (at what postoffice) you are now getting it: and always send with your order the amount you owe us, at four cents per copy *from* the expiration of your subscription.

(2) If you desire this paper changed from one office to another, write plainly the name of the office from which as well as that to which you wish the change made.

(3) All letters on business should be addressed to Business Manager or MONTANA METHODIST, Helena, Montana, and matter for publication should be addressed to the Editor, Rev. A. C. Couey, Butte, Montana.

(4) Money orders, checks, etc., should be made payable to D. B. Price. Remit by postoffice money order or registered letter; otherwise at the risk of the sender.

(5) Confidently expect our honest and persistent effort to please our patrons by punctually meeting all just expectations.

D. B. PRICE,
Business Manager.

For Fifty Cents.

The MONTANA METHODIST from now till Annual Conference in August for 50 cents. Doubtless many will avail themselves of this privilege. Brethren, please urge the claims of the METHODIST upon the people. As the editor says, it is *our* paper; now, let us make a long pull and all pull together for *one thousand* subscribers.

Hearer, in the General Organ, says: "It has come to be considered by many of our preachers that roughness is strength and swagger is independence, and, as a consequence, they use slang and common illustrations and take farcical attitudes in the pulpit, and that, too, with an apparent consciousness of doing not only a witty thing, but that which is pleasing to their audiences."

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THE MONTANA METHODIST.

REV. A. C. COUEY, Editor. Helena, Montana, February 13, 1890. VOL. 2, NO. 13. SUBSCRIPTION, $1 00 PER YEAR

Our Cities.

Helena is called the Queen City of the Mountains.
Butte—Silver City.
Deer Lodge—Pioneer City
Missoula—Garden City.
Great Falls—Cataract.
Basin—The Belle of Boulder.
Bozeman—The Beautiful City.
Dillon—The South Gate City.
Livingston—The Gem City.
Billings—The Magic City.
Miles—The Ring City.
Glendive—The East Gate City.
Anaconda—Smelter City.
—| Business Educator.

Pointers.

Sometimes a preacher's reputation in his own church and conference requires him to be reticent on a vital point when outspoken convictions would give him a world of liberty. Churchism is good in its place, means not an end, when it fetters on essential points hold it in obeyance to foundation principles. Take a spiritual perspective beyond your own ecclesiastical boundaries, occasionally. Truth should not be eagerly sought, championed, or rejected merely because it is in an ancient garb, or cut after modern fashion; but because it is truth. We should be as willing to receive the truth from a street waif as from a Bishop or President. Different points of view enlarge the vision.

J. H. Johnson.

Dr. Godbey's Book.

Get it and read it. Yes, every Southern Methodist and every Northern Methodist should have a copy of Dr. Godbey's latest work, "Refutation of Erroneous Views in Regard to the Metho-Episcopal church (south)" Dr. Godbey is one of the most intellectual men of the church, and is likewise one of the ablest expounders of her doctrines as well as one of her best and most impartial historians. The book is free from the spirit of bigotry, can't or prejudice. It was written in no controversial spirit, but in a fair-minded and impartial manner to give the truth of history for the sake of the truth. Documentary testimony from both ecclesiastical and judicial courts is furnished to establish every position and utterance of the author.

What the present generation wants, almost a half century removed from the period that gave birth to the division of the original Methodist Episcopal church in America, is to know whether the two great branches of Methodism as now known among us were originally one and the same, was there a separation, the causes that led to it, was original Methodism entirely lost in the division, was it absorbed by either body, or do they not both stand on precisely the same ground. Each of these points is ably, unanswerably, and yet succinctly, presented by the author. And everything that the book claims has been conceded, tacitly or otherwise, by action of our Northern brethren, at one time or another since the division.

In thus calling attention to this timely publication, I would not forget to mention the fact, that the Methodist Episcopal church (South) at every period of the discussion, and always, even from its very inception has stood unalterably by the law. And today we can make the proud boast of being the only Methodism in the world whose Episcopacy is in fact a co-ordinate branch of church government. The Northern Methodist entertain an essentially different view, holding that the Bishop is an officer of the church, and as such may be deposed from office by the action of a mere majority of the General Conference.

Address orders for the book to J. E. Godbey, D. D., Kansas City, Mo., 20 cents, single copy; 12 or more, 15 cents each: 100 copies, 12 each.

I make this personal offer: I will furnish the book free, likewise a copy of The Montana Methodist one year, to the first one that will disprove a single statement made by the author touching the cause of division or that the Methodist Episcopal church, South, has not always stood by the law, and is to-day the only Methodism in the world that holds to a pure Episcopacy as incorporated in the organic institution of the church. Turn on the light, everybody, and let the most powerful focus concentrate on the history of our church.

The brighter the light, the fuller our vindication.

S. W. Barbee.

Anaconda, Mont.

From the speech on the New South which won H. W. Grady his fame, we insert the following extract: "Dr. Talmage has drawn for you, with a master's hand, the picture of your returning armies. He has told you how, in the pomp and circumstance of war, they came back to you, marching with proud and victorious tread, reading their glory in a nation's eyes. Let me picture to you the foot-sore Confederate soldier, as, buttoning up in his faded gray jacket his parole, which was to bear testimony to his children of his fidelity and faith, turned his his face southward from Appomattox, in the spring of 1865. Think of him, as, ragged, half-starved, heavy-hearted, enfeebled by want and wounds, having fought to exhaustion, he surrenders his gun, wrings the hands of his comrads in silence, and lifting his tear-stained and palid face, for the last time, to the graves that dot the old Virginia hills, pulls his gray cap over his brow and begins the slow and painful journey! What does he find? His house in ruins, his farm devastated, his slaves free, his stock killed, his barnes empty, his trade destroyed, his money worthless, his social system—fuedal in its magnificence—swept away, his people without law or legal status, his comrads slain, and the burdens of others heavy upon his shoulders. What does he do—this hero in gray with a heart of gold? Does he sit down in sullenness and despair? Not for a day. Surely God, who has stripped him of his prosperity, inspires him in his adversity. As ruin was never before more overwhelming, never was restoration swifter. The soldier stepped from the trenches into the furrow: horses that had charged fedral guns marched before the plow, and fields that ran red with human blood in April were green with the harvest in June."

Important Notice

All applications for aid to the General Board of Church Extension must be on file in our office on the first day of April 1890, in order to secure attentton at our annual meeting. They cannot be tabulated so as to give a full and fair hearing to each, in less time than we have allowed, and hence the rule of the board, which will be rigidly enforced. Blanks for application for help by gift or loan, for churches or parsonages, can be had free by addressing

David Morton, Sec'y.,
705 West Chestnut St. Louisville, Ky.

Conference Statistics.

For the benefit of inquiring friends we republish the statistics as given at the last Annual Conference held at Stevensville, Montana, Aug. 14-19, 1889:

Local preachers, 10; members, 446; adults baptized, 23; infants baptized, 23; number churches, 11; value churches, $43,600; number parsonages, 6; value parsonages, $9,550. Total increase of church property over last year, $10,485: Number Sunday schools, 14; Sunday school scholars, 676: officers and teachers, 89; money expended for Sunday schools, $271.70. Money raised for missions, $350; for church extension, $108.25. Total amount paid since conference of 1888 on the superannuated preachers, widows and orphan's fund, $1.100.50: additional subscribed, 267.

We gather from the reports since Conference that there have been about seventy-five accessions, which we presume is nearly clear gain, and if so, we now have a membership of five hundred and twenty-one.

How a Church Was Filled on Sunday Evenings.

The evening service on Sundays in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

The council talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and that they would urge everyone they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending their evenings religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began by going twice a day the Sunday after.

The young men talked it over. They concluded it was their duty to attend both services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert on a week day night, it could not do them any harm to be at church on Sunday night. They decided that they would go, regularly, and take each a friend with them.

At first the minister did not know what to make of it. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. *It became the most popular church in the city.*

"A word to the wise," etc.—Ex.

Rev. R. F. Jarvis, who left Montana last year, to enter Hiwassee College, Tenn., had an attack of sickness en route; but he arrived safe a few days ago, and preached an acceptable sermon at the quarterly meeting in progress on his arrival. We would like to have more boys of the same sort.

J. H. Brunner.

Jan. 17, 1890.

Better be small and shine, than be great and cast a shadow.

Church Services.

HELENA STATION.

Rev. D. B Price, Pastor.
Preaching at 11 a. m. and 8:00 p. m. Sabbath S. S. 2:30 p. m.; W. J. Hunter, Superintendent. Prayer meetings, Wednesdays, 8:00 p. m.

BUTTE STATION.

Rev. A. C. Coney, Pastor.
Preaching every Sabbath, 11 a. m. 8:00 p. m., S. S, 2:30 p. m.; J. H. Brown, Superintendent. Prayer meeting and Teachers' meeting Tuesday evening, 8:00. Choir practice, Friday evening, 8:00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor.
Preaching every Sunday at 11 a m. and 8:00 p.m. Sunday School at 12 m. Cottage prayer meetings in the neighborhood Friday nights.

STEVENSVILLE STATION

J. B. Parnall, Pastor.
Preaching Services—First Sunday, Lo Lo School House.
Second Sunday, Burnt Fork, in the morning, Ambrose in the afternoon.
Third Sunday—Stevensville, morning and night, Etna School House in the afternoon.
Fourth Sunday—Victor, morning and night.

ANACONDA STATION.

S. W. Barbee, Pastor.
Preaching at 11 a. m. and 8 p. m., Sunday School at 2 p. m. Prayer meeting, Wednesday evening; House-to-House Prayer Meeting, Friday evening. All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

Need of a Revival.

At a meeting recently held by the pastors and members of the various evangelical churches of one of our leading cities, for the purpose of discussing the moral condition of the city, and the best means of improving it, there were revelations made of a most startling character. It causes one to shudder to think of the abominations that are carried on right under the shadow of our churches, and in the midst of our homes, to think of the traps that are laid for the ruin of our youth; and especially to learn of the extent to which such things are patronized, by men who make pretentions to respectability, and even morality. The question was raised, as to what extent the Christian people are responsible for this state of things. The same candor that revealed the view out side of the church, tore off the mask which revealed no little infidelity, formality, and inconsistency within the church. The spectacle was presented of men professing to be followers of, and witnesses for the Lord Jesus Christ in the midst of a gainsaying world, drinking, dancing, card playing and attending operas. By actual count as many members of a certain church were seen to enter the opera house, as were found at the prayer meeting of that church on the same evening. Belshazzar defiled the vessels of the Lord's house and drank with a thousand of his lords, while the walls of Babylon were being undermined, and Nero played on the fiddle while Rome was burning. These were heathens. But what shall we say when professed Christian people, will let the god of this world blind their minds and corrupt their hearts, and will revel and dance, while immortal souls are perishing in the flames, that their conduct is just helping to kindle into greater fierceness. It was well stated by one zealous brother. "We pray for the Lord to awaken men and send them to our churches, and we are not prepared to properly receive and care for those who do come." There is too much coldness, too much formality, too much worldliness in the church. It is time to call a halt. Faithful ministers of Christ must cry aloud, and spare not. These evils must be denounced. But the preaching of sensational sermons, and efforts at mere outward reformation will not suffice. Men must be transformed by the renewing of their minds and hearts. The Lord "desires truth in the inward parts." Salvation is from above, "Not by might nor by power, but by my spirit, saith the Lord of hosts." The work must commence in the church, judgment begins at the house of God. What a responsibility is devolved upon us as individval ministers and members of the church, as we are so is the church. What a time for self examination, for "sighing and crying on account of the abominations in the midst of Jeruselem;" what a time for fasting and prayer, which will bring to our aid the conscious presence of the Christ, who alone can cast out these devils, and bring order out of the moral chaos that surrounds us.

A sweeping revival of religion, pure and undefiled, would do more to educate public sentiment and to tone up the morals, both in the city and in the country than any thing else. To your tents, oh Israel! Let the work begin at home, and let there be a mighty forward movement all along the line.

Help the Negro.

In 1866 the colored adherents of the M. E. church, South, by order of the general conference were set apart as a distinct church organization known as the Colored Methodist Episcopal Church of America. They have done well in their new relationship, and deserve well of all the people, and particularly the M. E. church, South. They have been greatly helped in many ways by the mother church, and they have always shown the spirit of commendable gratitude, but a mother's love never ceases, and her hand is always outstretched to the relief of needy and distressed off-spring.

The Colored M. E. church, as is well known to all the brethren, have two schools for the education and training of teachers and preachers, the Paine Institute located at Augusta, Ga., and the Lane Institue, located at Jackson, Tenn. These schools, working in the face of great difficulties, have accomplished much in their particular line and the grandest results have followed, and will follow. But they are sorely in need of funds just at this time to meet an important contingency, and ask the mother for $8,000. This is quite a small favor, and modestly requested. We wont, we can't refuse. By a pro rata distribution it is only about four-fifths of one cent per member. Can't the noble, good mother average one nickel per member? Yea moreover, will not each pastor assume that sum, and then make hearty and persistent effort to collect it, the pastors themselves paying each five nickels. How easily this might be done, and then instead of $8,000 for the Christian education of the negroes of the South, we would have the large and gratifying sum of $58,-956.15; and based on the statistics of 1888.

As a starter for our little, but heroic, Montana conference, I have just forwarded to Rev. Geo. Wm. Walker, Augusta, Ga., a nickel each from the membership of my pastoral charge and five nickels from the preacher. Each of our valiant band on the "tops of these mountains" can do the same—and they will—and the glad refrain from the song of our holy rejoicing will be more than the siren's charm to move the "church at home" to join their mission co-laborers on the hills of perennial snows in their purpose to advance the Christian education of the negroes of our happy Southland. S. W. Barbee.

Anaconda, Mont.

Revival Meeting at Stevensville

The united revival here conducted by Rev. E. M. Tower, of the M. E. church and myself, and held in our place of worship, closed on the 28th inst, over three weeks. The attendance at the services was not large, owing principally to the prevalence of la grippe in the community, but considerable interest was manifested by most of those who could attend regularly.

There were four who professed to have been saved during the progress of the meeting, two of whom will unite with the M. E. church, and two with our own.

We humbly think that the interests of our holy Christianity and of Methodism in particular have been advanced by the effort. And wonderful as it may appear to some, I earnestly assure you, Mr. Editor, that the two brethren who in perfect accord undertook this enterprise for God and souls and in the interest of true fraternity, closed it "in as much harmony as they began!"

But say, did not our usually careful and sweet-spirited editor, in referring to this united effort in the last issue of the Methodist, forget to exercise his accustomed charity and large-heartedness?

Does the impression anywhere prevail that a Northern and a Southern preacher cannot unite in a revival effort in Montana, without great danger of something to disturb the harmony of the occasion and engender bitterness and strife? Then let such instances as the foregoing be multiplied indefinitely in order to remove the charge against the Christian character of the ministers of both churches. Otherwise if the impression be correct elsewhere, then it is not time that both churches begin to "call for mourners."

Now I do not wish to be understood as advocating union protracted meetings always and everywhere, often times true fraternity is better promoted by working strictly within denominational lines, but what I am earnestly desirous of seeing and helping to promote is the exercise of a broader charity among all churches, particularly those of the Methodist persuasion, for in a special sense "we be brethren." I want that we shall "not every man look at his own things," the good ones, but also at the good "things of others," and do this whilst serving under his own denominal flag and shouldering his own musket.

If wrongs have been done in the past, is there no such thing as forgiveness, and a closing up of the breach? Who then will show himself most God-like and make advances first? My own experience has confirmed and in the belief that a judicious confidence extended towards a brother minister will seldom be abused.

Repudiating any overtures that may come from any source, except the highest judicial body for organic union (which in some quarters simply means absorption) as not at present being within the range of "practical politics." I nevertheless boldly declare myself as being "first, last and all the time" on the broad platform of true fraternity ready to grasp the hand of every true man of God who wants to "shake" with me. Yours fraternally,

J. B. Parnall.

P. S.—I expect to start another protracted meeting, this time a denominal one, on Feb. 11th, at Victor. Bro. Cockrill has promised to favor us with his assistance on the occasion. Our esteemed Presiding Elder, we hope, will also be on hand. Thanking the many friends who, at our request sent a fervent prayer to Heaven for a blessing on the Stevensville meeting, which was answered, again we ask: pray for us that the Victor meetihg may prove a success. J. B. P.

Unconverted Christians(?)

No greater danger threatens the church to-day than its unconverted membership. It is a sad fact known to many and should be known to all, that every year witnesses the induction of hundreds into the church who are entire strangers to the new birth. And yet the shibboleth of the church to those who minister at her altars is "Ye must be born again." God's ministers are the custodians of the law of spiritual life to all men, not that they by priestly manipulation or the exercise of any sacredotal function

prerogative as well as duty, by virtue of the authority and direction of the Master, to prescribe the conditions of pardon to all sinners, and so far as they may be able to require hearty, full and conscientious compliance therewith before they are admitted to full membership in the church.

The law of the church is plain: "When persons offer themselves for church-membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come and to be saved from their sins; and also of the genuineness of their faith, and their willingness to keep the laws of the church."

Two facts stand forth conspicuously in the above law of the church concerning the reception of members: The judgeship of the pastor and the genuineness of the personal faith of the applicant for membership.

Understand me, I would not rigidly insist in every case that a man be actually regenerated and have the personal witness of the Spirit to his adoption before admission to church-membership, but I do insist that as a rule this should be the case, and I think I express the mind of the Spirit.

One serious trouble at this point is the haste most preachers make to receive men into the church, not even observing the plain letter of the law written in our Book of Discipline. Some time at least—it may take days or weeks in very many cases—is absolutely necessary to give the preacher "satisfactory assurances of their desire to flee from the wrath to come, and to be saved from sins; and also of the genuineness of their faith." In times of great religious awakening some persons may be only disturbed as to have merely a *sentiment* on the great subject of personal salvation, with no well-defined sense whatever of the exceeding sinfulness of sin, and no stronger purpose to be saved from their sins, to flee the wrath to come, and to lay hold upon eternal life, than what may result from a passing fear of damnation. It is not difficult to see that such persons should not be admitted to membership in the churrh. It would be both unwise and unkind—unwise as an administration of spiritual and church law and unkind to our fallen brother, whose wretched state demands not only our love and sympathy, but likewise the overshadowing of the Holy Ghost.

Brethren of the ministry, while we would not, as we dare not, make any needless exactions of those seeking membership in the church, and while we must make the conditions of pardon as simple and plain as the Holy Spirit has written them upon our own hearts, let us at the same time can impart any spiritual grace or life whatever, but it is their high guard well the entrance to the fold committed to our charge.

S. W. BARBEE.

Anaconda, Mont.

Sabbath Observance.

The American Sabbath Union, No. 23 Park Row, New York, asks that action be taken by all general assemblies and other church councils and conferences and conventions in accordance with the following extract of its constitution:

BASIS.

The basis of this union is the Divine authority and universal and perpetual obligations of the Sabbath, as manifested in the order and constitution of nature, declared in the revealed will of God, formulated in the Fourth Commandment of the moral law, interpreted and applied by our Lord and Saviour Jesus Christ, transferred to the Christian Sabbath, or Lord's Day, by Christ and His apostles, and approved by its beneficial influence upon national life.

OBJECT.

The object of this Union is to preserve the Christian Sabbath as a day of rest and worship.

MEMBERSHIP.

1. Representative Members—The representative members shall be such persons as have been or may be appointed by the various Christian denominations of our country—that accept our basis—four representatives from each denomination, with an extra representative for each 100,000 or major fraction thereof in the denomination.

The Union asks also from all such bodies the indorsement, by vote, of the following or a similar petition to the United States Senate, with a duplicate for the House of Representatives.

To the United States:

The undersigned organization earnestly petition you to pass a bill forbidding in the government's mail and military service, and in the interstate commerce, and in the District of Columbia and the territories, all Sunday traffic and work, except works of necessity and mercy and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship.

Who Was Your Great Grandfather?

The Detroit Journal desires to receive, by postal card, the address of all living male and female descendants of Revolutionary officers and soldiers of 1776, and, when possible, the name and state of the ancestor. Wonder if W. H. Brearly, proprietor of the Detroit Journal, is contemplating a raid upon the national treasury?

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Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	1:20 p. m.	7:50 p. m
U. & N. Local	6:20 a. m.	8:10 a. m
M. U. Express	12:10 p. m.	2:40 p. m
Helena Express	8:20 p. m.	8:00 a. m
Anaconda Express	8:45 a. m.	10:55 a. m
Anaconda Express	4:50 p. m.	5:30 p. m

ANACONDA BRANCH.

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m
Express	3:40 p. m.	2:55 p. m
Express	6:20 p. m.	4:00 p. m
Express	7:55 p. m.	7:15 p. m

Northern Pacific trains do not carry passengers for Anaconda.

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TRAINS ARRIVE AT HELENA.

No. 4—St. Paul Atlantic Ex. from Butte and south, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and south, 6:30 p. m.
No. 5—Marysville Express, 10 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and south 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and south, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and east, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.
Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or addres any agent of this company, or

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The Montana Methodist.

REV. A. C COUEY, - - - EDITOR

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR

This paper is entered at the postoffice in Helena as second-class matter

Address all communications designed for publication to Rev A. C. Couey, Butte, Mont. All communications on business should be addressed to THE MONTANA METHODIST, HELENA, MONTANA.

Board of Publication—Rev. E. J. Stanley, Rev. L. B. Stateler, A. G. Clarke, W. J. Hunter.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Conference Directory.

Helena District—E. J. Stanley, presiding elder.
Helena Station—D. B. Price.
East Helena—W. T. Goulder.
Alhambra and Townsend—R. S. Clark.
Boulder and Elkhorn—John Moore.
Butte Station—A. C. Couey.
Anaconda Station—S. W. Barbee.
Deer Lodge—W. M. Britt.
Stevensville Circuit—J. B. Parnall.
T. W. Flowers, Supernumary.
Flathead Valley—H. B. Cockrill.
Great Falls—To be supplied.
Judith Valley—To be supplied.
Bozeman Station—B. E. H. Warren.
Bozeman Circuit—J. H Johnson.
Three Forks—To be supplied.
Willow Creek—E. C. Finley.
Whitehall—Supplied by H. W. Currin.
Etna—To be supplied.
Agent Superannuated Preachers' and Widows' and Orphans' Fund—L. B. Stateler.
Editor MONTANA METHODIST—A. C. Couey.

Our Children and Youth.

The wisest man said: "A good man leaveth an inheritance to his children's children." In a sermon by Bishop McTyeire we heard the saying, "Grandfather rich, grandson poor." If these two proverbs be true there must be a difference somewhere, either in the character of the inheritance or that of the grandfather or both. At any rate there is something in the doctrine of heredity. Do we tend to improvement or degeneracy? That depends, largely upon the matter of selection and cultivation. We shall never forget how our grandfather selected the best ears of corn, and shelled off both ends, retaining only the best of the best, for planting. When the corn came up, he gave us further lessons about thinning it, and when nearly grown there was still a method of suckering, and in the fall yet another assortment—nubbins for the hogs and cows, better for the horses and mules, and the best for bread. He had never read of the "survival of the fittest," but employed whatever was good in the principle from common sense.

We are neither pessimistic nor optimistic, but we risk classification. When we say that we are not a whit bitter in the godly training of our children and youth to-day than our fathers were with our increased facilities for Sunday school work or bible study of any kind, we are not instilling in our children the respect for God's word, and the ministry and the house of prayer that our grandparents did. We are more careful of their heads and bodies, but not of their hearts. The term "Young America" now has a significance of which we are not proud, and about which the third generation back knew but little. While we may be teaching our children the letter of the law, we do not believe they are catching the spirit. Our children cannot now endure church and Sunday school both — we did more. While old Georgia has one evangelist to the children, in the person of G. G. Smith, she once had hundreds of them in our church, in the pulpit and around the hearthstone. In our northwestern cities not over twenty-five per cent. hear the word from Sunday school teachers and not more than ten per cent get the pure gospel at the hearthstone. What is in store for our children's children?

There have been seventy-five accessions to our church in Montana since conference.

We have not learned the particulars of the revival in Brother Moore's work in Boulder aside from what we learn from the secular paper of that valley town.

Our space is at a premium this week. We would like to have more room so as not to hold over contributed matter.

A card from Rev. W. M. Britt, several days ago informed us that both he and Sister Britt had been quite sick with la grippe. From a citizen of Deer Lodge we learned later that Mrs. Britt had been seriously ill, and was still confined to her bed, though somewhat improved.

Bro. Lafferty informs us that we may learn something of his boy-hood days, from his lecture on a "pedagogue whose nose and chin formed a capital G. We thank the editor of the "Old Richmond" for the gentle hint, but would say that we "runt Paul's going up and down these Western streams." Can't afford the distance, and therefore invite the lecturer to the "Big horn for a sounding board" that we may all enjoy a "laughly" speech at one dollar a head"

Out of the immense legacy left by A. T. Stewart, the heirs lost twenty-five or thirty millions in litigation. Who is wise enough to make good use of his money while he lives? If Tilden, a man learned in the law could not make a will, proof against the estate filchers, need we any further witness against the folly of hoarding for posterity? Ye worldly wise learn a lesson, not to be forgotten.

The winds may blow, the sea surge, the floods waste, the fires destroy, the blizzards freeze, the snows drift, the trains blockade in precious metals, and fine weather. If you doubt, come and see.

How far can I go and not forfeit my claim as a Christian is the soul tampering with its highest interest the child playing with the poisonous reptile. And close akin to this satanic sophistry is, "There is no harm in this." No one who belongs to Christ has the right to debate just here. In every question, let him be "fully persuaded in his own mind," rather asking "What good is there in this?"

"You must conform to the approved usages of good society, or you must take a back seat in social life," is a maxim of the worldly minded. Just how you decide this question in your practical life will determine your happiness as a Christian. Let the young friend who reads this, reflect a moment, and resolve to please God rather than men. It is not all of life to live nor all of death to die.

The Protestant Episcopal church gave a social and sleighing party not long since. It is said that the evening was spent in a variety of ways—dancing, card-playing, a full-sized donkey party, etc., till 2 o'clock in the morning. The whole excursion was under the personal supervision of the Rev. ————, rector. If the church can do this, what about the *Sects?*

Rev. B. E. Warren, pastor of our church in Bozeman says in a letter that he has been sick five weeks with la grippe and fever, also that his wife has been very sick with pneumonia for three weeks, but that they are both able to sit up part of each day now. We sympathize with our brother and his family in their affliction. May the grace of Christ be sufficient for them. Bro. Warren has not filled his pulpit since the first Sunday in January. Rev. W. T. Goulder, of East Helena, filled his pulpit last Sabbath.

Of a certain church it was said: With enough of the middle and upper classes, in point of culture and resources, to insure respectability before men, we embraced enough of the poor and ignorant to vindicate our claim to genuine churchship in the sight of God: and whatever might be the opinion of the outside world, we did not estimate our strength by the number and social rank of our members, but by the signs of the Spirit of Christ in their lives.

In the course of conversation during a pastoral visit the lady of the house, not a member of the church said: "When we go to church we want to hear something different from what have had the six days of the week. These days we have heard discussed the questions of the day, in the way of politics, discovery, science and so on, but from the pulpit we want the gospel, something for our souls." Let us keep to the great commission, brethren.

Surely the Lord is with our preachers and their people in their efforts to save souls. Our motto is a revival in every charge. Faithful preachers and faithful people have a faithful God from whom to expect blessings.

Our compositors cried "copy enough" with three or four contributions yet not handed in. So friends we will have to be patient till next issue. We prefer too much rather than not enough.

We have the pleasure of helping Bro. Moore in his revival work in Boulder this week. We wait till next issue to give the results. Six members had been received up to Feb. 6th.

Rev. Jno. Moore is in the midst of a good revival at Boulder. The town paper speaks of the work thus: "Rev. Mr. Moore has created quite an interest in church affairs during the past two weeks. We think Brother Moore an excellent man, fine preacher, and doing good excellent work in Boulder."

Bro. "Sim," of Anaconda, while repairing his machine says: I want that proof-reader of "our paper" to find the "missing link," (I don't mean the one between himself and the monkey, but those sentences, sections and paragraphs) he left out of my "pieces" that were published in the last METHODIST. [We would say to our genial brother of the Smelter City, that our proof-reader may be a little partial to the theory of "the survival of the fittest."—Ed.]

We most heartily commend the efforts of our good brother Parnall in trying to establish a genuine fraternity with his fellow-ministers in the Bitter Root Valley. We gladly record the fact that in this matter, we have succeeded with the brethren in Butte City, who differed from us in both doctrines and church policy, as well as with those who were more nearly like us. Much is gained by it and nothing lost to the kingdom of Christ. With true men of God this can be done, otherwise failure is sure.

"The Round Table," a new paper launched Feb. 1, and published in Nashville, Tenn., on the order of the New York Independent will contain articles on politics, religion, science, art, the leading topics of the day, serials, short stories, etc. It begins with the publication of 20,000 copies for the first year. We see the names of some very prominent writers who are pledged to twelve contributions each for the year 1890. The price of this paper, which is a weekly, is $2.00 a a year. We wish our old friend, the Rev. Dr. D. C. Kelly, grand success in the editorial work. It is evident such a paper is needed in the growing South.

District Conference.

The following is a list of subjects to be discussed at the District Conference to be in Helena, commencing the 26th of March. The brethren are requested to prepare papers not exceeding five or six pages of foolscap on the subjects assigned them, after which there will be oral discussions by the Conference: The need of prayer on the part of the Church for laborers to be sent into the field, B. E. H. Warren; Sunday Schools and Missionary Societies; W. J. Hunter; How to make Church Conferences a Success, D. B. Price; The Heroes of Methodism, L. B. Stateler; Caring for the Children of the Church, W. T. Goulder; Regeneration essential to Reformation, A. C. Couey; Importance of Doctrinal preaching, John Moore; How to retain our Hold on the Young People, H. B. Cockerill; Class Meeting, T. W. Flowers; Are we doing our Duty in Reaching the Masses, R. S. Clark; Relation of Sunday Schools to the Church, H. W. Cussion: The Churchan Sabbath, E. L. Kendrick; The Home Altar, E. L. Kendrick; Danger from Worldliness in the Church, W. M. Britt; Influence of Methodism on other Denominations, S. W. Barbee; The Holy Spirit the Great Need of the Chnrch to-day, J. B. Parnall; Circulation of Church Literature, E. C. Finly; Methodism and Missions—Are we doing our duty?, J. H. Johnson; Ministerial Success, A. C. Couey. Let each one do all he can to make it the most interesting and profitable Conference ever held in Montana, E. J. Stanley.

The fatality of Butte, Montana, the first fifteen days of January, 1890 is without a parallel in its history, so says the health officer. It is also held by our physicians and people generally that the sulphur fumes have proven a great blessing during the prevalence of la grippe, acting most affectually as a disinfectant.

Just a Word, Brethren.

The assessment against the several Annual Conferences to the expenses of the delegates to the General Conference which convenes in St. Louis next May proximo, is $16,000. There is a small unpaid balance of $8.77 against the Montana Conference. Of course the brethren will see that it is paid. The pro rata to each pastoral charge will be small. Now will each preacher send me one dollar to satisfy this claim (which will more than liquidate it, but there will doubtless be no general surplus) that I may report the same to the General Book Agent at Nashville.

Please, brethren, report promptly, and much oblige,

S. W. Barbee,
Ch'm Joint Board Finance.

Church Extension Funds.

The gravest question confronting us is, how are we to secure enough money to pay the appropriations made by the board last spring, which are now so urgently needed. So clamorous were the demands upon us, that we made larger appropriations than ever before, hoping that the church would respond with such liderality, as to enable us to pay them all before the end of our fiscal year. This responce has not yet been made, and the funds are not yet in our treasury. They may be, and will be, if the preachers will at once take up their church extension collections for the current year, and forward the money to the treasurers of their respective conference boards, We hope no money will be sent us except by the treasurers, let it go to them and let them divide it, and send only the part belonging to the general board, and all confusion will be avoided. Let no one suffor the month of Februrary to pass without taking his collection and remitting proceeds as above suggested. If this be done many churches will be built this sum-which otherwise must be deferred, and it will enable us to make a much more gratifying report to the church, and to the general conference. May we not depend upon our brethren everywhere to help us out in this emergency?

David Morton, Sec'y
Louisville Ky., Jan. 30, 1890.

The business manager's call for remittances has met with a hearty responce, but we are forced in self defence, to call the attention of those who write for their paper to be discontinued, to the duty of sending balance due with such request. Some owe as 10, 20, 30, 40 and 50 cents. We appreciate the fact that the individual amounts are small, and for that reason are often over looked, but the aggregate sum to us is quite large. We will promptly discontinue any one's paper who is not in the arrears, otherwise we can not.

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In the Field.

On Tuesday after holding the Quarterly Conference at Helena, I ran over to Corvallis, stayed two days and returned an Friday to Townsend. What a change in the few years past! It once required four hard day's ride of forty-five miles a day to make the journey from Helena to Corvallis. Now you can take breakfast at one place and supper at the other the same day. I stopped over and canvassed and collected some at Missoula for the MONTANA METHODIST. My friend N. B. Donley, the jeweler, paid in more than twenty dollars, and I hope that our friends will see his card and make it a point to see him when they go to Missoula. He keeps a fine stock. We can help one another. I feel like patronizing those who help to sustain the METHODIST. There is no use of a preacher ever being "unemployed or triflingly employed" so long as we have such a good paper to support. By watching opportunities we can often secure a subscriber, or a card for the advertising columns, or an item that will be of interest to the readers which otherwise would be lost. Brethren let us bestir ourselves in this matter.

Brothers R. S. Clark and E. L. Kendrick boarded the train at Helena, the other at East Helena, and we arrived at Townsend awhile after midnight. There was a masquerade in town, and no (sleeping) room for us at the inn. Finally brothers C. and K. were provided with a bed, but as I had enjoyed a good nap on the train I proposed to sit up in the barroom and wish for day, which I did. The proprietor of the house was very sorry, but it would only hold so many.

I did not go to the ball, but from all that I saw and heard my convictions are strengthened that such diversions are only evil and are directly opposite to the teachings and spirit of our holy Christianity. Even the man who tended the bar, which was liberally patronized by the male portion of the dancers, remarked he would not want his sister to attend such a place. Let our young people beware of such deversions.

Townsend is a beautiful little town of two or three hundred inhabitants. It is situated near where old Centerville once stood, and is the principal town in the Missouri valley. It has two churches, a good school house, and other improvements in proportion. There is a church building here which the Baptists started, but were unable to complete. It was just closed in, when it was advertised and sold by the sheriff under a lien, Rev. L. B. Statler, being the purchaser. Permission was given to Brother Clark to complete the house and use it. The building has been partly painted, lathed and the lime procured for plastering, but the early winter prevented the completion of the work. It is of good size, not sightly outside, but presents a much better appearance inside. I hope it will be completed at an early day.

I called on a number of old acquaintances in town during the forenoon, some of whom I had not seen for fifteen years. About noon Brother T. J. Keene arrived from the lower valley to take us in a sleigh to his home, ten miles distant, where the quarterly meeting was to be held. With a sprightly team team and over an almost perfectly level road (just a slight down grade) we were not long making the journey. This is one of the finest bodies of land in all Montana. There has been a wonderfnl improvement since I first rode down this valley, nearly nineteen years ago.

What memories are awakened, what emotions are stirred in my heart as I think of the present. I preached to a small congregation in the home of Brother Keene in 1871. There were those small children in the family then. None of the members of the church. Now I was greeted by a large household, several grown young ladies, handsome and interesting, one of them the wife of a Methodist preacher, and nearly every member of the family an earnest and zealous Christian. I need not say that we enjoyed the cordial Christian greeting, the fireside conversations, the family worship and the old-fashioned singing, as well as the public worship in the school house near by. So many were sick with the prevalling epidemic that our congregations were not very large, though the word was preached with earnestness and faith and I trust that good was accomplished.

The Quarterly Conference was held on Monday. The pastor reported a revival and a number of accessions the past quarter, and the work in a hopeful condition. The pastor has been greatly burdened in his work by personal affliction during the past month or so.

The cause of religion has experienced incalculable damage in this community in past years by "crowding" methods adopted by certain parties. But the truth and right will surely triumph in the end. If our people will just pursue the even tenor of their way, live near to God and abound in every good work we shall triumph gloriously.

Brother Clark received a telegram on Monday calling him home to see his son Fred who was very sick. It is sad to go on such an errand. I hope he is better by this time. Brother K. will return to Alhambra, where he is doing good service teaching school, preaching and assisting in the prayer meeting and Sunday school. He is a young man of much promise, and I sincerely trust that he will finally decide to enter the ranks of our traveling ministry in Montana. He is striving to complete his education before entering the regular work.

E. J. S.

Duck Creek, Jan. 28th.

The Temperance Question in Congress.

There is a good prospect that the present Congress will enact a law authorizing a commission of inquiry on the liquor traffic, and last week Mr. Frye, of Maine, presented a petition in the Senate from the American Temperance Society, urging the appointment of such a commission. Senator Blair presented a similar petition for the enactment of a prohibitory amendment, and introduced a bill and joint resolution for both purposes.

Senator Wilson, of Iowa, has introduced a bill to subject imported liquors to the provisions of the several states, and another to prohibit railroads from carrying liquors into prohibition states.

Senator Moody, of South Dakota, has also presented a bill to prohibit officers of the government from requiring a special tax under the internal revenue laws for the manufacture and sale of liquors in prohibition states. These several bills are designed to prevent the evasion of prohibitory state laws under the cover of internal revenue or interstate commerce laws of the United States, and if enacted, will enable officers in prohibition states to enforce laws more effectually.—Epis. Meth.

Refutation of Errors.

"Refutation of Erroneous Views in Regard to the Methodist Episcopal Church South," is the title of a new pamphlet of 64 pages, 12 mo., large clear type, on good paper and in first-class style, by Rev. J. E. Godbey, editor of the Southwestern Method st, Kansas City, Mo. It was written by request of the Denver Conference at its last session.

It is multum in parvo, and all that its title suggests. We do not remember to have seen the leading points in the controversy between the two great bodies of Methodism brought out so plainly and forcibly and in such small space before. It is written in a candid but kind spirit, and will be of great value to the cause of truth. Every unbiased mind, it seems to us, after duly considering the facts here set forth, will see that the M. E. Church South is not a political church, is as much the "mother church" as the one that makes such loud pretensions in this line, and is so far more in harmony with the principles and practice of original Methodism than our sister, the M. E. Church (North.) Price, only 25 cents. Let a copy be placed in every family, and let the facts of history be made known. The truth will prevail in the end.

The race problem is far more difficult than the "problem of three points" to the boys of the sophmore. Let the wise heads come together on it.

In Memoriam.

Mrs. Rebecca Gitthens (Cooper) was born August 8th, 1882, near Burlington, Lawrenee Co., Ohio, and died at her home in Bozeman, Mont., Jan. 27th, 1890, at 2 p. m., aged 67 years, 5 months and 19 days. Sister G. united with the Methodist church early in 1837 and was true to her profession all her life time. She with her husband moved from Utica, Mo., to Montana, September, 1865, and settled in Alder Gulch. They moved to the Gallatin valley in 1869. Here husband died in 1887. Their house was always a home for the pioneers of Methodism in this country. Vetrans Statler and Stanley hold in pleasing memory the services they held in their home, before there were any church buildings. Sister G. was a sufferer for eight years past, but ever looked forward to the time of the dissolution of soul and body without fear. She was not demonstrative but true. Her devotions were private and God rewarded her openly. During the last days of her life she spake fully and satisfactorily of her hope of heaven. She was the mother of twelve children, six of whom preceded her to Paradise and six remain, four of whom were present at the funeral service and indicated their deep sense of the loss of a devoted mother. Her pastor, Bro. Warren, being quite sick at the time of her death, this writer was sent for to conduct the funeral service, which he did. May the Lord comfort the bereaved ones, and grant that the raflex influence of the life of our deceased sister multiply and intensify our consecration and devotion to His service.

D. B. PRICE.

Helena, Feb. 6, 1800.

Department of the Interior, Census Office, Washington, D. C., December 1, 1889.

Editor of MONTANA METHODIST: Dear Sir— This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of of long experence in educational work and in public affairs, has been appointed a special agent for the collection of statisiics of education for the United States.

Public schools are so related to systems of public record that their statistics are obtainable through established methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body.

Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial

statements that schools supported by the public fund owe to the tax-payers.

The enumerators of population will report each person who has attended school within the year and whether at a public or private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office. Very respectfully,

Robert P. Porter,
Superintendent of Census.

Personal Notes.

The cheering note from Brother Cain to the business manager will be read with interest, and his kind words will find a hearty response in many hearts. Are there not other young people who will follow the example of this son and send the METHODIST to the home folks? You cannot invest a dollar to better advantage.

Rev. B. E. H. Warren and wife have been seriously ill with an attack of pneumonia. This we learned incidentally, and we do not now know their condition.

Business Department.

IMPORTANT REQUESTS.

(1) When you order this paper discontinued, state plainly *where* (at what postoffice) you are now getting it; and always send with your order the amount you owe us, at four cents per copy *from* the expiration of your subscription.

(2) If you desire this paper changed from one office to another, write plainly the name of the office from which as well as that to which you wish the change made.

(3) All letters on business should be addressed to Business Manager or MONTANA METHODIST, Helena, Montana, and matter for publication should be addressed to the Editor, Rev. A. C. Couey, Butte, Montana.

(4) Money orders, checks, etc., should be made payable to D. B. Price. Remit by postoffice money order or registered letter; otherwise at the risk of the sender.

(5) Confidently expect our honest and persistent effort to please our patrons by punctually meeting all just expectations.

D. B. PRICE,
Business Manager.

Premium.

We offer as a premium to the one sending in the largest number of annual cash subscriptions to the MONTANA METHODIST, by Aug. 1, 1890, one copy of Webster's Unabridged Dictionary. This is an indispensible article in every preacher's study and in almost every well-regulated home. Now let all go to work, for he who has the greatest discouragement may be successful.

Books! Books!

We have on hand quite an assortment of books lately from the publishing house, many of them suitable for a Sunday School library, which we will sell at very low rates. If any brother wishes the lot he may get it at very reduced rates. Address

A. C. COUEY,
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N. B.—Inquiry by letter will receive prompt attention.

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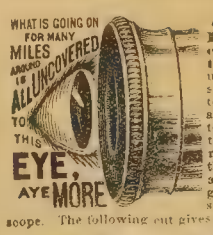

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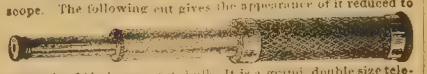

about the fiftieth part of its bulk. It is a grand, double size telescope, as large as it seems to carry. We will also show you how you can make from $3 to $10 a day at least, from the start, without experience. Better write at once. We pay all express charges. Address, H. HALLETT & CO., Box 880, PORTLAND, MAINE.

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THE

Montana Methodist.

Vol. 2. MAY, 1890. No. 2.

INDIVIDUALS—MASSES.

Josiah Strong wrote "Our Country"—and it has been termed pessimistic. Rev. John B. Robins has since written "Christ and Our Country" which is the complement to the former work, and is thoroughly optimistic. The middle course is generally safest and we thus think of the two works above cited. We are glad they were written. Great good has been done by each. There are some things advocated in Christ and Our Country which, if we understand, we cannot indorse, because we cannot reconcile with the methods (?) of Christ the ministry of the apostles, the history of the church and the practical adaptation of the gospel at the present. In chapter XII. under the caption, "How Christianity Reforms and Saves," we find several positions to which we object, among them the following:

"If we use the church to save individuals simply then as a matter of course we will work to save the best individuals."

This is given as one of the errors into which the church has fallen in seeking to save the individual rather than the community.

Reference is made to Evangelistic work in London and other places, where as yet the results attained consist in having reached the few, through the building of hospitals, foundling asylums, equiping Evangelists, erecting chapels, distributing literature &c. Mr. Robins holds that there is a deeper question than any of these things can answer or remedy, and that question concerns the reformation of communities.

If we understand the above theory it is that the church is making the blunder of reforming and saving by the individual while she should seek to take in whole communities at once. Instead of a chapel here, an asylum yonder, and a hospital there, to reach individuals, scores, hundreds such plans should be inaugurated as that all of the London outcasts should be scooped in by the enormous gospel spoon at one time.

We remember nothing in the ministry of Christ or his apostles in all the history of the church as a precedent for the theory above. We look upon it as fine spun, visionary, ideal but wholly impracticable. As long as the Gospel (the only true power to reform and save) can be rejected or received, as the remedy for men's woes, so long must our efforts be to individuals chiefly, and with this practical plan, reaching scores, hundreds, thousands, is perfectly consistent, for it is still a matter for individual choice. To convert all London, all of a nation at one time is a thing not to be expected, because God yet uses human agencies in the salvation of the race.

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EDITORIAL NOTES.

The Year's Work.

From reports which have been given by the Book editor, though not quite complete, we make the following notes showing the work of the M. E. church South for the year just closing. Travelling preachers, increase 175; members increase 38,168; infants baptized 34,733; adults baptized 57,011. Increase in number of Sunday-schools 374; increase of teachers, 3,148; increase in scholars 21,637. Increase in church houses 335, nearly one per day; increase in number of parsonages 203. Increase in church property $848,363; increase in parsonage property $171,171.

Benevolent Contributions: Church Extension — $56,561,37. *For Mis.* $227,127,26. *Dom. Mis.* $193,896, 13. Total for Missions $341,023,39.

From the above we note that our growth in church and parsonage building is very gratifying. We have not grown as rapidly in membership, but we are quite sure the character of the increase is better than formerly.

—In the General Conference of the Methodist Episcopal church South, to convene in St. Louis, Mo., May 7th, there are two hundred and ninety four delegates elect, clerical and lay, besides the Bishop and other connectional officers. The whole number will be near three hundred and twenty five. There will be forty two annual conferences represented. Notwithstanding the size, wealth and Christian influence of this body of workers in the Master's vineyard, there are thousands of people in the United States, even millions, who do not know that there is such a people in existence. We have found such ignorance among persons here in the West who come from *New England*, many doubtless from *Boston* itself.

—Let patience have her perfect work. No man dare claim the promise who wilfully ignores this in the providence of God. To what extent a man may go under the "leadership" of patience and then stop we are not able to say. Is there a time when forbearance is without the highest virtue? There are men who have waited, *waited*, *waited* for the church to give the words, "Go forward," and you shall have the supplies needed for the battle. Some have thus worked out the vigor of ruddy, hopeful manhood in exposure, self-denial and waiting, comforting themselves with the fond hope of help "by and by." Some have fallen bravely at their posts, with sad hearts—bleeding hearts—not of remorse thank God, but because the rich in the church would not help them to greater victory for the Lord in the West. Open your ears, your hearts, your purses, and to the rescue.

—Notes of victory have gone up from all parts of our Western work during the revival season. Many souls have been converted. These seals to the ministry of our church give us a crown that no man can take away by strategy, prejudice or falsehood. Can the authorities see the signs of the times and yet withhold more than is meet in the support of this important work? To pass unheeded the cries of the "heroes of the West" would be suicidal. We will not entertain such a thought, till by the actions of the May meetings, we are compelled to. Now is the time! This is the golden opportunity! We must not let it slip.

—Inasmuch as Dr. J. E. Godbey gives space for a sermon in *The Southwestern*, every week. We should like to have his exegesis of 1 Cor. xv: 44, and show the justice of his criticism of B. Hawley's dissertation on "The Body Sown—The Body Raised" in the October Review. What say you, Dr.?

—So much of the secular press, withhold or ignores the reports of religious victories made by the churches during the revival seasons, but emblazon the faults of the saints even upon heresay evidence with unstinted parade before the world. Is it because it takes pleasure in them that do evil, and despises whatever of good Christianity may do for the land? It seems so. If we judge wrongly, we are willing to make acknowledgment.

When one political party wins, the defeated cries "boodle and political bosses." How they do love each other! Come back, Washington, and tell us where our patriots are!

—Mrs. Couey and the little ones left Butte Tuesday April 22d, for an extended visit with "home folks" in Menfreesboro, Tenn. Mrs Robt. Renshaw, Miss Mabel, and Master Ray, accompanied Mrs. Couey, as far as St. Louis. In addition to his pastorate and the Montana Methodist, the editor now has charge of the Butte parsonage. We may let some of the irons (biscuit) burn. We hope to make it through till conference.

— Sanders and Power, the two Republican candidates for the U. S. Senate, from Montana, were given seats after long and tiresome debate. Beginning with precinct 34 Silver Bow County and ending in the Senate Chamber of the United States. We have—well what?

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RESULTS—POSSIBILITIES.

Our books are closing, and we find that over $58,000 have been paid by the church on assessments during the year just ending, and $4,000 have been pledged as special donations, of which $2,700 have been collected. In our Loan Fund, we have collected $5,500, and secured pledges for $4,700 more, which are yet unredeemed. We have helped 364 churches and 40 parsonages, being an increase over last year of 20 churches and 2 parsonages, and increased payments of over $20,000. In addition to the above, we are ready to pay five other churches, as soon as their refunding bonds are received, and if we had $8,000 more we could help eight other churches, whose completion must be deferred until we get the money for them. Can not—will not the church rally and raise this $8,000 during the month of April, and let us carry to the General Conference the report that our decks are fully cleared, and that every dollar expected by the churches we have agreed to help is paid in full? Generous responses have been made to our former appeals, and these have enabled us to accomplish the results above stated. Now, if every preacher who reads this will take his collection for the current year at once, and send the money to the Treasurer of his Conference Board, and if these Treasurers will remit to us all that is due us, before the end of the month, say by the 25th inst., the hearts of many expectant brethren will be gladdened and the pleasure of the Lord shall prosper. Let every man heed this call

DAVID MORTON, Sec'y.

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CHURCH SERVICES,

HELENA STATION.

Rev. D, B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent.
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. A. C, Couey, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor;

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House
Second Sunday, Burnt Fork in the morning, Ambrose in the afternoon.
Third Sunday–Stevensville, morning and night, Etna School House in the afternoon,
Fourth Sunday–Victor, morning & night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 2 00 p m.
Prayer Meeting, Wednesday evening,
House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

FIELD NOTES.

—The writer spent several days immediately following the District Conference in Helena—one afternoon with Rev. R. S. Clark canvassing for "ads" for the "Montana Methodist." Two are much better than one at this as well as other kinds of business. Bro. C. is quite a success in this line of work. There was not a man who positively refused our propositions, though some of course, asked for a little time to consider them. I am confident that much more could be done for the paper, if our brethren and friends would just charge their minds with it and improve every opportunity to get a subscriber or an advertisement. And there is surely every inducement for diligence in this work. The paper is equal to several men, so far as its influence in behalf of our work is concerned, besides the assistance that it gives the preacher in his work in each pastoral charge. Let us be sure to work for the *Methodist*, and it will work for us.

ALHAMBRA AND TOWNSEND.

The quarterly meeting service for this charge was held at Alhambra on Thursday night following the District Conference. Brother Price and family went out on a visit to the spring and he preached a fine sermon to a houseful of attention hearers. The congregation contributed thirty-eight dollars to the support of Bro. Clark, the pastor, and thought they would raise it to fifty in a short time. This is pretty good for a week-night congregation who were not expecting a collection. Bro. Clark has many friends here. He reported his work in a fairly prosperous condition, and looking quite hopeful. Rev. E L. Kendrick, who has been teaching school here during the winter will return to Missouri this spring. He has made many friends during his stay among us, and his departure will be regretted by every one.

Alhambra is a delightful place to spend a day, or a week or more, if one has the leisure, The hot water has such health giving properties, applied either externally or internally. The fine plunge baths are a great luxury, the accommodations are excellent, the society refined and congenial, and the mountain scenery surrounding the place is grand and inspiring.

BOULDER AND ELKHORN.

We had preaching at Boulder on Saturday night, followed by the quarterly conference. The congregations on Sunday were very fine, both morning and evening, The Sunday-school was well attended, and is in a flourishing condition. Brother Currin is a master workman in this department. The Sunday-school has furnished a number of additions to the church. This is right.

Several of our good ladies, together with other friends have undertaken to paper and repaint the church inside, which greatly improves its appearance. I wish that a spire could be mounted upon the tower. This would add greatly to its appearance outside. The public can well afford to assist in repairing this church, for other denominations have had the use of it almost as much as our own.

Brother Moore, the pastor, reports good congregations both at Boulder and Elkhorn, and finances of pastor well up, which is encouraging and speaks well for the interest the people take in their preacher. The church appears to be in good condition.

I fear that quite a number of the brethren are apt to defer taking their general collections too long. It is good to have them well in hand, if possible, by the middle of the year. And to fail to come up with them is to cause suffering and embarrasment in the various departments of our work. As a rule, the taking of the general collections will not interfere with the preacher's support. Indeed, I have known quite the opposite to occur.

ANACENDA.

Spent a couple of days visiting, talking and counseling with Brother Barbee, who holds the fort, preaches to good congregations, marries the young people, makes poetry now and then, attends a goodly share of the funerals and has many friends in this growing young city.

The church seems not to grow in members rapidly, though it is hoped the good seed being sown will produce abundant fruit in the days yet to come.

It is wonderful to think of the extent of the business that is carried on at this smelter city. Think of eight or ten million dollars being invested in one set of reduction works. Twenty five hundred tons of ore are reduced every day. One building alone covers an area of 650 by 540 feet. Twenty two hundred men are employed, and $140,000 to $150,000 are paid out in wages every month. The company pays $5,000,000 annually in freight to the Union Pacific Ry. Co. It is the largest smelting plant in the known world.

BUTTE.

I had the pleasure of worshiping with Bro Couey's congregation on Thursday night. We had a delightful service, after which the quarterly conference was held.

The pastor reported the spiritual state of the charge greatly improved, The general collections are pretty well up, though sorry to say, the pastor's salary is somewhat behind. The pastor has inaugurated a movement for the reduction of the debt on the parsonage. A handsome subscription —over $200— was secured by two officials in just a few hours time. I trust that the brethren will hold up the hands of their leader that the hosts of Israel may press forward to victory.

DEER LODGE.

Arrived here on Saturday morning and found comfortable quarters at the cozy little parsonage, though sorry to find Sister Britt, the pastor's wife, still suffering from a severe and long continued and aggravated case of La Grippe, though rejoiced to see her so cheerful and trustful in her affliction. Let prayers be offered throughout our Conference in her behalf.

The afflictions of this life not only work out for the patient sufferer an eternal weight of glory, but often transforms the afflicted one, into a minister of strength and comfort to all who visit the sick chamber. Some of the most valuable lessons I ever learned have been while sitting at the bedside of the sick witnessing the power of the Christian faith in strengthening, refining, sustaining and comforting human hearts amid the sadness and disappointments of earth.

Brother and Sister Britt are happy in their new home, and have already made hosts of warm friends. Finances are well up. The Sunday-school is prosperous, and congregations are growing. I was pleased to see such a large proportion of young men and women at the Sunday-school. The congregations were very fine on Sunday and the services not without profit, I trust.

We have some very worthy and faithful workers here. They have quite a burden in the way of a debt upon their property, having to build both a church and parsonage in such a short time, but faith and courage and perseverance will lead them on to complete success. They have, under God's blessing, done great things, and with the same conditions will accomplish still more.

Eight o'clock Monday night, April 14th, found this scribe at home once more, after an absence of nearly four weeks, and devoutly thankful to find all well and rejoicing at his return though it is only to get ready for another departure, and a much longer absence. When shall we all get to our "home over there" never, never more to go out again?

E. J. STANLEY.

Possibilities of an "Only."

Only a little old lamp, but it laid Chicago in ashes.

Only a thistle, yet it freed brave Scotland.

Only an ignorant boy, but consecration enabled God to develop him unto the honored Dwight L. Moody, who has gained the attention of a civilized world, and led tens of thousands to the Saviour.

"But *we* are 'only' women," we say, and are so narrowed in our influence, so limited in our ambition, so timid, that the most we can do is to make our homes pleasant and raise our children in the fear of the Lord. There could be no nobler work; but does our responsibility end here? Are we not doing *ourselves* an injustice and reflecting on our Creator's gifts to ignore our privileges of leading other souls, outside our family, into the fold? Perhaps the caller we had yesterday was really hungry for Christian cheer and help! Had it "only" been uppermost in our mind that whatsoever we say or do should be done to the glory of God, the conversation would have been less upon the threadbare topics of the weather, the annoyances of servants, the aches and ills of life, and more upon "whatsoever things are pure, lovely, and of good report." "Only" a word of charity might have checked that caller's unkind remark about "Mrs. So-and-so."

Only a penny in the hands of a little missionary girl at Eureka—yet love found a way of investing and reinvesting it until it brought three-hundred fold to the Mission Band within six months.

Only a penny a day gives $3 65 per pear, which, if given by each member of the C. W. B. M., would bring our fund into the hundreds of thousands.

"Only" an artificial flower, and it is "perfectly lovely," and "so becoming," yet it only lasts one season, and costs ten times the price of a Testament.

Only a few moments spent in reading over the latest fashion or society gossip—but it might have been spent in self-improvement which would have furnished a better equipment for life's work.

Only a sweet promise of God, given with a timid woman's beating heart and trembling voice, yet it dropped courage into the life of a disheartened sister at the prayer-meeting.

Only a faltering voice raised in prayer at the ladies' meeting, but it was sincere, and God heard it, and hungry hearts were blessed by it.

O sisters! Let us realize what our consecration as Christians means, and shrink not from doing the thing which lies nearest us, and say to pride, "Get thee behind me, Satan," when tempted to withhold our pennies because they are not dimes, or our "testimony" because it cannot be given in eloquent phrases; Let us realize the *possibilities* of the "onlys," when, like the five barley loves; they are accompanied by the Savior's blessing.—*Calla Scott Willard in Christian Standard.*

From the Confession.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet *hath he not decreed any thing because he foresaw it as future*, or as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, *and others foreordained to everlasting death.*

IV. *These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably* designed; and *their number is so certain and definite that it cannot be either increased or diminished.*

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only.

VII. The rest of mankind, God was pleased according to the unsearchable counsel of his own will whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his work, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence; and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

MOTHER'S TURN.

"It is mother's turn to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jennie gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes on a mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties which for years they have patiently borne.—*The Presbyterian.*

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Pounding "our" Children.

A widower with a number of small children married a widow who was similarly blessed. In time the newly-married couple added to the number. Hearing a voice in the yard one day, the father went out to see what was the matter. "Well, what is it?" asked his wife, as he returned, out of breath. "Your children and my children were pounding our children," was the reply.—*Texas Siftings.*

It is not at all improbable that such as the above has occurred many times in similar cases. And just so it is with reference to interdenominational pounding. The members of church A. will fall upon the members of church B. while the Lord with sorrow sees them disgrace his name. Good children will not so act. Reader, how do *you* stand in this matter? Let the innocent speak first?

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It should be remembered that God does not require any more than we can actually do through grace. As we can give no more than our all, he requires no more. The requirements to love God with all our heart is adapted to all grades of capacity and intelligence, and binding with equal force upon all moral beings. He requires according to what we have, and not according to what we have not; and all his commandments involve the practicability of their observance. To love God with all the heart is easier than to love him with a divided heart.

—No good work stops for one man.

Gen. Armstrong.

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—Every man according as he purposeth in his heart, so let him give; for God loveth a cheerful giver.—*II. Cor. vii*, 9.

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Montana Union Time Table.

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U. & N. Express	1:20 p. m.	7:50 p. m.
U. & N. Local	6:20 a. m.	8:10 a. m.
M. U. Express	12:10 p. m.	2:40 p. m.
Helena Express	8:20 p. m.	8:00 a. m.
Anaconda Express	8:45 a. m.	10:55 a. m.
Anaconda Express	4:50 p. m.	5:30 p. m.

ANACONDA BRANCH

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m.
Express	3:40 p. m.	2:55 p. m.
Express	6:20 p. m.	4:00 p. m.
Express	7:55 p. m.	7:15 p. m.

Northern Pacific trains do not carry passengers for Anaconda.

H. B. CALDERHEAD, G. P. & T. A.

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No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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The Montana Methodist.

REV. A. C. COUEY, - Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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POWER AND WISDOM.

D. B. PRICE.

Mr. Spurgeon says:—"We are in hot haste to set the world right and to order all affairs; the Lord hath the leisure of conscious power und unerring wisdom, and it will be well for us to learn to wait." We may think to profit on this line—Power implies the capacity to act, to produce an effect, physical or moral. We have great power, but we are often so ignorant of its manifestations. Power may be a blessing and it may be a curse. The power of the horse carries the rider on in safety, and by the same power unwisely directed, the rider is thrown and killed. There is a metaphysical power by which a man reasons, thinks, reflects, coupled with the power of speech, he incites his fellows to noble deeds and a pure life, or to criminal acts and a life of corruption. The heathen in his blindness has the consciousness of power to suffer and endure the severest torture to satisfy the demands of priest craft. There is a muscular power, and by its use man raises the fallen, strengthens the weak, or deals the fatal blow to his fellow. Power may be increased, it has a mathematical property, in that it may be multiplied into itself,thereby increasing its power many fold. Man is ever conscious of many of his powers and practically understands how they are maintained and developed, multiplied and intensified, yet if power is to be a helpful, conserving and saving element in the physical and moral universe, it must have the guidance of unerring wisdom. With man the exercise of power is more common, than that of wisdom, hence the necessity of a word of admonition here. We may be in possession of many of the manifest and even hidden phases of power, and still be worthless, or a curse to humanity. In fact we all in the battle of life find ourselves crying out for wisdom to direct us in the use of conscious power. We have learned by experience, that our need is wisdom and we know we have the power to accomplish this or that work, but must retreat from the field of conflict because we have not wisdom sufficient to lead us on to victory. But you say, if I am conscious of this power, what lack I yet? Wisdom implies two things, viz: The consciousness of power and the ability to use it. Wisdom implies discretion. Discretion is a characteristic of wisdom and our lack of discretion is very noticeable, especially in matters pertaining to religion. We become impatient and resort to unlawful means to attain a lawful end. Wisdom is patient, having confidence in the power and justice of Him who governs all things. In morals and religion and our feelings relative to these, the needs of wisdom; knowledge, identity with God and Jesus Christ whom he has sent, is sometimes painful to realize. Men recognize this, that if they would know the laws of commerce and trade, and how to succeed in the use of them, that they must do business, identify themselves with its spirit and mission. Our great business is to do the will of God and declare his saving truth to all nations according to his will. To know God is life. God is the greatest object of human thought. The very thought dazes finite minds, yet God says, "If any man lack wisdom, let him ask of Me and I will give liberally. Now, it is evident that we need that wisdom that cometh from above. How are we to obtain it? By seeking, asking, praying for it. Are you a branch of the true vine? Yes, If ye shall ask any thing in my name, I will do it! Our prayers should have in them more request for wisdom. We have the elements natural and spiritual and the wisdom that comes from God, divine wisdom, to guide in their development and use, will cause us to shine at last as stars in the firmament. Let us urge you to seek this wisdom from God and from his word learn its manifestations. It "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits,without partiality,and without dissimulations." (Jas. 4:17.)

HELENA, 1890.

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"THE EYES OF A PARTISAN."

The above is the title of an editorial which appeared in the MONTANA CHRISTIAN ADVOCATE of April 2nd. The article in question is illogical and misleading. and does not properly state some facts of history. The author seems to be conscious of the weakness of his own position, and makes but a feeble effort at defense. He is seeking to answer the views expressed in a recent publication entitled "Refutation of Erroneous Views in regard to the Methodist Episcopal Church, South."

If the view expressed by Dr. Raleigh in the first paragraph of said editorial be true, then indeed must the judiciary of the country be corrupt, and the interests of the people in all cases of litigation are placed in the hands of a mere tool to be swayed by partisan feeling and political prejudice. The author says: "Legal questions are argued with profound learning by lawyers representing different political parties, the question at issue affecting the prosperity of one or the other party, and after they are through,if the judge be a democrat,he decides in sympathy with his party; and if a republican, in sympathy with his." Can this be true? In some instances no doubt such is the case, but to make the unqualified declaration as above, seems to be a libel upon that tribunal of final appeal among Christian men in the settlement of disputes. But the purpose of this communication, or charge, of corruption as alleged, but to answer a misrepresentation of the facts of history, and connected with the Methodist Episcopal Church, South. And I do so simply in the interest of truth.

Dr. Raleigh's first statement is "the cause of separation (meaning the cause of separation of the Methodist Episcopal church in 1844) was slavery." African slavery in the United States at the time of the division of the church was not the cause, for it is a fact of history that not only were slaves found in that part of the church which adhered South,but likewise in the part that adhered North. This could not have been the case had slavery been the cause of the division — all slaveholders would have remained in the church, South. And moreover, slavery continued to exist in both the Church, South, and the Church North, till the Emancipation Proclamation of President Lincoln set them free. This ought forever to silence our calumniators who charge us with being a pro-slavery church. But be it so, what more can the church, North, claim than the church, South? But slavery was not the cause of the division and the charge, even by innuendo, that we owe our existence as an ecclesiastical body to the presence of slavery in the United States is a libel upon the truth of history which the Methodist church, North,helped to make us well as we.

But I hear an honest inquirer after truth say, What was it, then that caused the division in the church?" It was a question of constitutional law. Bishop Andrew, for years as a slaveholder by inheritance and bequest,had exercised his official prerogation in the church, but after his marriage to a woman who owned slaves and had the title vested in herself, the General Conference demanded that he manumit his slaves or be deposed from the Episcopacy. The first he could not do, because the civil law of the state in which he lived,forbade it. And to be deposed from his sacred office by the action of a simple majority of the General Conference, he considered in violation of the law of his office, and likewise a stab at the constitution of the church, for he entertained this view of the Episcopacy, that it was a co-ordinate part of church government as exercised by the general conference and that a Bishop of the church was not amenable to the general conference, except on the score of immorality and official administration, and were there formal charges must be made, and the case decided on its merits. But there was no charge against Bishop Andrews on these points—had never been—and he would not voluntarily resign from his high office—thus in shirking a responsibility thereby assuming a greater one—nor would he allow the general conference, in exercising unconstitutional authority upon him, to depose him by a simple majority vote of their body. Then, slavery was in no sense the *cause* of the division of the Methodist Episcopal Church in 1844, but the division was caused by an effort on the part of the Northern Delegates of the General Conference to depose one of the chief superintendents of the church from his high and sacred office without charge, and in the very face of the constitutional law of the church by which every Bishop of the church held his office and exercised the functions of his sacred trust.

I deny the false charge that slavery was the *cause* of division, and the mean insinuation that the Methodist Episcopal Church in the South is responsible therefore, and hereby challenge Dr. Raleigh to establish his charge by an appeal to the records in the case, notably the General Conferences of 1836, 1840 and 1844, or else retract his utterances regarding the cause of division and vindicate the Methodist Episcopal Church, South, which he himself knows if an impartial reader of history, has always *stood upon the law.*

Again, Dr. Raleigh's reference to Jefferson Davis is altogether gratuitous on his part. It is the first time in my life that I ever heard it intimated, even by indirection, that Jefferson Davis was responsible for or in any way whatever connected with the cause of division in the Methodist Episcopal Church in the United States. Mr.Davis was a politician and statesman, and communicant of the Protestant Episcopal Church, an honored and trusted officer of the government of the United States, and never rested under the maledictions of his compratriots of the North even till 1860, sixteen years after the division of the Methodist church,and every honest man seeking for truth is anxious to know what he had to do with the division of the Methodist Episcopal Church, in 1844!

What a tangled web we weave,
When first we practice to deceive.

Again Dr. Raleigh says, "The political questions that divide the parties at the North are questions in reference to which the church does not

speak." My dear brother, there are some rusty documents on file as emanating from the Methodist Episcopal Church, North, showing that the church has spoken on political questions, and perhaps you would better not insist at this point The Doctor declares that "it is not a question of politics, as some falsely declare. In the North both democrats and republicans are one on these old questions. So the Methodist Episcopal Church contains members of both parties." What can this mean, if it be not an insinuation,t hat democrats and republicans in the South are not one on "these old questions" and that the Methodist Episcopal Church, South, does not "contain members of both parties?" Why, sir, they are all agreed in the South, on "these old questions, and in Tennesee from which state I came to Montana, Mr. Hawkins, a republican of the first water, was governor of the state in 1883 and 1884, and yet he is an influential member of the (pro-slavery secession) Meth. Episcopal Church, South. And Judge E. H. East, one of the most distinguished jurists of the same state, is an Abraham Lincoln republican, one is also a communicant of McKendree Church,(South) at Nashville. And such cases are numerous throughout the whole south, *As a church*, we literally and truly know no North, no South, no East, no West, and political parties are not considered. I have many other things to tell my good brother Raleigh, but must wait till another time.

S. W. Barbee.

Anaconda, Mont.

—o—

Henry Morton Stanley.

In Reddall's Life of Stanley, summing up the results of his last tour in Africa, Stanley says: "This has certainly been the most extraordinary expedition I have ever led into Africa. A veritable divinity seems to have hedged us while we journeyed, I say it with all reverence. It has impelled us whither it would, effected its own will, but nevertheless guided and protected us." While the rear column was attending disaster and death the advance column was wonderfully preserved. That some of his officers were marvelously delivered from the jaws of death, he says was not due to him, but inferentially to that special Providence which attended them. The vulgar will call it luck. Unbelievers will call it chance, but deep down in each heart remains the feeling, that of verity there are more things in heaven and earth than are dreamed of in common philosophy. What is this, but the highest testimony to the Cnristian religion?

J. H. Johnson.

—o—

What it must Be.

Montana Conference raised last year $350 for missions; that is, 78cts. per capita of the membership. Estimating the church at large to contain in round numbers, 1,250,000 members, if each one had paid at the same rate as those of the Montana Conference, the sum raised last year for missions would have reached the gratifying result of $975,000. This is between three and four times the amount actually raised, and yet no one doubts that the average ability is equal to that of the Montana Conference. Instead, therefore, of $3000 to support the preachers of the Montana Conf. the present year, we would have had about $10,000.

But the Montana Conf. did not pay any more than it should have paid; what, therefore, shall be said of those who paid only a fourth to a third as much as they should have paid? If a mission field of the church should be supported from the Gen. Board on the basis of the amount it pays into said Board, then the Montana Conference would share with the very first and the whole church measuring up to her responsibility in the matter, it would be occupied, and every preacher amply supported — the church the meanwhile having become so powerful in numbers, aggressive in spirit, able to contribute, that we would not only be self-sustaining but able likewise to give larger sums to carry the gospel to other parts.

This is written in the hope that it may reach the eye of our Mission Board so soon to meet in St. Louis, and that in their apportio nment for the next ensuing Conf. year they will act on the principle of "honor to whom honor is due."

S. W. Barbee.

Anaconda, Mont.

—o—

GBEETINGS from COLORADO.

Dear Methodist: Permit me in the name of our Conference to take you by the hand and assure yon of our interest in you all and the work you are doing in that white field.

We are standing "shoulder to shoulder" with you in similar fields, and reaching our hands back, and touching the hand of those in the solid ranks we would be the conductor of their spiritual life and energy to you.—

Some meetings of special interest have been held within our bounds lately. About fifteen conversions at "Colorado Springs" under Bro.Smilt, and helping brethren and about the same number at Trinidad, the pastorate of Bro. Garrison.

At Trinidad I found two brothers of yore—Rev. Eugene Lee — a L. P. in your Conf. bounds and a student at Central College. They are staunch Methodists and order the "Montana Methodist" sent to them at Trinidad.

Find enclosed amount and address

Mosby Lee,

Trinidad, Colo.

Onr hearts leap for joy at the gladsome news from the "coast" of widespread and deep revivals of religion. With such fires burning on three sides of us may we not hope to feel their warmth, and catch a spark?

The work here is very pleasant and hopeful. The seats (200 chairs) frequently filled at evening service and good spiritual state.

I send special greeting to your brethren whom I have "known in the flesh" Bros. Stanley, Britt, Parnall and Cockrill, and pray God's blessing on you all.

Cordially,

J. E. Squires.

—o—

OBSERVATIONS.

Butte, Montana, the metropolis of the state, held its municipal election April 14th. The "Democratic Daily" the following morning displayed a "crowing rooster." The reader of this will know the results. As a citizen we protest against drawing party lines in city elections. We prefer *men* above partisans, to control such interests. In this we are in a very humble minority. Patriotism and party preference are *poles* as well as at the polls. Do you see?

* * *

Rev. Barbee "talks back" to Rev. Raleigh about a certain pamphlet, which has been reviewed by both. Read and judge as to the merits of the rejoinder.

* * *

Bro. Raleigh should not forget how he headed an editorial, "Sophistry and Falsehood." If a man sow the wind he shall reap the whirlwind. Be fair in your *reviews* or say nothing.

* * *

If the opinions of some of the wisest men in the land are worth trusting, Mr. Edward Bellamy's remedy for our social defects misses the mark and will soon be known as a "still-born vagary." Indeed we can not ignore the fact that the national man is a selfish being—*very*.

* **

"The Problems" of our times are difficult of solution. Who is sufficient for these things? Too many alas! Say, *I am*. Not by might, nor by power but by my Spirit—saith the Lord. Let us hold to the moorings, lest in the open sea our frail ships be wrecked.

* * *

What think you of this caption to a recent contribution to the "Arkansas Methodist?" "Steam and Electricity for Business-Ox-carts for the Church."

* * *

In the St. Louis Adrocate Rev. Dr. J. Ditzler closes a letter in answer to inquiries with these words: "There is not a great standard lexicon extant, of modern print, recognized by the European universities and critics that does not gives prinkle,or pour,or both, in the language in which the lexicon is published, as a definition or definitions of *baptidzo*."

HELENA. GREAT FALLS.

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A. J. Davidson,	Vice President.
Aaron Hershfield,	Cashier.

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This Space for Sale.

A few days ago we registered, with a view to voting at the municipal election in Butte, Mont. While waiting for our turn it was interesting to note the birth-place of those giving their names. There were two from Ireland, one from Germany, one from Texas, one from Tennesee, and myself from Alabama. What the politics and religion, would be rather speculation. We associated one man with *Rum*, two with Rome, one with Rationalism. Suffice it to say I was a Methodist and a citizen.

* * *

The editor of a secular paper exhorts thus on the illiteracy and meagre funds for the public school system in Louisiana: "To parents, pupils and teachers,—this is a question of grand importance, and hardly less to the publicist and philanthropist who look with disfavor on whatever tends to retard the progress of education and enlightenment." This twinkle of the ——STAR is very bright, but what of that twinkle on the next page which displays a two-third column advertisement of the Louisiana State Lottery?

* * *

Chancellor L. C. Garland, of Vanderbilt University, was eighty years old, March 21st. We see it stated by Dr. E. E. Hoss, that with the exception of two years since nineteen, this octogenarian has been continuously in the lecture room, and there is not the slightest sign of abatement in his mental vigor. His knowledge of the Science of Physics has had less to do with this grand man's longevity than the practice of the Christian religion. Since the first day we met this man in his office in the Vanderbilt, we have held him in profound respect. Let us pray for more of "his kind", to guide our youth and strengthen our nation.

* * *

Conway, a little R. R. town, down in Arkansas recently pledged $72,382 to secure siteship to Hendrix College. Pluck and enterprise will have their reward. Pray for Conway.

* * *

The United States is ahead of every government in the number of Universities. Now let us have the first in *quality*. Let us keep out of the *isms* and move forward.

——o——

CHURCH EXTENSION.

Following is a summary of the Church Extension work for the year ending March 31st, 1890:

Total payments by the church on general account, $61,039.77; total payment by the church on Loan Fund account, $5,516.50; total payment by the church on Parsonage general accounts, $4,401.78; total payments by the church on all accounts, $71,122.05 Increase during the year, $ 3,206.27.

WORK.

All the Boards helped this year 364 churches paying them, $84,-549.32; all the Boards helped last year 344 churches paying them $63,-664.03; showing an increase of 20 churches and increased payments of $20,885.29.

All the Boards helped this year 40 parsonages paying them $5,183.01; all the Boards helped last year 38 parsonages paying them $5.254.74; showing an increase of 2 parsonages and decreased payments of $71.73.

Your brother very truly,

David Morton, Cor. Sec,y.

——

More Secretaries, eh ? Let us add, more money and more men for the west, and we will do the thing up *brown*. That we will. *"Let her roll!"*

——

Let us have less of plush cushioned seats and lofty church spires in the south till we can give the sinews of war to the frontier preachers in the western wilds, who are trying to give the bread of life to the poor who are starving for the gospel. Save that "extra" on the out-side one hundred and fifty feet in the air, and lay a foundation for a *chapel* on the plaines. We know there are two sides to this matter. *Please don't look at one side too much!*

$10,000 for Montana next year ! Let it come.

——o——

UNCHRISTIAN AMERICA.

It is truly humilating, to be confronted with the shameful fact set forth in the following from the CHRISTIAN GUARDIAN:

"Rev. O. F. Burgess says it is a sad fact that the four Protestant nations most interested in missions—viz Germany, Holland, Great Britain and the United States of America—are also most closely identified with the liquor traffic with those same countries they are trying to evangelize. Christian America has been sending liquor to other countries at the rate of 6.000,000 gallons per year, including 807,000 gallons to Africa. For every missionary sent to Africa, America is sending 100,000 gallons of Boston rum. For every hundred souls converted to God to American missionaries, a thousand are ruined by American rum. Well does Mr, Burgess add, "It is high time we made our hands clean of this innocent blood, or cease to claim the name of Christian."—*Ark. Meth.*

——o——

WESLEYAN MONUMENTAL.

[Below we give our readers a description of the church as it now stands. We copy from the WESLEYAN ADVOCATE, (Macom Ga.) reprinted from the SAVANNAH NEWS:]

"Wesley church was built as a monument to the founder of Methodism, and it belongs, it may be said, not to the Methodists of Savannah alone but to the Methodists of the whole world. The building of the church was conceived by Rev. A. M. Wynn, its present pastor, who began the erection while he was pastor of Wesley chapel at Lincoln and South Broad streets, fourteen years ago. When the matter was first brought before the congregation there was a great deal of enthusiasm over it, and subscriptions from all quarters were large. The idea of having a monument to Wesley was a very proud thought to Savannahians.

After the church was partly completed and Mr. Wynn's pastorate expired, work was suspended. The lower part of the edifice was so far completed, however, as to be occupied as an auditorium until the main auditorium could be finished. The work was practically at a standstill until Mr. Wynn returned to complete it; which has now been accomplished so far as the interior is concerned. The auditorium is the handsomest in the city. It is forty three feet in height from the floor to the ceiling. The organ and choir gallery are just behind the pulpit. The frescoing is in deep rich colors and is handsomely done. It purports to be the same as the frescoing of the masters. The design is in terra cotta. The walls are laid off in blocks with interwoven flowers. The ceiling is frescoed in large circles. On each side are large beams extending down fifteen feet, to which are suspended lamps. Two pretty chandeliers are in the center of the ceiling. Between each of the large beams are suspended three large circles, with ornamentations. In the organ gallery the ornamentation is very pretty. On each side of the organ gallery are three red columns. The wood-work of the pulpit and organ gallery is white ash. The pews are of white ash, finished in oil. All of the furniture corresponds, and is upholstered in old gold silk plush.

The windows are stained glass. The prevailing color is a beautiful amber, instead of blue, as in most churches. This corresponds with the light ash wood. The carpet is woven especially for the church It is an oak color. The stained glass windows are memorial windows, and on each are the names of the leading Methodists in America and England. Thirty-eight names are placed upon the bottom of the windows. In the large window, just in front of the pulpit, are life-size busts of John and Charles Wesley. The names of Wesley are in the middle section of the window. In the large circle in the top of the window is a globe representing the world, and across it is written Wesley's famous utterance, "The world is my parish."

Six flights of steps lead to the auditorum. Four are in the front and two in the rear.

The church has cost so far $60,000. It is estimated that it will require $6,000 to complete the towers, one of which will be 136 feet high and the other 196 feet, and to stucco the walls, which the building committee hopes to have completed within the next year.

——o——

HOW WE DO GROW.

Read the following from the TRADESMAN, let your heart expand with thankfulness. "What ails us?" Can it be possible that the South, the former home of chivalry, large-hearted hospitality, wise statemanship and unrivalled oratory, has been over-run and conquered by mammon worshippers? How humilating the meagerness of our Southern investments in colleges and charitable institutions, compared with this statement of material growth:

The growth of manufactories in the South, by decades, is shown as follows:

YEAR. ESTABL,	CAPIT'L.	VAL.OF PRODUCTS.
1850—20,405,	77,142,147	$ 97.642,439
1860—28,371,	116,241,387,	193,482,899
1870—36,335,	138,578.183,	257,618.236
1880—44,563,	179,366,230,	315,924,794
1890—55,531,	507, 349;000,	675.332,000

The increase in the number of establishments in the past ten years is 61.7 per cent. The increase in capital in the past ten years is 185.1 per cent. The increase in the value of products in ten years is 113.8 per cent.—*Wesleyan Adv.*

——o——

A Good Answer.

A young bride, of high social position, having just moved to the city where her husband lived, was called upon by one of the leading ladies of a fashionable dancing club and formally invited to attend its dances as an introduction into the society of her new home. With beautiful candor and great firmness she thanked the lady and those she represented for their courtesy, but she said:

"I am a Christian—and when I was converted I promised the Lord to abandon the dance and devote myself to His service. Besides, my husband is irreligious and his soul's salvation will depend upon my life. I must work to win him. Then, I dare say, I can find much to do in this city in visiting the poor and the sick, so that I will find employment without going to dances."

This reply was born of the spirit that made martyrs. That young wife astounded her worldly-minded visitor, who remarked after leaving the home: "I feel as if I had committed a great sin."

What a noble example to the cowardly, nominal Christians who throng the membership of our churches !

The worldly in her new home may shudder, but the godly should cherish her as one of the Saviour's brightest jewels.—*Wesleyan Advocate.*

——o——

Charity Thinketh No Evil.

"She has a royal nature, and I cannot believe that any influence will hold her long in a wrong path, even though it drew her into it temporarily. How necessary it is to know all sides of a case before passing judgment upon it."

Thus wrote a lady of her friend who under strong influence had adopted certain erroneous opinions and acted upon them. The first thought that must come to one on reading this charitable utterance is that the writer of it must be a large-hearted and noble woman—such a woman as one would love to have for a friend. She would not throw away an erring sister for one offense, perhaps not for many; but seeing the possible good in her would use her influence to develop it and to overcome the evil.

Is not this the true Christian spirit : and is it not a thousand pities that we do not oftener see it manifested toward those who fall into temptation and are taken in the wiles of the adversary?

He Didn't Know His Father.

The Secretary of a Young Men's Association, reading from a letter just recieved, said to Major Whittle, So and So,' naming a wealthy merchant in Chicago, 'and he says that his son has run away, taking some money with him, and that he has reasons to believe that he is in our city. He asks us to look out for him, and, if we can, persuade him to return, as he is willing to give him another chance, to keep him from going to utter ruin. He has placed money in his agent's hands to pay all his bills, and advance him all he needs for his expenses home. Just shortly after that letter had arrived, a young man came in to see if he could get a situation. He looked as if he had seen better days, and I asked him where he had slept last night. 'In a dry-goods box,' was his reply. 'How did you come to such a state?' And gradually, bit by bit, I got him to tell me all his story. How he got into fast company, and taken his father's money, and had to flee from home. But he was going to do right now, and if he could only get a situation I should see. 'But why do you not go back to your father?' 'Go back to my father? Ah, you do not know my father., But it was he who did not know his father.' When I handed him his father's letter, and he had read it he said, with tears in his eyes, 'I did not think my father was so good.' He started off at once for Chicago, there to meet his father, whose love he now realized, and returned more than he had ever done before. So the sinner does not know his Father. He thinks God is a stern Being, watching keenly the doings of men, that he may punish them, Oh, what a mistake. Though God hates sin, He pities and loves the sinner, and has given His Son to die for them."

—o—

Judge Not

The man who judges theism by the errors of its sects and the vices of its imitators is very much like the man who, having heard a good deal about the ocean, sets out from his inland desert to see it, and plants himself where a great sewer empties into it from a populous city. He sits down on a dock to contemplate the muck and mire when the tide is out. He looks at the oyster cans and paper collars and dead dogs; he surveys the sluggish refuse that bubbles and crawls in tepid currents, and he exclaims: "Well, is this the blue, sparkling sea, whose foam gave birth to Aphrodite and whose crested billows have rolled so long through poetry and song? It won't do." You feel like taking that man by the neck and lifting him up so he can see something.—*A. C. Wheeler.* But many judge not only religion and the Bible and churches in this false way, but their neighbor's character and life.—*Peloubet's Notes.*

—o—

Entered at the Pittsburg Post Office as second class matter.

Wesley and the Bird.

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees, or the green fields, there was no hiding-place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, toward it, and, with a beating heart and quivering wing found refuge in Mr. Wesley's bosom He sheltered it from the threatening danger, and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the ast lines of that hymn.

—o—

Advice to Young Men.

So you were a little too pert, and spoke without thinking, did you, my son? And you got picked up right suddenly on your statement, eh? Oh, well, that's all right; that happens to older men than you every day. I have noticed that you have a very positive way of filing a decision where other men state an opinion, and you frequently make a positive assertion where older men merely express a belief. But never mind; you are young. You will know less as you grow older. "Don't I mean you will know more?" Heaven forbid, my boy. No, indeed; I mean that you will know less. You will never know more than you do now; never. If you live to be ten thousand years older, you will never again know so much as you do now. No hoary-headed sage whose long and studious years were spent in reading men and books ever knew so much as a boy of your age. A girl of fifteen years knows about as much, but then she gets over it sooner and more easily. "Does it cause a pang, then, to get rid of early knowledge?" Ah, my boy, it does. Pulling eye-teeth and molars will seem like pleasant recreation alongside of shedding off great solid slabs and layers of wisdom and knowledge that now press upon you like geological strata. "But how are you to get rid of all this superincumbent wisdom?" Oh, easily enough my boy; just keep on airing it; that's the best way. It won't stand constant use, and it disintegrates rapidly on exposure to air.—*Burdette, in Brooklyn Eagle.*

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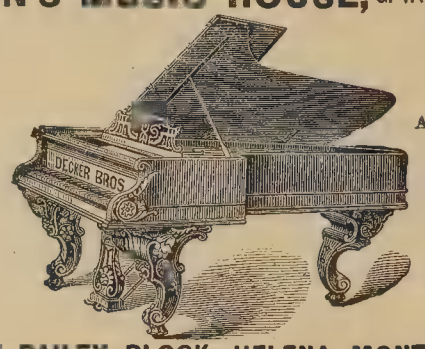

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Simple Faith.

A story is told of a street boy in London who had both legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another little creature of the same class was laid near by, picked up sick with famin-fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of Him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never have hunger any more and no more pain, if you axed Him."

"I couldn't ask such a great big gentleman as He to do anything for me. He wouldn't stop to speak to a boy like me."

"But He'll do all that if you ax Him."

"How can I ax Him if I don't know where He lives; and how could I get there when both my legs is broke?"

"Bobby, they told me at mission school as how Jesus passes by. Teacher says He goes around. How do you know but what He might come around to this hospital this very night? You'd know Him if you was to see Him."

"But I can't keep my eyes open. My legs fee so awful bad. Doctor says I'll die."

"Bobby, hold up hour hand, and He'll know what you want when He passes by."

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand only to let it fall. Bursting into tears he said, "I'll give it up."

"Bobby, lend me yer hand; put yer elbow on my piller; I can do without it."

So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus.

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THE

Montana Methodist.

Vol 2 MAY 30th, 1890. No. 19.

Editorial.

OUR WESTERN WORK.

"Our preachers in the Denver and Montana Conferences are looking anxiously to the meeting of the Missionary Board.

The action of the Board will be regarded as the chief factor to determine the progress that shall be made in the coming year, or whether any progress shall be made at all.

Many of those who plead the cause of our work in the two Conferences named, and on the Pacific coast, seem to assume that the Missionary Board and the bishops have little knowledge of the condition and needs of the church in those fields. In this they are mistaken. The work is not new. It has been in hand a good while, and we have had it written up from every standpoint. No doubt the Missionary Board will do the best they can for this part of the vineyard, not neglecting other needs as important and pressing. We have put our hand to the plough, and cannot look back now. If the ploughing be rough, we had better hitch a strong team and go ahead."

Thus writeth good Bro. Godbey, editor of the *Southwestern Methodist*. Now we do not know how our Denver Conference brethren feel about such deliverances as the above, but we believe we represent the sentiment of the Montana preachers and people as well, when we say, that we are not so self-sufficient as to think we know it all and that the Missionary Board and Bishops of the church know nothing about the condition and needs of the work. We know that the Board is composed of good men who are quick to discern the relation of things. We know that our Bishops, holy men of God, most of them have surveyed this field, each in turn and have a fairly correct idea of our possibilities. But we do say that neither the Board nor the Bishops have been on this field long enough, thus being given opportunity to study every thing in detail as these men on the ground who have knowledge of every brick and beam and board and shingle in the houses; of every family and in most every place of every individual in the flock; Who have personal knowledge of every friend of the church who supports us; just how old every town is, and what every thing sells for; who know just what the land will produce, ust what the products are worth; in fact, have such information as can only be gotten by spending years upon the ground. There are half a dozen men in the ministry of Montana who have such intimate knowledge of the facts here, as no connectional officer can possibly get under circumstances of a general visit. Now making allowance for our obtuseness in deductions for the wild fancy under the spell of romance among mountain peaks, gorges and solemnly silent canyons—for pride in rearing a superstructure in the foundations which "*we* have laid." We contend that three, five, eight, ten, fifteen, twenty and twenty-five years of close study of particulars place the men in the field beyond the line of theorizing—they are face to face with facts and to know something, and we think they have the right to a voice.

The Dr. says. "We have had it written up from every standpoint"—and a little further on, inadvertendly puts in a counter sentence, thus: "The mountains and the canyons, the pure air, the wonderful springs, are all held before the eyes of these men —not the work"—and hence men go out and fail. We know boys ten years old in Butte, who know better how to coast or spin a top than Dr. Godbey, who fills his place so ably in the editorial chair in the great Chicago of the West. Now Dr. spare us in our foolishness!

—o—

THE revival which abides is worth something. If when the meeting closes we lapse into the old ways and worse people get the wrong impression of a genuine revival. Keep the harness on, and the traces tight.

THE young person who was converted at the meeting, has been put to work. There is a steady growth. Those who have been let run at random, have cooled off and the temper of the steel is at a discount.

THE other day a good brother speaking of a certain class of people in this country said: They are very easily converted, but hard to keep converted. Our observation attests the truth of this. We can but have the impression that such conversions are of a very low order. Most *genuine* conversions *stick*.

THE picnic season has come: The places of resort are opening. The railroads leading out of all our cities have advertised low rates of travel for Sabbath, and the people of course flock to the springs and beer gardens and mountains making it exceedingly quiet for those left behind. The preachers say the thinning time has come, our congregations grow less and less, and we have a long dry time preaching to the faithful few. Let church members see to it that they do not "consult with the flesh" and do as the world does in this Sabbath desecration. Fresh air, fresh air is the cry. Indeed city people need airing, but let us not rob God for a little fresh air on Sunday. Why not go during the week? Some could who will not.

IF our good brethren in the East who believe so strongly in the superiority of man over the "weaker sex", wish a field to do some brawny work in, let them come West, for we have more men than women in our congregations, as a rule. At least this is our personal observation.

WHETHER the General Conference makes many changes in the laws of our church or not, the matter of most concern to the Western preachers, is that we turn some of our wealth and strong men into this field. Not that we have no such men, but that we need more of them, and all given better support.

BUTTE CITY, Montana, now prides herself in being the biggest business town in the State. She has the resources. Some of our sanguine *calculators* say we will put up five million dollars worth of houses this season. The Butte Mining district will produce twenty-five millions this year if she makes a reasonable advance over last year. A man has to own something to be called rich out here. Twenty-five to fifty thousand dollars will not distinguish a man in Butte. Real estate transfers now exceed anything in the history of the city. Oh that we could sanctify all the men and their mines. What a boom it would bring!

THE material return for every dollar our church puts in the Western field, if considered from a simple business standpoint would justify large investment. In this respect we feel safe in the assertion that our church as well as others can make very favorable exhibit with any other section where we operate. Why the hesitating, doubting policy? Let the church do a big thing like a railroad syndicate in building a million dollar tunnel through the Rocky Mountains. O, we haven't the money, it is said. We say again, we have the money. Much of it is corroding for the want of useful circulation. Awake ye greedy, stingy Methodists and honor your stewardship. Do the royal thing.

THE Church-member who habitually and willingly absents himself from the regular services of his Church makes the impression on his neighbors either that he has a poor opinion of its administration or that he puts a low estimate on the value of Christianity itself. "Forsake not the assembling of yourselves together, as the manner of some is." It is a bad manner. Stop it.—*Nash. Ad.*

We would add, such an one is in great danger of loosing his religion, if he has not already done it. He will have to call a halt in such course or it will come sooner or later. We *think* so.

THE editors may now look for a flood of fresh poetry—yes very fresh, that of the verdant type. We are no judge of poetry except to know when a poem suits us. The Scansion of Homer under Dr. Humphreys gave us as much as we wish for a life time in such lore. We are willing to barter with Bro. Dubose for good prose.

A PRIVATE note from Bro. Parnall had an item which almost persuades us to self-gratulation. We thank you for the kind words, good brother. And we thank you also for some plain talk, which as a rule is more wholesome than "enticing words of man's wisdom."

THE opportunity is now open for the preachers of the Montana Conference to enlarge our paper or make it a weekly at the next session of the Conference. By each man doing his best there would be no trouble in such advance. Consider this matter. It is worthy.

WITH our paper made a weekly, we might have the Bishop appoint some one to the tripple employment in our Conference, of editor, colportor and evangelist. Wouldn't that be work through? With proper co-operation we believe such a work by the proper man might be self-sustaining. Possibly.

BRO. STATELER will soon be "fetching a compass" in behalf of the Superanuated Preachers, Widows and Orphan's Fund. Success to him.

DIED.

Miss Ollie Hardgrave, the second daughter of John W. and Ellen K. Hardgrave, at the residence of her father, in Prickley Pear Valley, on the morning of April 14th, after an illness of four days. Scarlet fever, it is supposed, was the disease with which she died. Ollie was born at the mouth of Nelson Gulch the 14th day of Oct. 1872. She lived, it will be seen, 17 years and 6 months upon the theatre of God's grace in Christ Jesus before she entered upon an eternal and unchangable state. We can say, and that too, in a merited tribute to her memory, that she was a dutiful, sweet-spirited child and a favorite in the circles where she moved. She was a regular attendant at church and Sunday School, though she made no profession of religion. What her state is, we know not, as she was not approached upon this important subject. There is this, however, that may be said, from which inferences may be drawn relative thereto. A few hours after she was taken sick, she told her mother what she wanted done with her things, and when she had gotten through with their disposition among those who should survive her, her face was lit up with a smile of satisfaction, as if all necessary arrangements were now made for her passage into eternity. She seemed to be repentantly conscious of her approaching death from the beginning of her illness, which we are wont to regard as a favorable omen. But, in the fear of God and in the interest of souls, we must say in this connection, not however, as a decision in the case of this dear girl, that the more we study God's plan to save the soul through its rational and unreserved co-operation, and the broader our observation of the manner in which men of the world die, which we see is much like they have lived, the less confidence we have in a death-bed preparation for the great future into which we must go, and that too, with completed and unchangable characters. May Ollie's sudden and sad death be sanctified to the spiritual good of those who survive her. The funeral services were held at the family residence by the writer, after which a large procession followed her remains to their last resting place.

R. S. Clark.

—o—

Spring Messages.

Looking out a few mornings since, one was greeted with a scene quite suggestive of mid-winter. During the night the ground was covered with snow, very different from the day preceding. Surely we are not able to judge correctly regarding the state of the weather either from prognostications of so-called prophets or from past experience.

Looking backward, I well remember some lovely Spring times, when even in March nature was robed in her rich garniture of emerald and joyous with the song of birds. Yet now in April, as yet no prolonged note of woodland warbler has given us a prelude to the wild burst of bird-land melody with which we shall be regaled as Spring advances. There has come to our ears just the faintest twittering, as if the birds were half afraid that old Winter would drive them back to Southern retreats in search of warmth.

Yet we are watching and waiting, not idly, certainly, in case of the farmers, whose vocation more than any other depends for success upon the state of the soil and the weather. The wise man declares in unequivocal terms the fate of the sluggard who "ploweth not by reason of the cold," and wisely the industrious farmer keeps diligently at work, knowing that His word is sure who has said, "that seed-time and harvest shall not fail."

How very inspiring is a bright, lovely Spring day succeeding the long and necessarily sad Winter days, when one must remain indoors. Even now a ray of vernal warmth breaks through a rift in the clouds, and illumines nature with its gladdening presence. How dependent some of us are upon external causes for our mental moods! I cannot speak for all, but for myself, I depend much upon sunshine for happiness. A bright and lovely day is so inspiring that one cannot fail to be better for its influence.

Surely our likes and dislikes, our predilections, our antagonisms and idiosyncracies in this life are but partial preparations for the enjoyment of the felicities of a life in the land where eternal Spring abides, and where the "Lamb is the light thereof."

Then carrying the similarity and sympathy between physical sunshine and temperament to our spiritual and social states, how like a benediction to one in distress is the presence of a cheerful person, who lives to bless others, their very smile bringing with it a panacea for heart-ache. We forget while under the blessed spell of cheering words, we forget while in their presence our troubles, our sickness and griefs. Oh! how great is the power of kind words or smiles of the sympathy of heart to heart! Like sunshine to the frozen earth, like dew to the thirsty flower, like balm to a wounded spirit, comes the bearer of tender messages, the dispenser of smiles, the kind words, the soft voice of a friend, healing by the balm of sympathy our griefs; smoothing by gentle ministrations of tender and unobtrusive kindness the rough places in our life, and weaving with gentle hand a garland fragrant with the aroma of kind actions, with which to beautify their own unselfish lives. Oh, for more smiles, for fewer frowns, for less of selfishness and more of selfabnegation, for more of the charity which is the essence of all genuine piety, then would earth wear a panoply of glory and Spring, both physical and spiritual, reign supernal in every heart.—Elizabeth M. Applebury.

—o—

"I CAN'T AFFORD IT."

"Indeed I can't afford it," was the frequent reply of a merchant when asked for a contribution to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotions to Christ. Yet his givings were very meager, when he gave at all; aud generally his ready excuse was at hand, "I cant afford it," as his apology for refusing even a trifle.

A well known gentleman, who lived in the same city, and sometimes acted as an unpaid collector for a very important missionary society called one day at the merchant's dwelling house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it," and in the grand residence as his eyes rested on the magnificence which several open doors unveiled, he began to discern that there was some truth in the apology after all.

The owner of the house shortly appeared. His visitor explained the reason of his call but immediately added: "I see, sir, that you really cannot afford it, and I can not think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me can indeed leave you little, if anything for the cause of Christ. I must look elsewhere for support to our operations. Good morning sir."

The well-meant reproof did its intended work. The merchant ere long sought an interview with his faithful monitor' and thanked him warmly for his straightforward but brotherly remarks. Handing him a check for $200, as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward of God and that never again would his style of living prove a hinderance to the exercise of ardent piety and practical love.—*Ark. Methodist.*

—o—

A GENUINE LOVE STORY.

This story was originally told by Spurgeon: A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of the bridal wardrobe, the young wife shone among the throng, distinguished by her comliness and vivacity and rich attire; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the whole world.

Ten years later the same husband and wife were guests at the same house, when there gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion, and of course, it had been altered and remade, and was old-fashioned and almost shabby. Toil and care and motherhood, and pinched circumstances, had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and preoccupied. Her small hands roughened with course toil, were ungloved, for the minister's salary was painfully small. A little apart the ten-year husband stood and looking at his wife, and as he observed her faded dress and weary attitude, a great sense of all her loving faithfulness came over his heart. Looking up she caught his earnest gaze, and noticed that his eyes were filled with tears. She rose and went to him; for an explanation of his emotion; and when he tenderly took her hand and placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifices and patient toil for him and their children, a great wave of happiness filled her heart, and light shone in her face so that it gave more than youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toil and privations they have endured.—*Christian Repository.*

—o—

PUT ON ANOTHER HOOP.

Anonymous.)

If people always acted upon the suggestion of the cooper in the following incident, many disagreeable quarrels over trifling matters would certainly be avoided: Two neighbors, a cooper and a farmer, were spending the evening together. Both were professors of religion, but of different denominations. Their conversation was at first upon topics relating to practical religion; but after a time it diverged to the points of difference between the two Churches to which they belonged. It was first only a good-natured discussion; then it became a dispute. The cooper was the first to percieve its unprofitable and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoop —let us pray." They kneeled down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest.

—o—

WILL WAKE UP THE NATION.

It shall be the duty of the commission, recently appointed by Congress, to "investigate the alcoholic, fermented and vinous liquor trafic, in all its phases, its relation to revenues and taxatiou, its effect upon labor, agriculture, manufacturing and other industries, and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, and public health, the effects on the different nationalities and races, and on the general welfare of the people, and also to inquire into the practical

results of license, prohibitory legislation and the various other methods of restraint and taxation relied upon for the prevention of intemperance in the several States and Teritories of the United States and in the District of Columbia."—*Cor. Soutewestern Methodist.*

——o——

Is Not this the Apostolic Church.

The growth of Methodism in numbers and wealth has been phenomenal.

But little more than a century ago it had no existence. Now, according to the latest statistics, in has in all its branches in the United States, 29,590 ministers and 4,723,881 communicants, of which 12,802 ministers and 2,154,349 members belong to the Methodist Episcopal church. We have 21,361 houses of worship in which services are supported at an aggregate annual cost of $17,295,-734. Our church property of all kinds has gone on increasing until it now reaches an aggregate of about $100,000,000. The total wealth of our membership is over $1,500,000.-000. Their total annual contributions to all evangelizing agencies amount to about $20,000,000. These enormous aggregates certainly show a marvelous growth. We know of nothing to equal it in modern ecclessiastical history.—*Central Christian Advocate.*

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QUADRENNIAL REPORT OF THE MISSION BOARD.

The Quadrennial Report of the Board of Missions will make the following exhibit of its financial operations:

Appropriations made May, 1888, $158,880.56. Collections from Apr. 1, 1886, to March 31, 1887, $161,-495.88.

Appropriation made May, 1887, $181,795.61. Collections from Apr. 1, 1887, to March 31, 1888, $234,-584.40.

Appropriations made May, 1888, $214,-564.32. Collections from Apr. 1, 1888, to March 31, 1889, $244,-176,.43.

Appropriations made May, 1889, $265,277. Collections from April 1, 1889 to March 31, 1890, $276,122.-24.

Total appropriations, $820,517.49 Total collections,$916,378.95.

The debt with which the quadrennium opened has been reduced to $14,000.

There is no draft out of any appropriation made prior to the annual meeting of May, 1889.

While the Board has reduced the old debt of over $100,000 to 14,000, it has enlarged its appropriations for the support of its missions from $158,-880.56, in 1886, to $265,277, in 1889 —an advance in expenditures of $106-396.44.

I. G. JOHN, Secretary.
J. BARBEE, Treasurer.

——o——

The smallest dewdrop on the meadow at night has a star sleeping in its bosem, and the passage of scripture that may seem insignificant has in it a shining truth.—*T. De Witt Talmage.*

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Verily I say unto you Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein. Luke 18:17.

The following remarkable incident is related by Dr. T. D. Carruthers, the founder of an inebriate asylum at Hartford, Conn. Calvin B———, a wealthy New York merchant, was walking up Broadway, New York, sadly under the influence of opium, to which he was greatly addicted. He strolled into a bookstore in a half-sleeping condition and said to the store-keeper, "Give me a book to drive away the blue devils." The man handed him a copy of Rev. E. Payson Hammond's "Conversion of Children," a book written more especially to assist Christian parents and workers in leading children to the Savior. The merchant paid for the book without knowing what it was, put it in his pocket, and found his way to his beautiful home. There he threw himself on a lounge and was soon buried in slumber.

Awaking by and by he said to his wife, "Where is that book I brought with me?" She handed him the book. As he looked at it, and being no longer under the influence of the drug, he exclaimed, smiling, "Why, that bookseller has played a joke upon me; the idea of his giving me that book to read!" On second thoughts he added, "How can that be? He could not have known me; I must be a perfect stranger to him." Still he took the book and read it. His wife was a Christian, and doubtless she lifted up her heart in prayer that God would give his blessing.

Calvin B——— soon became deeply interested in the little book. As he came to the middle of it, where he found one of Mr. Hammond's gospel addresses to the young, he was led to see himself as a lost, guilty sinner, and to see Christ as the only Savior. He fell down on his knees and cried for mercy. The prayer was heard and and answered; the peace of God filled his soul. He at once abandoned the use of intoxicants and of opium, which had been ruining him soul and body.

Dr. Carruthers states that from that time he has lived a consistent Christian life.

——o——

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REV. A. C. COUEY, - Local Editor.

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SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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FIELD NOTES.

— STEVENSVILLE. —

The Quarterly Meeting for this charge was held in our church in the thrifty little town of Stevensville. The pastor clings to the old-fashioned custom of eleven o'clock preaching on Saturday; I like it. It puts the preachers and people who attend in better trim for the Sunday service. We had not a large attendance on Saturday, but a pleasant and profitable service both morning and night. But for the funeral of an old citizen, Mr. William Smith, which was at Victor at 11 o'clock on Sunday, which many of our people felt constrained to attend, as the deceased was an honored citizen of the valley, the house would hardly have held our congregation on Sunday. As it was, we had a fine turn-out and a refreshing service. Bro. Tower, of the M. E. Church, and a goodly number of his congregation, were present. Our communion service was delightful. I am so glad that we can invite all who "truly and earnestly repent of their sins, are in love and charity with their neighbors and intend to lead a new life," to come and participate in this solemn feast. How sorry I feel for those who doubtless inwardly desire to enjoy it with us, but are forbidden to do so.

Brother Parnall reported one addition by letter on Sunday night.

The charge had almost necessarily to incur a debt a year or two ago in building a parsonage, and in repairing the church, which is worrying the pastor and people not a little. The short crops last year interfered with plans for its liquidation, but I am glad to say that through the untiring efforts of the pastor and people, it is gradually growing "beautifully less," and in course of time will be a thing of the past, while the fruits of having a good parsonage and a neat and comfortable church to worship in will abide indefinitely. I do not believe in reckless expenditures nor in hopeless involvement of individuals or churches, but I do believe in trusting in the Lord and going forward, even if we should not see every dollar right before us.

While Bro. Parnall is not reaping the visible fruit of his labors by gathering the people into the church, as last year, yet he is abundant in labors, visiting, counseling, comforting and building the people up in the most holy faith of the Gospel. He speaks hopefully of the work. He is making quite an improvement by gathering out the stones, breaking up the fallow ground and setting out fruit trees (from neighbor Borough's excellent nursery) in the parsonage yard. May he live to eat the fruit from the trees of his planting. Let every preacher who has a parsonage, or even a church on his charge, endeavor to do something in this line.

E. J. STANLEY.

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Resolutions of Respect.

Whereas our sister, Miss Ollie Hardgrave, has departed this life, therefore be it

RESOLVED: That whilst bowing to the inexorable decree that it is appointed unto all men once to die, yet we cannot express the feeling of profound sorrow naturally aroused in our hearts at the removal from our lodge of our beloved and esteemed sister, and we offer to her bereaved parents, relatives and friends in their time of deep affliction and sadness our heartfelt sympathy.

RESOLVED: That the devotion to duty, the purity of purpose that associated her with our order elicit and command the respect and gratitude of every member of the lodge.

RESOLVED: That we deeply regret, on account of circumstances unavoidable, that we were prevented from attending the funeral of our deceased sister.

G. T. Bramble,
Mrs. G. T. Bramble,
W. T. Goulder. } Com.

I. O. G. T. HALL,
E. HELENA, MONT.
APRIL 25th 1890.

—o—

THE SOUDAN.

REV. H. GRATTAN GUINNESS.

Where is it? What is it? Ist people number eighty millions; more people than in all North America.

The Soudan is greater than the Congo region, in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their way the one living God; they are Monotheists, Mahomedans; the other half, the lower, subject, conquered half, are heathen. Arab monotheism and negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean, on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again – 4,500 miles.

The Soudan consists of three regions. Western Soudan is the region of the lordly Niger; Eastern Soudan is the region of the Upper Nile; Central Soudan is the region round Lake Tchad.

The Soudan is the true home of the Negro. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized, and are at home, among the sons of Ham; they proudly rule them, they semi-civilize them, they hold them in slavery.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist.

The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong Mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong Mountains, New York would be in Abyssinia.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their traces all over it.

The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to affright them. Neither love of friends, nor fear of foes, has been able to dissuade them from their fixed resolve to open it to the knowledge of the word, and bring its people into contact with the civilization of surrounding lands.

The Arab has gone there. He has conquered, and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves.

Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates; a company with chartered rights and governmental powers.

There is a mission on the Lower Niger, the delta region, but in Central Soudan, along the 1,900 miles of the Kwuorra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of Lake Tchad, in the mountains of Adamawa, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found.—CHRISTIAN STAND.

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DEER LODGE NOTES.

MR. EDITOR:—I suppose every correspondent will begin this time by giving his opinion of the "Montana Methodist" in its new dress. I am well pleased with it and surprised that the first number should have so few faults. The faults and omissions that I have noticed, have doubtless also fallen under your eye, so that it is needless for me to mention them.

The beautiful yards and gardens of Deer Lodge are promptly rsponding to the voice of Spring and are putting on their prettiest looks. That, yon know, means rare beauty for Montana. The weather has been like Summer for two weeks and it seems we are to have no Spring at all. We rejoice in these mild days the more because of the good effect on Mrs. Britt's health. She seems to be improving rapidly and was able to ride out a little yesterday — the first time for four months. In all our affliction we have cause to acknowledge the abounding grace and mercy of God.

The work in the church here is encouraging, but not flattering; the congregations vary so. It is impossible for the preacher to prepare a sermon in view of the people's needs with any assurance that those for whom it is prepared will be present to hear it. Yet our average congregation is very fair. At our prayer-meeting last week we had ten young people, nearly all of whom took part in the meeting; but there was not an old or middleaged person present.

I had a ten minutes call from Bro. Barbee last week. He seemed to have in mind the injunction to "spend no more time in any place than is strictly necessary." We hope he will not be in such a hurry next time.

Last Sunday, while pleasuring on a lake in the vicinity, one of our townsmen was drowned by falling off a boat. Some say, liquor helped to the fatal result. We do not take it as a direct judgment for the violation of God's laws, but it should be none the less a warning to the living. No one would choose to be called away to judgment from such surroundings.

The "St. Louis Advocate" seems to grow in greatness under its new management and ownership. In my judgment it is very close on the heels of the great official organ in point of ability. But I have somewhat against it. Some one of its editors is continually belaboring the preachers for their degeneracy in point of zeal, piety, consecration, power and so forth. This complaint may lie against all our editors to some extent, but pre-eminently against one of the editors of the "St. Louis Advocate." I have often thought it a great pity that these editors could not be turned loose on the church as pastors or evangelists. From their editorial exhortations you would expect them to do as much as half a conference of their

brethren. But alas, we remember that when they were pastors they had their successes and failures just as other preachers had. Let us forget the things that are behind and abound more and more in inward and outward holiness, but "say not thou that the former days were better than these." W. M. Britt.

Deer Lodge, Mont., May 7, '90.

—o—

—The phenomenal growth of the Methodist churches in the United States during the past century is her apology for being here. You will find a brief summary in another column of this paper. The facts stand serenely in the face of all doubters of her ways and means as adopted to the spread of the gospel in this land of the free and the home of the brave. To the battle, to the battle, ye soldiers of the cross! We shall triumph gloriously. Let victories won, inspire for battles ahead. In this host of valiant sons, the M. E. Church South is an important factor. See the report for the Quadrennium by the Mission Board.

—At this very hour while we write we can but think of the solemn assembly in St. Louis, the law-making body of the the M. E. Church South, beginning a session of as grave responsibilities as any for a half century. We think of the laborers in every part of the vast field in which we toil, opening the windows which look toward the Jerusalem Council. China, Mexico, Brazil, Japan and the great, great West. Look, pray and anxiously wait The Lord bless and guide our brethren in all their important work. Surely nothing narrow will be done. We will welcome the "Daily."

—To those readers of the "Montana Methodist," who do not see any other paper of our church, we promise a "brief" of the General Conference now in session, in the last issue for May, that you may learn something of our movements in the salvation of men at home and abroad. We get the General Conference Daily, which sends out the news fresh, as business proceeds.

—Our brethren in the Montana Conference are somewhat stingy with tidings from the field of late. Come, brethren, to the quill, if nothing else, you may be a little *controversial*.

—These golden days, these golden days! Ye brethren in the valleys of Montana, do you dream like Bunyan, that you are in the land of Beulah, "whose air was very sweet and pleasant," and do you "hear continually the singing of birds, the voice of the turtle in the land, and see every day flowers appear in the earth?" One good brother in a private note tantalizes us thus: "Oh, these lovely drives, how we shall miss them when we leave the Bitter Root! We never tire of gazing on these romantic mountains, and the scenery of this delightful valley."

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From Missoula to Milk River.

The "Spring round up" for the third quarter being ended, this scribe started on his Eastern tour, leaving Cowallis at 6:30 o'clock a. m., April 28th 1890.

On arriving at Missoula it was found that the East-bound Northern Pacific train was ten hours late. This detained us at the Rodgers House for dinner and supper, and brought us to Helena at six o'clock next morning. Just had time for a brief visit and good breakfast at the home of Bro. Collet and a chat with Bro. Price at the parsonage and to arrange for my fare to St. Paul over the "Great Northern," when the hour arrived —11:30 a. m. — for the East-bound train to leave the depot. There was so much to talk about that I could not find time to make some needed purchases. Bro. Price reported his work to be in good condition, and he expressed his growing interest in the welfare of our cause in Montana.

I wish to acknowledge my indebtedness to Mr. Messmer, also Mr. Langly, in the office of the Great Northern, for their courtesy and kindness. I also take pleasure in stating that I have ever found the officers of this company very obliging and prompt in those courtesies that contribute greatly to the pleasure and comfort of railroad travel.

The train pulled out promptly on time. Our route led through the far-famed Prickly Pear Canyon, and down the winding course of the "Big Muddy," which here runs North, and where the scenery is grand and picturesque. The passengers were charmed. At three o'clock we were at the young and prospering smelter city, Great Falls, where we longed to stop over and get another glimpse of the grand cataracts and the lovely "Big Spring" just below the city. But we hasten on, the road here leaving the river and traversing the high rolling prairie to the left. We are not long in reaching the depot on the high bench near Fort Benton, where we catch a glimpse of the historic city located on the West bank of the Missouri, at the head of navigation, a mile or two to our right.

I could not help thinking of a trip made to this place on horse-back from Helena in 1878. Then it took three or four days to make the journey which is now made in a few hours. Then — in the month of June — the country was almost inundated with water and the roads all but impassable. Now, it is too dry for the grass to grow, and the whole country appears brown and dreary.

Gradually, the main range of the "Shining Mountains" faded from view, until at last the sun went down behind what appeared to be a bank of clouds extending only a few feet above the main level of the vast prairie sea, and gradually the twilight came on, and soon the pall of night settled down upon us in the midst of the great prairie wilderness where there was scarce a house to be seen, except the buildings at the railroad stations every ten or fifteen miles, and not a land-mark to relieve the monotony, except the outlines of the Bear Paw cluster off to our right, which are noted as marking the place where Gen. Miles overtook the Neg Porces, had his fight with them, killed their principal war-chief "Looking Glass," and took most of the remainder prisoners, thus ending one of the most remarkable military movements —known as "Joseph's March"—in ancient or modern times. This was in 1877.

We passed near Fort Assinnaboine, leaving it to our right, which is said to be one of the finest military ports in the North-west. The buildings are of brick. Three or four hundred soldiers are quartered here, so I was told.

At the little town of Chinnook, which is right in the famed Milk River Valley so recently opened, and rapidly settling up, I stepped on the platform to inquire for some old Bitter Root friends, and asked a gentleman if they had preaching there.

He answered, "Yes, occasionally," when another man asked, "Are you that kind of a man?" "I am a minister of the Gospel," replied I. "Give us your hand on that," he responded, reaching out his hand, and continuing, "I wish you could stop over and help us a little." I just had time for a hearty handshake, when the train started and I jumped aboard, wishing, however, that I could stop over and help a little in planting the seed of the kingdom in this new soil, which is almost in sight of Her Majesty's dominions.

E. J. Stanley.

—o—

TALMAGE'S JUDGEMENT OF IT.

This Man Will Say Good Things. Hear Him.

O the tragedies of the faro-table! I knew persons who began with a slight stake in a lady's parlor, and ended with the suicide's pistol at Monte Carlo. They played with square pieces of bone with black marks on them, not knowing that Satan was playing for their bones at the same time, and was sure to sweep all the stakes off on his side of the table.

But in this connection some young converts say to me; "Is it wrong to play cards? Is there any harm in a game of whist or euchre?" I know good men who play whist and euchre, and other styles of games without any wagers. I had a friend who played cards with his wife and children, and then at the close said: "Come, now let us have prayers."

I will not judge other men's consciences, but I will tell you that cards are in my mind so associated with the temporal and eternal damnation of splendid young men, that I should no sooner say to my family, "Come, let us have a game of cards," than I would go into a menagerie, and say, "Come, let's have a game of rattlesnakes," or into a cemetery, and sitting down by a marble slab, say to the grave-digger, "Come, let us have a game of skulls."

HELENA. GREAT FALLS.

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McCormick Mowers and Binders,

"GLIDEN" BARB WIRE, Etc.

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MERCHANT TAILOR,
No. 8 Wall St.

I have just received a fine stock of Spring and summer goods for suits. Lower prices than any tailor in the city.

GIVE ME A CALL.

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Undertaker, Embalmer

—AND—

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Exchanges Sold on the Principal Cities of Europe and United States.

CHURCH SERVICES,

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent.
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. A. C. Coucy, Pastor.

Preaching every Sabbath, 11 a m, 8 00 p.m
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor;

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

Preaching Services—First Sunday, Lo Lo School House.
Second Sunday, Burnt Fork in the morning, Ambrose in the afternoon.
Third Sunday–Stevensville, morning and night, Etna School House in the afternoon,
Fourth Sunday–Victor, morning & night.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 2 00 p m.
Prayer Meeting, Wednesday evening,
House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

EDITORIAL.

WE can't tell yet whether the General Conference will establish a big paper for the Western work or not. If so, these little *family* fledgings will chirp under motherly wings, where there will be no danger of hawks and crows.

REV. E. J. STANLEY and R. S. Clark have gone down to St. Louis with hearts beating strong and hopefully for the land they love so much. If all that we have said and written in behalf of Montana does not bring an advance policy for our work here there will be lamentation akin to that of Jeremiah.

BISHOP KEENER'S policy is, never to give up anything if it is right. Pluck is a great thing. If any where in all this broad land it is put into practice it is in these mountains, where every thing goes with a rush.

WHEN men get from two to three thousand dollars salary, a long summer vacation, a good house free of rent, and a small parish of one hundred to two hundred members we conclude that there is not a great deal of self-sacrifice to serve the people in this mountain land of unequaled climate. Some men might be induced to go into the ministry for a good time. It is somewhat different from this in the Methodist ranks. It requires men of God, for none other could endure as seeing him who is invisible. Thank God the reward is not perishable.

The Oxford League.

The Butte charge has had such an increase of young people as to justify the establishment of a special work for the young. It is now about one month old, and promises to be of great benefit to our work here as a church. The officers for the present quarter, consist of A. J. Underwood, President, Charles C. Murray, Vice President, Mrs. Morgan Davis, Secretary. The league has religious services every Sabbath evening from 7 to 8, or the hour just preceding the public services. It also has a monthly social gathering to cultivate acquaintance with one another and to entertain strangers. We rejoice greatly in the work. The membership consists, at present, of fifteen to twenty members. We pray that this may be the nucleus of a large and thriving band of Christians who will honor the name they wear.

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Stevensville Notes.

After a long Winter and a cold late Spring, Summer has quite suddenly burst upon us full of warmth and brightness. It seems to me I never saw lovelier weather than we have been enjoying here for over a week—the days so warm, almost uncomfortably so—and the nights so cool and bright. The rise of the Bitter Root river, consequent on the melting of the snow in the mountains, is, at the present stage, a month earlier than the "old settlers" have known before, so one of them at least informed me to-day.

Indirectly, the unusually warm weather of last week has been the cause of a very sad sudden death in our community, thereby snatching from our midst and from the head of his growing family, a respected citizen, a brother in the church, an affectionate husband and father of two small children. I refer to the death of Brother A. J. McGee, on Friday last whilst alone hunting at the foot of the mountains. He had secured his game and hardly dressed it, when as is supposed, feeling very thirsty and hot he drank too freely of the icy cold water flowing down the Canyon hard by, which caused his speedy death alongside of the animal he had just before shot. His remains were not discovered until the following day; and on Sunday afternoon they were laid away, in the presence of a large and sympathetic crowd, to rest, until the resurrection morn. The funeral sermon was preached by Rev. T. W. Flowers. Bro. McGee was about 37 years of age at the time of his death. He had been a member of our church since August 1884. To the bereaved widow, fatherless children, and sorrowing friends our deepest sympathies are extended. But how affectingly sad to be thus taken off, in the prime of life, the vigor of health, and away from friends and loved ones, all alone in the mountain fores! Yet we trust our departed brother was prepared for the sudden call!

Reader! there is a message for you and for me in this painful providence: "Be *ye* also ready for in such an hour as ye think not the Son of man cometh."

—Wonder if all the ministers and members of our church in Montana, are daily praying the Divine blessing on the General Conference of our church which will have assembled in St. Louis, Mo. several days before this will appear in print? This ought to be the case, but if dear brother or sister you have neglected this important duty thus far, it may not be too late to begin now!

J. B. PARNALL

Stevensville, Mont. May 5, '90.

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The Reality of His Ideals.

Below we give the reader an extract from Dr. Lee's able address at the Florida Chautauqua, on Henry W. Grady, the brilliant Georgia orator and editor:—

He was an idealist, but his ideals were workable and transferable. Like the engine that moved out of Watt's brain to revolutionize the world, and like the telephone that moved out of Edison's brain to make us neighbors, the ideals which Mr. Grady had were useful. They could hammer and spin and weave. They could build railroads, clear forests and remove mountains. They were not dainty, nor pale, nor thin. They were robust and hearty. They were in line with the laws of gravity and the drift of events. The stars in their courses helped them forward. Whether they ripened in the strawberry's red, or hung in the wheat's yellow sheaf, or sweetened in the watermelon's heart, they were ever human and helpful. Whether they hung in vines over the poor man's door, or turned in the car wheels of commerce, or remained for cheer and hope in the school-boy's breast, they were infusing purpose and urging forward. Whether they lifted themselves up into a Young Men's Christian Association, or did their work in a veteran's home, or stirred a city to help the poor, they were the same lofty and generous ideals. They cheered and stimulated like music. They start the feelings in a higher flow, and the thoughts on wider circles, and the will to higher aims.

—o—

Concentration.

Although some of our good strong men have not believed in this policy concerning our work in Montana and elsewhere, we have ever advocated it as does the editor of the Southwestern in the following words:—

We have an impression that it would be well to concentrate effort upon principal points, and not attempt to cover so wide a field. Strong preachers, well sustained, at centres of influence and population, is the policy for our church in all that western region, for the present. We must first plant a few self-sustaining churches, to give the work organization and permanence. From such centres we may seek to reach the regions beyond.

He Would not Dance.

When he was at the University in Virginia we went with Mr, Charlie McKesson to the home of Thomas Jefferson. Having reached the home of the great Jefferson a party of gallant beaux and fair women who had preceded them, were engaged in a dance. His friend proposed that they get each a partner and join in the dance. "Charlie McKesson," said Mr. Grady, "do you know that this was the home of the greatest man whom this country has ever produced? He was not only the anthor of the Declaration of Independence, but he was Congressman, Governor, Foreign Minister, Secretary of State, vice-President and President of the United States, and it does seem to me a desecration to sing and dance in thoughtless revelry over the ashes of the "Sage of Monticello."—*Dr. Lee on Grady.*

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PROHIBITION FOR NEBRASKA.

At the State-Convention of the Non-Partisan Prohibitory Amendment League of Nebraska, held at Lincoln, Adril 17, 1890, the following preamble and resolution was adopted:—

WHEREAS, The present contest in Nebraska is a life and death struggle between license and prohibition as methods of dealing with the liquor traffic, the result of which will be felt throughout the country; and

WHEREAS, The Non-partisan Prohibitory Amendment League is organizing for victory in this campaign regardless of party or religious affiliations; and

WHEREAS, The legitimate expenses of such a campaign require a large amount of money; therefore be it

Resolved, That all churches, W C. T. U., I. O. G. T., Y. M. C. A., organizations, red, blue and yellow ribbon clubs, temperance societies and prohibition clubs throughout the United States be earnestly requested to set apart Sunday, May 18th ,1890, as "Nebraska Prohibitory Amendment Day," and that the same be observed with appropriate services, and that collections be then taken and forwarded to J. M. Stewart, treasurer of the Nebraska Non-partisan Prohibitory Amendment League, Lincoln, Neb., to be used under the direction of the league in the pending campaign.

Mr. Stewart is Deputy Attorney General. All contributions will be promptly acknowledged and used *solely* for the purpose of securing the adoption of the pending prohibitory amendment to the constitution of Nebraska. All persons are invited to contribute to the fund.

C. A. ROBBINS, Sec'y.
C. A. ATKINSON, Pres.

—o—

The Power of Simple Confidence.

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heart-felt

desires" after salvation, but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently interrupted him with the inquiry:

"W., did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up all struggle and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; he commands you just to rest in him, to believe his word, and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, "the gift of God is eternal life through Jesus Christ our Lord.' (Rom. 4:23.)—*Occident.*

——o——

PERSONAL AND SUNDRY.

—We have received "The Epworth Herald," Vol. I, No. I—published in Chicago by Cranston & Stowe and edited by Dr. Joseph F. Berry. The motto is from John Wesley: "I desire a leage, offensive and defensive, with every soldier of Jesus Christ."

—It is stated that Henry M. Stanley is to be knighted by the good Queen of England. He will be Viceroy of British Africa.

—And we have smacked of *latinity*, have we, Bro. DuBose? We were not conscious of having had this style afore.

—Just walk into D. J. Hennessy's mercantile establishment when you come to Butte and you will find as complete a stock of fresh goods as could be desired. See ad. on outside page.

—Ellingwood & Reznor, Grocers, do an immense business. The goods advertise for themselves when the people know about them. Renshaw Building, West Park Street, Butte.

—Mr. Wm. Beall, a loyal member of the Methodist Episcopal Church, South, in the White Hall and Fish Creek Circuit, called on us when in Butte several days ago. He says the ranchers are somewhat dispirited because of short grass and the loss of stock in the Winter.

—Mr. and Mrs. S. F. Tuttle, of Jefferson Valley, were in Butte not long since. We found them buying goods of M. P. Sipple, the West Park Street Clothier.

—Rev. H. B. Cockrill returned to the Flat Head Lake Country the 1st of May. From now till the annual conference he will have good grazing.

—We have received communications from some of the brethren since stating that they were stingy. Let all redeem themselves. We do not wish to monopolize the good thing and do all the writing for the paper.

—We are rejoiced to learn from Brother Britt's contribution this week, that Mrs. Britt is at this time improving very rapidly.

We are pleased to have gotten so many warm invitations to spend a while with them and forget that Mrs. Couey and the little ones are far away. Some things are hard to do, indeed they are.

—To the valleys we feel strongly drawn, brethren.

—J. R. Boyce, Jr., & Co., of the Montana Popular Price House, corner Main and Broadway Streets, Butte, Montana, will accommodate you to splendid goods and low prices. Ad. in this paper, corner page 7.

—M. P. Sipple, the West Park St. Clothier, Butte, Mont., is a gentleman of his word, and here is his motto: "Honest Goods and Low Prices." Call on him; see ad. in this paper.

—If you wish a saddle, harness or buggy, go to Barret & Jacky, Butte, Mont. Barret & Jacky, Anaconda, Mont., and Barret & Jacky Bro's, Phillipsburg, Mont. They carry a fine stock of the best goods.

—We have received several young people into the church this Spring. How we do love to have the young come in. The Lord bless and keep all our young men and women in the West and everywhere.

—One of our daily papers gives us a new name—how do you like it? "Methodist Episcopalians of the South." Will this do, Bro. Raleigh?

—Rev. Blackiston has reconsidered his resignation as rector of St. John's Church, Butte, Mont., and has accepted the call of the people to continue his work in this city.

——o——

A Pertinent Question.

In the nineteenth ward, Chicago, the virtue of Roman Catholic parochial schools, has had a chance to be publicly tested. This was in the result of the city elections. It is a ward in which there is a very large majority of Roman Catholics, which has one of the largest churches in the city and six parochial schools, with nearly five thousand pupils. But the alderman who was elected last week by a majority of nearly two to one, was a keeper of a grog shop who boasted before the election that he was as good as elected for he "had seven hunudred and fifty saloons at his back." If there had been in those parochial schools a very 'healthy religious atmosphere" it is not unreasonable to have expected somewhat higher morality. Roman Catholic religionists must be themselves startled at finding in the saloon business such a huge disproportion of men claiming to be Catholics. Is it because Roman Catholics thrust the Bible from the home, as they do from the school?—*The Advance.*

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MISSOULA, MONT.

Every accommodation afforded the traveling public.

SPACIOUS ROOM FOR THE USE OF TRAVELERS.

ALL STAGES STOP AT OUR DOOR.

Our Tables are recognized as the Standard of Excellence.

WM. KENNEDY, Prop.

Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	1:20 p. m.	7:50 p. m.
U. & N. Local	6:20 a. m.	8:10 a. m.
M. U. Express	12:10 p. m.	2:40 p. m.
Helena Express	8:20 p. m.	8:00 a. m.
Anaconda Express	8:45 a. m.	10:55 a. m.
Anaconda Express	4: 50 p. m.	5:30 p. m.

ANACONDA BRANCH

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m.
Express	3:40 p. m.	2:55 p. m.
Express	6:20 p. m.	4:00 p. m.
Express	7:55 p. m.	7:15 p. m.

Northern Pacific trains do not carry passengers for Anaconda.

H. B. CALDERHEAD, G. P. & T. A.

MONTANA GROWN

FRUIT AND ORNAMENTAL TREES. Small Fruit of all kinds, Shade Trees and Roses, Iron clad and Russian Apple Trees. Send for our prices and compare with those of transient dealers and then order direct from the nursery.

BURROUGHS & LUDDEN,
Bitter Root Valley Nursery,
CORVALLIS, MONTANA.

MONTANA CENTRAL RAILWAY

IS THE NEW AND

POPULAR SHORT LINE

BETWEEN

Helena, Boulder, Butte, Marysville, Great Falls and Intermediate Points.

SAFETY, COMFORT AND COURTESY FOR OUR PATRONS.

No Delays. Ask for your Tickets via the New Line.

Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

B. H. LANGLEY,
General Ticket Agent.

MISSOULA, STEVENSVILLE.

Missoula Mercantile Co.,

DRY GOODS,

Clothing, Etc.

IMPLEMENTS OF ALL KINDS. WE HANDLE THE BEST WAGONS EVER SOLD.

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WOOD BINDERS AND MOWERS.

We Keep a

COMPLETE STOCK of Favorite and Popular Rakes.

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The Paynter Drug Co.,

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Paints, Oils, Window Glass,
Ready Mixed Paints,
Patent Medicines,

A Complete Stock of Boericke and Tafel's Homœpathic Remedies.
PHYSICIANS SUPPLIED.
A Full Line of Artists' Materials.

Mail Orders Receive prompt Attention. Prescriptions carefully Compounded.
16 Main Street, Helena, Montana.

D. J. Hennessy Mercantile Co.

BUTTE, ANACONDA AND MISSOULA.

CAPITAL - $250,000.00.

New Goods for Fall and Winter.

$135,000.00 worth of Dry Goods, Carpets,
Ladies and Childrens' Suits, Wraps and Underwear,
Mens and Boys' Clothing, Hats, Shoes and
Underwear.

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Goods delivered Free by Express or Mail to any part of the Territory.
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BUTTE CITY, MONTANA.

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BARRET & JACKY,

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GENUINE CONCORD HARNESS.
TENTS AND WAGON COVERS.

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M. P. SIPPLE,

WEST PARK STREET CLOTHER.

Men and Boy's Clothing and Underwear.

Our Tables and Shelves are Loaded with one of the Neatest and Best Selected Stocks of

CLOTHING & GENTS' FURNISHING GOODS.

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HELENA, MONTANA.

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AND

TABLETS.

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Also, new designs in
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Chase Brothers,
New England
and other first-class instruments.

ORGANS.

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Chicago Cottage,
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SOLE AGENCY FOR
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Wholesale and Retail.

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I. X. L. BAZAAR,

Dry Goods,

Fancy Goods, Clothing, Gents' Furnishing Goods, Hats, Boots and Shoes,

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Single or in suites,
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Please look through our advertising columns. None but first class business houses are there found. They are worthy of your patronage. Call upon them and you will save money

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PRODUCE and COMMISSION,
Flour, Hay and Feed.
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DEALERS IN
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MISSOULA, MONTANA.

W. L. STEELE, M. D.
OFFICE OVER
HALE & CO'S DRUG STORE,
HELENA MONTANA.

THE

Montana Methodist.

Vol. 2. JUNE, 14th, 1890. No. 20.

Bishop Keener on Methodism in St. Louis.

Our Senior Bishop never says anything common or unclean. We insert an extract from his response to Dr. Matthews' Address of Welcome to the Gen. Conference in St. Louis

Away back — as far as in 1806 — Bishop Asbury was here. He complained of this field as the hardest one he ever knew of, and gave as an item of it that he could not even find time to pray in the Western Conference, and as an evidence of the poverty of it, the good old man gave his coat and his watch, and, as the record says, gave his shirt, to the Western Conference. That was a beginning, but it was like the wonderful kingdom, a very small seed, but with an immeasureable power of life going along with it. In 1807 there was John Travis, and then there was Jesse Walker, a man it is said who never complained and never stopped, and every time you heard of him he was farther on. These two men as early as in 1808 held a camp-meeting twelve miles above this place. Along with them came a man by the name of Jesse Smith, or James Smith. But this city was not invested until about 1820, the year after I was born. Then this great man Jesse Walker — this great pioneer—invested in with a car load of meal, and crossed over the river. Someone asked him where he was going. Well, he said, I am going to take it to St. Louis. He came over here and rented a log house alongside an old abandoned court house, and there he intrenched himself with his meal. He opened a school, and in the course of one year he had a flourishing school, and in the course of another year he had a church and seventy members. And very properly this Methodism of St. Louis began with this man, Jesse Walker. Well, now, after him there came on a wonderful collection of great men: our great Wesley Browning, whom you all know by reputation. He joined the Conference about that time — not very long since gone to heaven. Then there was Bro. Johnson and Bro. Berryman, they came in. They moved out a little farther West, in order to be nearer the Indians. This city then was a very grand city; that is, in its prospects, it being really at the gate of all great lead mining interests of the West, and the great trade with the West. It had before it, and it was duly appreciated, too, unbounded mercantile and commercial future. As it went along, Methodism went along. There were such men as Caples; such men as Marvin, and the Headlees. No grander spirit ever lived than the Methodist preachers who upheld Southern Methodism during the fiery period of the war in Missouri. I might name a great many grand men that have worked, and labored, and died under this great Methodism. All that they gained in power, for God, and all that they gained in influence among men, they have left as our inheritance. And we have gone on growing and spreading, and in the meanwhile our men have enlarged. I do not know anywhere in Methodism, where there has been more done, materially as well as spiritually, than in St. Louis. It has not been very long when this city was vastly in debt. These churches, most of them, you would have supposed would never recover from the various burdens that were on them. Now they have passed over all that. We have had a few noble spirits here, that have, impelled by the Holy Spirit, put down their money without stint, and the consequence is, there is no place now, no station of Methodism, stronger actually and prospectively, than this very place at St. Louis. We have had our difficulties — there is no telling what we have had — but from the whole of this grand propelling force of the Holy Spirit in the renewed hearts of men this grand force has led Methodism right on, constantly on, powerfully on.

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THE GROUND—THE SEED.

The wayside was a well-beaten path, unploughed — where the fowls of the air had free access to pick up the seed.

The stony ground was a bed of rock, with a thin covering of earth. The thorny ground was infested with thistles, opposing the growth of the good seed. The good soil had the obstructing, antagonistic elements removed.

The wayside hearers are idle minds. "An idle mind is said to be the devil's work shop," where, Dr. A. Clarke says, he "has a thorough-fare, ingress, egress, progress." The devil snatches away the good seed by diverting the attention to other, but less important themes. Satan watches, as with a bird's eye, the first deposits of the truth, and rejoices to have the mind give inattention, to be thoughtless, indifferent to its highest interest. This character of mind needs cultivation.

Those who receive the seed into stony ground are those whose minds have never had the plough share of deep religious thought. decision, purpose; they have not counted the cost, have not determined to hazzard everything to be a Christian. They are impulsive; they receive the word gladly. In time of temptation they fall away.

They who receive the seed into thorny ground are those who hear and understand the word—receive it into willing hearts, but suffer the cares of the world, the deceitfulness of riches to choke the word. Anxious, unnecessary thought and care for the things of this life will hinder religious thought and prayer. All necessary worldly care should be taken to Christ in prayer, "Cast Thy Care Upon Him." The pleasures of the world are short lived. Riches are deceitful, disappointing, dissatisfying, perishing. So many people take their merchandise, their ranching, their law or medicine to church, that many a good sermon is to them lost. "He that hath ears to hear, let him hear." He that hath heard and doeth the sayings of Christ "shall be likened unto a wise man who built his house upon a rock"—shall be blessed in his deeds.

Those who receive the seed into good ground are those who receive the word into honest and good hearts —understand it, see the wisdom of it, work it into the experience by prayer and faith, live it. It becomes so inwrought in the convictions that it affects the whole life.—*J. H. Johnson.*

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A NEW CHURCH.

Some one can do a good deed, hand down to posterity a good name, and help to perpetuate the means of grace where greatly needed, by donating something just now to our Belgrade Church.

This church is centrally located for a great portion of the Gallatin Valley. The Church Extension Board has paid into this house, four hundred dollars; individuals have given three hundred dollars. We need three hundred dollars very much just now to ceil and seat the Church.

We hope to have it dedicated in Aug. Will not some benefactor arise to help, in this time of need? What is sown in Church Extension will bring a hundred fold in a few years in the conversion and upbuilding of the Church. Those who do not help will miss a blessing. This Church must be finished. It is on my heart.

Yours Truly,

Jno. H. Johnson.

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ADVANCING.

The representatives from the Western field were given audience in the recent General Conference as never before. The church is awakening to the interests of the work west of the *big river*. Few seem to have realized till within a few years past that we almost had a young world of our own over here on either side of the great backbone of the United States. These brawny apostles of the sunset land, have made themselves heard at last, and their audience will grow larger as the quadrenniums pass. Those in the West have reason for amazement in looking upon the East and South. Many do not know whether we don Indiana or cowboy attire—whether we go with bowie knife and rifle or whether we have our weapons of warfare from the heavenly armory. In all gravity questions of the most ridiculous character are asked. That rude cabins rise mushroom like in the first findings of places and quarterly districts is a matter of course—but these soon give way to homes of substantial kind. Men do not wait till they are bent with age to enter into the *rest* of their labors. The masses, as a rule do not "get a gait on them" till they come west, and if they can't do it they "get left." This is so in church matters as well as in material interests. These were the wherefores of a positive stand for a more *liberal policy* by all our Western delegates. This is no country for fossilized ideas and poky preachers like the people endure in another section.

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—The capital of the nation — Washington City has a population of 200,000—church sittings 60,000 and an average attendance of 40,000 people. She has 1500 liquor houses, and over 300 houses of ill-repute. The Central City Mission work was inaugurated there about six years ago, which is doing some good work to abate the terrible evil of the place.

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—Bishop Taylor of the African Mission is now in the United States.

——o——

—Do we all believe it? "The salvation of souls is the duty of the hour, not the salvation of creeds."

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent.
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. A. C, Couey, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm.
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent.
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor;

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sabbath, Grantsdale, morning and Saturday night previous; Corvallis at night.
2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 2 00 p m.
Prayer Meeting, Wednesday evening,
House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

OBITUARY.

Frank Worthington Noble, aged three years, died at Twin Bridges, Montana, April 1st, 1890.

Only a little child! and yet who can picture the sorrow and gloom that abides in that household since he has left it? The mother misses the little clinging hands and pattering feet, that were so busy "helping mamma" as she goes about her work.

The father's heart is sad when he comes home and misses the eager welcome from baby lips, and the brothers and sisters are lonely at their play since baby is gone.

Little Frankie was a bright loveable child, the youngest of four children, the light and joy of the home now desolate. He was sick but a few days and fell a victim to that fearful scourge, scarlet fever, which has desolated so many homes in the Jefferson valley this spring.

How precious are the promises of the gospel! By these we know that "it is well with the child." That he is safe from the cares and disappointments of this life and that we "can go to him."

"Out of the shadows of sadness
Into the sunshine of gladness
Into the light of the blest.
Out of the world of the wailing,
Thronged with the anguished and ailing,
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad.
Into the joy-land above us,
Where there is a Father to love us,
Into our home — "Sweet Home,"

—His Aunt.

Connexional Officers.

Dr. Barbee was elected Book Agent on second ballot, L. D. Palmer running next behind him.

Three Missionary Secretaries were elected, to-wit: Drs. I. G. John, A. Coke Smith, and H. C. Morrison.

Editor of Nashville *Advocate*, Dr. E. E. Hoss; Assistant Editor, Dr. E. M. Bounds, Dr. J. W. Hinton following close upon their heels. On the final vote Dr. Hinton received 60, and Dr. Bounds 116 votes.

On the 22d, a vote was given approving Payne and Lane Institutes and asking the appointment of a commissioner to raise funds for said institutions.

The proposition to establish a paper for the youth was indefinitely postponed.

On the 23d the Conference refused to approve the proposed system of mutual insurance for churches.

The Conference ordered the Book Agent to establish a paper on the Pacific Coast and made a total appropriation of $10,000 for that purpose for the coming four years.

Young People's Leagues are to be organized in the Sunday-schools.

It also ordered all new books issued by the Publishing House sent to the colleges of the church free of charge.

Book Editor, W.P. Harrison. Committee on Sunday-schools: A. J, Magruder. J. H. Carlisle, J. D. Hamilton, George A. Dazy, J. R. Pepper.

Sunday-school Editor, W. G. E. Cunningham. The Book Committee was authorized to employ an Assistant Sunday-school Editor.

H. P. Walker, editor of the paper to be established on the Pacific Coast.

Twenty-seven thousand dollars are to be raised on the basis of the assessment of the Bishop's Fund for the expenses of the next General Conference.

North Carolina gets back the territory from Holston, and divides into two Conferences.

Episcopal Address—The West.

The church in the west, aided by both Boards, has made gratifying progress. In the face of difficulties hardly appreciable by our brethren in the older Conferences, and under pressure of sore poverty, the devoted and self-sacrificing men to whom our interests in that section have been committed have worked their way to compactness of organization which gives assurance of permanency and shows what an efficient and faithful ministry can accomplish even in the midst of unfriendly surroundings. Churches, parsonages and schools have been built and the institutions and character of our church have been maintained and vindicated These men deserve honorable mention for their achievements, and ought to be re-enforced and supplied with the means requisite for advancement in those rapidly developing regious.

As a very efficient aid in the prosecution of their work we think it advisable that the Book Agent be directed to provide for the publication of a weekly paper in the city of San Francisco, Cal., the editor thereof to be elected by the General Conference.

The Baptists in Missionary Work.

The missionary work of American Baptists covers seventy-five years. The first station commenced in 1814, and the first baptism was in 1819, so that the first six years was that of sowing seed only, and not of reaping. At the end of ten years there was one church, with eighteen members, in the Asiatic field. This first decade was one of sore trial—self-denial, discouragement, delay, even imprisonment and persecution, and little besides. But, these ten years included, there has from the very beginning been one church organized on the Baptist mission field, on the average, every three weeks, or about seventeen a year for this entire period. The baptisms have been about 225,000 in all—over 3,000 every year for the seventy-five years, or one every three hours for the whole period. In 1819 there was but one baptism; in 1886, 9,342; in 1824 there were but 18 living members; in 1886, 123,580. In 1884 the treasury contained $1,239,26, and in 1887, $351,889.69. In 1814 the whole mission force was Mr. and Mrs. Adoniram Judson; in 1887 it numbered 1,986. In 1817 the only mission field was Burmah; in 1886 there were sixteen fields: Burmah, India, Assam, China, Japan, Germany, France, Spain, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, and the Congo. — *Missionary Review.*

Do Editors Need Discipline Too?

DISCIPLINE NEEDED.

"Righteousness comes not by the law. We cannot work from without, inward. If it were so, man could save himself. It is only when the love of God is enthroned in the heart, that the law is enthroned, and yet He dwells in no unregenerate heart. He must come in the power of the Holy Ghost, renewing the normal nature. "The law is fulfilled in us who walk not after the flesh, but after the Spirit.

It is then the great business of the shepherd to lead the sheep to Christ. This must purify the church, if it is ever purified. The first steps of departure from Christ should have the pastor's care. But as love wins the sinner, it must restore the lukewarm. The law is an agency to purify the church in the last resort by cutting off those for whom there is no hope.

We are told that the need of the church is discipline. Be it so, let the pastor begin by disciplining himself in all the duties of a pastor; in love and the spirit of meekness, restoring the straying. Let not that which is lame or bruised be turned out of the way, but "let it rather be healed." The need of the church is faithful pastors—courageous pastors. It requires more courage to admonish privately than to rebuke in public, and certainly it requires more love.

We have rules to cut off from the church those who are enemies of Christ and His cause. Let such be cut off. But those who truly desire to remain among the number of God's people are not beyond remedy."

—*South-Western.*

Colportage.

Provision made for the Future by the late Gen Conference.

Question I. What directions shall be given for more widely disseminating the Word of God and for placing our literature in the hands and homes of our people?

Answer 1. Let each Annual Conference organize a Conference Board of Colportage, which shall have charge of the Colportage work within the bounds of said Conference.

Answer 2—Let each Anuual Conference elect on the nomination of its Colportage Board a competent and reliable agent who shall act as Colporter for said Conference under the direction and control of the Colportage Board, and to be responsible for all subjects or colporters under his charge.

Provided, however, that two or more Annual Conferences, whenever they may deem it advisable, may unite and have one General Colporter whenever said Conference or group of Conferences may deem it advisable.

Answer 4—Whenever an Annual Conference or one or more Conferences shall appoint a General Colporteur or establish a depository, the Publishing House shall sell to such depository or to such General Colporter at the minimum rate of discount (that can be allowed by it), and it shall in no case become a competitor for our book trade with such depository or general colporter within the bounds of the Conference or Conferences taking this action.

Provided, however, that this answer shall not be construed as abridging the privileges of any individual not a dealer who may prefer to order direct from the Publishing House at regular discounts.

—There is much of valuable suggestion in Dr. David J. Waller's address before the General Conference in the account given of the Manchester Mission, the London Mission and Village work. We shall have to do a like work in our centres of population.

—The National Temperance Congress met in New York City, June 11th, and 12th. Gen. Neal Dow opened the congress with an address on State and National Prohibition.

—Are you behind with your subscription to the Montana Methodist? It is the cheapest paper you can take. On with the shining stuff.

The Negro's Friend.

Below we give Bishop Keener's response to ex Governor Pattison, lay Fraternal Delegate from the M. E. Church.

"We believe you are a sincere man, and you have struck a true chord, sir. We want nothing but deep Christian sincerity to bring all our differences together, in so far as they need to be softened and neutralized. It can only be done through the blessed Saviour. It can only be done through that divine antagonism to sin which God gives to us. On that great battlefield we are one. We have the same harness, we have the same standard, we have the same hope of victory. Never mind the division, never mind whether one moves forward and marches under the standard of the lion, and another under the standard of the eagle. Even Israel had her banners and her clans. Never mind, we are following the same mark. we move along in parallel lines; we attack the same foe, and when victory is gained at one end of the column, it will be heard in its shout and pæan at the other. [Applause.]

We have had a very great pleasure sir, in hearing both you and your distinguished colleague; very great, indeed, and we are very hearty in expression. We mean all we say, and, sir, I believe, as I have said, that we can stand up and look at each other, and if we were melted together, we should have no audience. There are very mysterious forces at work in the South, the attraction of cohesion reducing all to solidity, so that they speak of the "Solid South." I declare to you I cannot analyze it. You sit off and wonder at it and look at us as we sit off and look at the Pension Bureau and can't get in. [Great applause and laughter] I have but a word to say, lest there might be some misunderstanding upon a great question of a great problem. I have my own way of solving it after very long acquaintance with the elements necessary to its solution. I may say, sir, in the first place, that, be well assured, we are spending more money in the South for common schools in proportion to our property than you are in the North, and I speak by the census and know what I say. And be assured that we are spending $4,000'000 a year for the education of this brother in black of whom you have heard. Now, we are very glad to see the help that is coming, but it is a mere nothing as compared with what we are doing. Who pays these four million dollars? Who constitutes the great body of the people of the South? Why the Methodist Episcopal Church, South. [Laughter and applause.] We are doing a great deal—in fact, I won't say we are doing too much; but our own children sir, are at school but a very small part of the year. We do for others —those who pay no taxes—what you good friends are praying, and wishing and wondering is not done. It is done. We have a good record there, a very fine record. We have a good conscience. [Laughter and applause.] I just mentioned this lest there might be some misunderstanding. As a church we have done a vast amount for the colored man. I preached for 20 years every Sunday afternoon to a colored congregation, and had in my care a great part of that time two thousand negroes I know what I am talking about. We did a magnificent work. We do not allow anybody to undervalue it. There it stands. There it is, speaking for itself. We have had the care of these wards, or whatever you might please to call them, for a great while; we raised them up from Dahomey to where they are. We have 250,000 of them under our care, and they came from Africa. I do not know what they were when they came, but when we got through with them they were Bishops and Senators. [Great applause and laughter.] And if you are educating a people, you cannot be expected to educate them forever and ever and ever. As with the missionaries in the Sandwich Islands, when their work is done let them retire. We have done our work grandly, conscientiously, and we have now a solidly white church, for which we thank God. [Applause.] We have four or five hundred colored people, sextons generally [laughter], who have joined out of compliment to us, but then we have alongside of us, as you heard to-day, a grand body of men united to us, who are running along upon parallel lines—our own colored people—and we have solved that problem as far as the church is concerned. Do not let anybody deceive you; there is nothing to be done. Do not send down to the wasted and neglected places, as if nothing had been done. It is all a mistake, sir There are 16,400 public schools for the colored people, and of this number 15,800 are taught by colored teachers. What tremendous work that is. No, sir, these people have graduated; they have gone off to themselves, and God is with them. I just mentioned this for your encouragement. You live a little beyond the border, and it is hard to get news exactly true, but I am in a position to convey the truth. [Great applause and laughter.]

I repeat, sir, that we are glad to have had you with us, and we hope when you go back home, you will carry a good report from this land. There are two of you and you carry the bunch of grapes between you, As of old, but two had faith.

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FACTS NOT WELL-KNOWN.

Illiteracy in the South from 1850—1880 decreased in every State except Alabama, Mississippi and South Carolina. In thirteen States the decrease was 37.39 per cent.

In the North only six of sixteen show an increase of illiteracy. In New England illiteracy increased as follows: Rhode Island 7.43, Connecticut 4.16, New Hampshire 3.31, Massachusetts 2,76, Vermont 2 8. The people of the South do not profess to be very learned, but are gratified to know from educational census, that they have more than kept pace with their more favored brethren toward the north pole. The above is concerning the white population.—P

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WM. KENNEDY, Prop.

Montana Union Time Table.

BUTTE.	Arrives.	Leaves.
U. & N. Express	1:20 p. m.	7:50 p. m.
U. & N. Local	6:20 a. m.	8:10 a. m.
M. U. Express	12:10 p. m.	2:40 p. m.
Helena Express	8:20 p. m.	8:00 a. m.
Anaconda Express	8:45 a. m.	10:55 a. m.
Anaconda Express	4: 50 p. m.	5:30 p. m.

ANACONDA BRANCH

Anaconda Station.	Arrives.	Leaves.
Express	11:50 a. m.	7:40 a. m.
Express	3:40 p. m.	2:55 p. m.
Express	6:20 p. m.	4:00 p. m.
Express	7:55 p. m.	7:15 p. m.

Northern Pacific trains do not carry passengers for Anaconda.

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TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:25 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

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The Montana Methodist.

REV. A. C. COUEY, - Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editor MONTANA METHODIST—A. C. Couey.

Entered at Pittsburgh Post Office as second class matter.

What shall be our Policy.

Had we gotten the amount of money from the Mission Board asked, we had hoped to use about $4000 in new work, This was the judgement of the committee appointed to survey the field at our District Conference in the Spring. That we have received only $6000, we shall not, with justice to the works already under cultivation, be able to enlarge. We believe from what we learn from our delegates that the members of the Board did what they could for us in the amount granted. It is simply our misfortune, that we cannot enter the new fields which are white to the harvest. This we greatly regret.

Now that the Board has granted us twice the amount we have ever get received, it might be well to ask how can we best use it. If we have been holding on to the present charges with $3000,can we not make some advance with the $6000? To those on the outside, and possibly to some of the Board it would appear quite possible. To those of us who are here on field, and know all the circumstances matters appear in a different light. If we may be allowed to express an opinion, we would say, put the $6000 in the field now occupied and sustain the men who have pulled through to date on such short rations, and let them throw themselves vigorously and fully into their charges,not dividing their time, half for the church and half in providing their families the necessaries of life. We think this the only true policy. The authorities may think otherwise.

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Editorial Notes and Comments.

WE acknowledge the receipt of the invitation to the Thirteenth Annual Meeting of the Alumni Association of Vanderbilt University, for June 16th 1890. We would like to be with the "boys" and hear the address of our old friend, J. E. Harrison, in the chapel at 8 p. m., and partake of the dinner though at the late hour of 10 p. m.

BISHOP KEENER on the Order of Deaconesses: "Our church is full of deaconesses. We found an easy route for making them; we simply marry a deaconess to a deacon and it is done." This is certainly the happiest solution to the great problem of the Methodist Episcopal church.

WE give in this issue items from the General Conference, knowing that the greater part of our readers have had the reports en masse, but for the readers of our paper in this State who have not seen anything but short telegraphic reports, many of which were incorrect and misleading, and for some who may not have digested so much good matter at once, we think it not amiss to give one number largely to retailing the best of the goods.

OUR church maintains her uncompromising attitude of hostility to the great enemy, intemperance. The Committee on Temperance for the first time in the General Conference was made a standing committee composed of one member from each annual conference.

PROSE-REQUIEM OF MORMONS. The status of the Mormons has at last been definitely fixed by a decision of the Supreme Court in the famous case of the Church of the Latter-Day Saints vs. the United States. The suit was an outgrowth of the Edmund's law, which dissolved the Mormon Church corporation, annulled its charter, directed the appointment of a receiver to wind up its affairs, and escheated to the United States all the real estate owned by the church in excess of $50,000 which was not on the date of the passage of the act held for purposes of worship or burial. When proceedings were instituted to take possession of the church property, the Mormons began suit to have the law declared unconstitutional. Argument at great length was presented on both sides, the Mormon counsel taking the ground that the doctrine of escheat was contrary to the spirit of our institutions. In its decision the Court says: "Congress had before it a contumacious organization wielding by its resources an immense power in the Territory of Utah, and employing those resources in constantly attempting to oppose, subvert and thwart the legislation of Congress and the will of the government of the United States. Under the circumstances we have no doubt of the right of Congress to do as it did."—*St. Louis Ad.*

IF the dancing, card-playing, theatre-going, euchre party element in the M. E. Church, South, evades discipline the next four years, it will not be for the want of explicit deliverance on the part of the late General Conference of our church. The preachers and laymen, laywomen, layboys and laygirls will all have to move up higher or go backward on the matter of worldly amusements. As some one has well said, we must guard the front door.

IT is evident that our compositor was not as familiar with the tribes of brethren in Red, as those who know of Joseph's valiant march through Montana, when he made Bro. Stanley say: Neg Porces instead of *Nez Perces* in the last issue of May.

A private note from Rev. H. B. Cockrill indicates that he is happy in his labor of love among the kind frontiersmen of the Flathead Indian Valley, which is our extreme North-Western work of the Montana Conference.

ABOUT six weeks more will bring us to the end of the present Conference year. We convene in Deer Lodge, August 6th, under the presidency of our highly esteemed Western Episcopos, Bishop E. R. Hendrix. Our people remember his visit to Montana three years ago.

THE Jubilee Singers, recently in Butte, stirred the Southern chord in our heart, and forced our sighs Dixieward.

WE met our young friend, Walter Jordan, of Fish Creek, Montana, on the streets of Butte a few days ago. His face wore a smile, exponential of the cheerful farmers, who rejoice because of the copious showers which have watered the thirsty land. We like to see the farmers happy.

ONE of our co-laborers in the city pastorate, of a sister denomination gave us quite a cheerful word as to his appreciation of the editorials and contributions of the Montana Methodist. He was a liberal "Christian" minister, and therefore must have meant it.

REV. GALEN WOOD delivered the address on Memorial Day in Butte City. We regret not being able to hear it.

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PERSONAL AND ELSE.

—Rev. R. S. Clark spent several hours with us on his return from General conference. He is enthusiastic over the enlarged views of the South-easterners respecting the Western work.

—Mrs. Wm. M. Britt's health grows worse and she has gone East to be with her people, hoping to make some improvement. This affliction begets our sympathy.

—Rev. H. B. Cockrill writes us, that he was very kindly received by his people on his return to the Flathead Country, from his tour of Statevangelizing among his brethren. The Lord bless him in his arduous work in the *frontier Circuit*.

—We had a pleasant time spending a few days in Helena attending the State Sunday School Convention. It was a profitable gathering for sincere, earnest workers among the children and youth of our land.

—Rev. Joel Vique, of the M. E. church and pastor of a Butte Suburban charge, extended us the privilege of an address to to the *young* in the afternoon of his day of dedicating the new church in Centreville.

—The weather was unusually cool for the season the last two weeks of May and first week in June.

—Our valleys have become a "thing of beauty" since the showers fell.

—Rev. E J. Stanley spent a few days in Kansas with his father, Rev. Henry Stanley, on his return from General Conference. He will have only a few weeks to close up the year's work on the District.

—Our Montana preachers will need now to set their houses in order, for the day is fast approaching for the final accounts for the present conference year.

—Cheerful news reaches us twice a week from the *Lady and Children of the Manse*, who luxuriate in the fragrant air of Middle Tennesee. The Rocky Mountains have not altogether lost their charm, however.

—We hope our good brethren in Montana are very busy in their work respective works, reaping the golden sheaves,and will give us some account in the next issue. We will welcome your field notes, brethren.

—How we will have to work for the next six weeks, if we have not been careful all the year, looking to the end.

—There is much which we have to omit this issue.

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The Fraternal Speech of D. B. Price before the Congregational Association of Montana.

Mr. Moderator and members of the seventh annual convention of the Congregational churches of Montana:

DEAR BRETHREN and fellow-laborers in our Lord's vineyard:—I come before you as the representative of the M. E. Church, South, bearing to you her love. We love you as brethren and want to be co-workers with you in the permanent establishment of the Church of Christ in this country.

The memory of your representative's speech before our conference a few weeks ago in this city still lingers. It was fraught with the spirit of love. He assured us that the ecclesiastical fencing about the Congregational churches was low enough to shake hands across. Now, the Methodists are adepts at handshaking and I believe,may truthfully say,our fence is sufficiently low to shake hands with any evangelical church. Suffice it to say our fence is just as low as yours. I have noticed with sincere gratification the growth of this denomination in this state and our wish is that you may attain a larger measure of suc-

cess. And with profound gratitude to God, I tell of our success. Thus far, this year we have had more than one hundred conversions and as many additions to the church. This measure of success is unprecedented in the history of our work in this section. —Certainly, the dawn of a better day is visible, "Hope thou in God." We have one common Lord, one common Father and the same prize to obtain, therefore let us not esteem lightly one another or one another's work. Wisdom from above which the Apostle James describes so minutely and graphically, among the illustrious qualities it possesses, is that of non-sectarianism. Sectarianism is the pride of the sectary, but the humiliation of the true Christian. My love for my own denomination is not lessened because I love others, but is refined and enlarged.

I don't believe all the good of this world is confined to one thing. I see good in all evangelical churches and I claim a membership in them all.

Again, I came to bear to you the fraternal greetings of my brethren and in the language of the father of the faithful would say: "We *be* brethren." I feel as the spiritual children of God that we are tending toward a higher land than any of these mountain plateaus. Let us few shepherds of the small flocks here, who have, I trust, the high and holy bishopric over these souls by divine appointment, and the special annointing of the Holy Ghost, draw nigh to God and one another and sound the knell of departing and dying sectarianism.

Helena, May 9, 1890,

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The Montana Delegates.

Our delegates, Rev. E. J. Stanley clerical and Rev. R. S. Clark, lay, as we believed they would, represented our interests as a church in Montana, in the most satisfactory manner. We followed them carefully in all the proceedings, and while they did not "get the floor" as often as some, they were more fortunate than many, they were never *downed*. We had written and prayed and worked and resolved before hand, that we must have $10,000 for the Montana Conference another year. We were not forgetful of the pressing claims from other fields, and believe that in securing $6000, which is double any former appropriation, that our delegates did all in their power. We were pleased to note the fact that our brethren were honored by the committee on public worship, in having them preach so often. In honoring our brethren, our Conference was honored. We trust the brethren honored God in their sermons, and did their hearers good. We are glad to find that Bro. Stanley was placed on the Board of Missions for the ensuing quadrennium. This may prove a key to the Missionary treasury till Montana 'comes to years'.

We wish the facts presented the Board, could have gotten the $10.000, but will receive what was appropriated with the best possible grace, and hope that every dollar thereof will be well spent, in the King's business.

The Helena Station.

EDITOR, MONTANA METHODIST:

Seeing no report from the Helena charge, since our present pastor's arrival, I thought it proper to make one. Helena stands as the banner charge in this Conference. During Bro. Prices' pastorate the tide has been rising—congregations have increased at least one hundred per cent. Twenty-five accessions to the church during his pastorate, which is the largest increase of any charge in the Conference. The Sunday-school is in a flourishing condition, larger and more attractive and interesting than it has ever been since I have been connected with the church.

The choir has developed into a splendid one. Mr. R. W. Neill, the leader, takes pride in giving the people good music. Professor Nunvar, the organist, is very efficient and popular. Sister Price has a splendid voice. Bro. West, who has recently joined our ranks has a place in the choir, comes from Chatham, Ontario, and as a singer and Christian gentleman stands high, and will make himself felt in this community.

The prayer meeting, through the earnest effort of our pastor has become quite interesting, spiritual in the highest sense of the word, and profitable to all who attend. Mr. Editor, if I can read correctly the signs of the times, another decade will put our church in this city at the head of churches, and place her among the leading churches of the State. One of the encouraging features of our church is the growing interest manifested in the attendance. Another sign of encouragement is manifested in the singing, still another is seen in the interest our people take in paying the pastor. Bro. Beasley received seven hundred dollars. Bro. Britt received eight hundred dollars. Bro. Price receives twelve hundred dollars. One-third more than any preacher has received since I have been connected with and as a steward of the church. We are all jubilant over the outlook, and ask the prayers of all in our behalf. Pray for us. W. J. HUNTER.

[We rejoice with them that do rejoice. ED].

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KANSAS LETTER.

THE MONTANA METHODIST.

DEAR BRO. COUEY:—

I have had the pleasure of a visit by my son, Rev. E. J. Stanley, once more. He came by on his way home from the General Conference. He will visit a few days with his friends and relatives, and then be off for Montana. Amidst all the beauty and foliage of our forest trees, our blue grass parks, flower-gardens, and lovely orchards, there seems to be no temptation to hold him. He says "Kansas is a lovely country, but Montana is my home." He reminds me somewhat of [illegible] down in Southern Missouri, when he would get into a good revival meeting, he would exclaim at the top of his voice, "If heaven was no better than this place, I would send for Betty and the children and we would live here forever." So, as Edwin has Loula and the children up in Montana, I guess they will live there for all time.

I am glad they had such a pleasant General Conference, and that your Missionary appropriation was increased from $3000 to $6000. I am sorry, that a great many of our Eastern and Southern men do not see your necessity. Some of our best men in the Western Conference once said, we had better withdraw our men from Montana, for it would never amount to anything. I tell them, if they would go up there and stay a few years they would see things in a different light. I have been fully satisfied in my mind, if half a dozen of our strongest men could have gone up there several years ago, and had been well provided for, things would have been very different, but a lot of boys were sent up who had not been very far from their mothers, with just enough Missionary money to starve them out. Had not some of them had courage like a lion and the gift of continuance, not knowing how to let go, the whole thing would have proven a failure before this. It seems that they just held on and thank the good Lord a better day has come.

You have the best little paper that comes to Kansas. It will let the people know who you are, where you are, and what you are doing. [Thank you, Sir, Ed.] You also now have a man on the Board of Missions, who will look after your Conference interests, thus giving you better opportunity to let your wants be known.

We in Kansas are getting along, so far as I can learn, about as usual. We go slowly but surely, looking forward for better days. The weather has been very dry this Spring, more so than usual but we have had a few good rains of late which have revived our crops and given us new life.

HENRY STANLEY.

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—Our clerical delegate to the Gen. Conference at St. Louis informs us that "Kind and earnest inquiry was made concerning every preacher and many laymen of our church in Montana." [We are quite thankful to be so cordially remembered by our friends and former associates. Ed.]

—A Louisiana paper has this motto: "Educate your children and the country is safe." The same paper gives two-thirds of a column to the advertisement of the La. State Lottery. Shame on all such papers.

—It is said there were two hundred men in the late Gen. Conference of the M. E. Church, South, who were never members of the body before. From this fact it was feared radical measures would be passed. The conference maintained her past record of non-concurrence. The changes made, seem very necessary to meet the development of the people to whom the church is called to serve and save.

—Recent railroad cuts were highly favorable to the immense passenger traffic among the General Assemblies, Conventions and Conferences held by the different denominations traveling East, West, North and South.

HELENA. GREAT FALLS.

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Our Spiritual State.

BY THE BISHOPS.

We rejoice to record our conviction that the spiritual life of the church has suffered no decline in the past four years. The faithful preaching of the truths characteristic of Methodism has been productive of gracious results; extensive revivals have been reported each year; large numbers have been added to the church; and very many of our members have made increase in faith and holiness. It has been demonstrated that our people are true to the principles of vital godliness, of experimental religion, by whomsoever they may be attacked, however subtle and enticing her appeal may be against them, and however strong the adverse current of public sentiment. In an age when the functions of the pulpit and pastorate are largely usurped by the secular press and platform, and doctrines are widely disseminated (sometimes from the pulpit itself) subversive of the authority of the Word of God and of the foundations of spiritual life, and when the attempt is made to substitute the amenities, culture and entertainments of educated society for the graces, virtues and fellowship of the church of God, it is gratifying to note the steadfastness with which our members adhere to the conviction that the church is a separate and divinely ordained association, taking its life and its law from its own living Head, and, by the terms of its existence, incapable of subjection or of conformity to this world.

As it is well known, the individual exceptions to this statement are many. Many walk, of whom we have told you before that they are the enemies of the cross of Christ,who mind earthly things. The instructions and exhortations of the pulpit, and the impressive and emphatic vows of the baptismal covenant, solemnly ratified and confirmed at the moment of their reception into our communion, are insufficient to restrain these from indulgences in dispositions and practices quite incompatible with Christian holiness and the purpose of the Christian Church. To them the exercises of godliness are tame and distasteful, the meaning of Christian fellowship is unknown, and the church is attractive only when it can strongly enough appeal to their sensuous tastes through an eccentric pulpit, an æsthetic service, and the sensational appliances so often employed as substitutes for the presence and power of the Holy Spirit. They would have the church enter the arena of this world, and compete with it upon its own ground and according to its own methods; and, failing in this, they refuse submission to the order and discipline of the church, bring confusion into our ranks, and by example and evil counsel pervert unwary and inexperienced souls.

Some of this evil is due to ignorance; some to the weakness and instability which offer no point of resistance to the enticements of the world; some to the arrogant claim, set up by wealth, culture and station, exemption from the hard requirements of self-denial and unworldliness imposed by the gospel. Much of it, undoubtedly, might he abated by uniform, impartial, judicious and firm administration of discipline. The attitude of the church upon the question of conformity to the world is so pronounced, and has been so often authoritatively declared, that no one charged with the responsibilities of the pastoral office among us can show of any sufficient excuse for failure in its treatment. It is unnecessary to repeat deliverances that have gone forth in more than one pastoral address by authority of the General Conference, declaratory of the law and binding upon all our preachers and people. It will be well, if practicable, to indicate and provide for some satisfactory method of training, especially for our young converts, in "the doctrine which is according to godliness."

—o—

THE NEW BISHOPS.

From an exchange we clip:

A GREAT HONOR TO HAYGOOD.

Concerning the successful candidates, the following brief statement is furnished by a prominent member of the Conference. It will be remembered that Dr. Haygood was elected to that office in 1882, but declined because he could not then lay down the educational work he had in hand, being at the time President of Emory College, Oxford, Ga. He has been a conspicuous advocate of the education and evangelization of the Negroes of the South, being the author of a book called "Our Brother in Black," and since 1883,the agent of the "John F. Slater Fund" for the education of the freedmen of the South. He received to-day the largest majority ever given in the election of a Methodist Bishop. He is the second man in the history of American Methodism who has been elected to the bishopric twice, Joshua Soule being the first. Dr. Haygood is not a member of the General Conference, and his elevation to the Episcopacy, under all the circumstances, by one of the most representative religious bodies in the United States, is very significant.

SKETCH OF FITZGERALD.

Dr. Fitzgerald has for twelve years past been editor of the Nashville *Christian Advocate*, the organ of his church. He has seen service in the West, having been for years the leader among the Methodists of California. He is a native of North Carolina, of Irish extraction, and is a genial gentleman and popular writer. His books have attained a wide circulation, and under his administration the CHRISTIAN ADVOCATE has advanced from a circulation of 7,000 in 1878 to 30,000 in 1890.

—o—

—Part company with Miss Management, and Miss Fortune will not be so likely to visit you.

—Parents who have bad boys sometimes levy too heavy a duty on hides.

—Untidiness at home strains even loving hearts.

Address of Welcome.

Dr. Matthews maintains his well-earned reputation as a man for occasions, in welcoming the Gen. Conf. to St. Louis. Here is a sample:

A backward look at our Methodism is inspiring. She has won her way against tremendous odds. The Astor library has on its shelves 706 books and pamphlets against our Church. Some godly men see no good on earth. They are looking for perfection of action, and care for nothing in the comparative degree of goodness. True it is, men should aim at perfection, but no one should wait for that divine end before he allows himself to be happy. Such natures want no good music, no good literature, no flowers in the front or even in the back yard. Such are tinged with asceticism. Then stand by the side of St. Jerome, who said: 'The duty of a monk is not to teach but to weep.' Like Jacob we exclaim, 'Few and evil have the days of my life been;' but he lived long and was blessed beyond almost any man who ever lived.

A dime held close to the eye will shut out the light of the sun. Robert Cushman wrote of the music of the Puritans in America as a clear defeat, yet what he called defeat God organized into complete victory, In his letter he marked out this sentenc: 'All things promiscuously forerun our ruin.' Even then it was sunlight on the mountains. My own conviction is there is more fertility in righteous ness amongst us than in my boyhood. You have assembled not to survey from any hill-top of personal grievance our work or our progress. We have our ills, and they sometimes trouble us greatly, but after all they are like a hot wheel in a train, may cause a delay, but will not prevent the travelers from reaching home at last. We congratulate you, and through you our 1,200,000 members, on the harmony existing among us as a people. It is said we never closed a quadrennium in greater peace.

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"Christians Don't Care About My Soul."

So said a young man recently, when pressed by a friend to attend to the subject of salvation. "I see them careless in the house of God, engrossed with honors and pleasures of the world during the week, and I mingle often with those who profess to love me, and never say a word to me about my soul. It cannot be a matter of so much inportance as you represent, or surely they would not be thus inconsistent."

A few days later that young man sent for the pastor of the church he attended, who found him with despair written in his pale, anguished countenance, and was about to offer prayer. But the young man prevented him. "Your prayers," said he, "can do me no good—it is too late. I have grieved away God's Holy Spirit, never, never to return. I feel already in my soul the agonies of the damned. I sent for you, not to pray, but to be the bearer of a message—a message from the borders of eternity. —*American Messengers.*

What a fearful responsibility the incident cited above, brings before us! Certainly we should be ever on the alert lest some poor soul should rise up in eternity and say, "You cared not for my soul."

—o—

ISN'T IT TIME?

The German Empress is forming a "League for the Preservation of Good Habits" among the Prussian ladies. The members bind themselves to discourage luxury in every form, both for themselves and their friends; to wear fewer, more simple, and cheaper dresses, and to practice rigid economy in their households. Some of our would-be "good society" and fashionable professors of religion may now think it would be "quite the thing" to follow up royalty herein. Even an absence of luxury, of fine dresses, of fine feathers, of absurd waste, may become "the rage" in the church. Well, if we can get it no other way, let it come this way.—CH. STAND.

—o—

—Don't be too positive. Don't contradict, even if you have good reason to.

—Don't call your dressmaker Miss Sew-and-sew.

—Kindness in the kitchen pays well.

—Never be rude to servants.

From an Exchange.

—o—

It is stated that Oliver Cromwell visited York Minster, in England, he saw in one of the apartments, statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them. On being informed, he replied, "Take them down and let them go about doing good." They were taken down, melted and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They sit or stand stiff and stately in their dignity, and sinners go unsaved and believers uncomforted, unhelped, for all the efforts they will make to lift a hand to serve them. They need to be melted down and sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service in the cause of Jesus.

—o—

A SISTER'S INFLUENCE.

"If I only had a sister, Cousin Helen; but I am *so* lonely. You know since mamma died I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of a very strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" And Margie's eyes really sparkled. "Talk with him about the many things, both great and small, which interest you? Brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen with a troubled look in her eyes, "there has recently been opened down town an elegant saloon which is called 'The Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthorp, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon where moral men can assemble without coming in contact with anything objectionable; and that many of the best young men in town spent their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much of my time in my own room. Thank you for your timely suggestions."

That evening as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:

"Are you going out, Hugh?"

"Ye-es," he answered with hesitancy, for a glance into the pretty parlor, with its glowing grate fire and open piano, made him almost wish he was going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit!" echoed Hugh with astonishment. "What do I know about girl's suits?"

"I believe you can help me," urged Margie, "for you display fine taste in the selection of your own clothes. You know, Hugh, that I have not been accustomed to choose for myself, and I miss mamma so much."

There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack he walked into the parlor, and was soon deeply interested in the examination of dress samples and fashion-plates as his little sister could wish.

From this time Margie followed her cousin's suggestion to the verry letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cozy parlor, Margie was startled by an exclamation of horror from her brother, and on turning toward him saw that he had dropped the evening paper, and had buried his face in his hands. Catching up the paper she anxiously looked down the columns of the daily news until she came to this item:

"A young man, named Chester Winthorp, was fatally wounded last night at the Gilded Palace saloon with a pistol shot fired by David Holmes. Doubtless both of the young men were under the influence of liquor."

"Was Chester Winthorp once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands; "and but for the influence of my precious little sister I might have been as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian that she could not imagine him as having sunk to such depths of degredation as Chester Winthory evidently had done.

"After mother died," resumed Hugh, with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the Gilded Palace saloon, which, he said, had every attraction heart could wish. After much urging I consented; but on the appointed evening you wished me to help you select your new suit. As I looked into the parlor, which you had made so bright and pretty, I thought some other night would do for my visit to the Gilded Palace, so I yielded to your persuasions, and spent the evening at home.

"But, after that, I found every evening the same, for you always had some pleasant entertainment in store for me; and I finally came to the conclusion that *our parlor* was *Palace* enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister."

"And, Margie," he continued, while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your religious experiences that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon-keepers would find few victims among our young men."

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which he saved her noble brother.—*H. M. G., in Christian Intelligencer.*

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Patent Medicines,

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The most superb patterns of the choicest makes of Moquettes, Axminsters, Body Brussels, Tapestries, Ingrains, etc. Curtains, Window Shades, and Housefurnishing Goods. Mattings in great variety, Rugs of every description.

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Children's and Infants' Clothing, Underwear and Hats.

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THE

Montana Methodist.

Vol. 2. AUGUST 15th. 1890. No. 24.

THE MONTANA ANNUAL CONFERENCE.

The thirteenth annual session of the Montana Conference convened in Deer Lodge, Thursday, 9 a. m., Aug-7th. All the preachers of the Conference were present the first day of the session. There was a small representation of the lay members. The number of visitors was unusually large, when we consider that it is the haying season for the ranchers. There were very few of the preachers' wives present. This means much. We would that it were always otherwise. Although the Conference opened a day later than the Bishop first intended, matters were well in hand by noon Saturday.

The Sabbath day dawned bright and clear. Promptly at 9.30 a. m , the Love Feast was opened. The hour seemed too short. Sunday-school was held from 10:30 a. m. to 11:30. The Bishop gave us a splendid sermon for the preachers at 11:20, after which the beautiful temple, nestling among fine shade trees was dedicated to the worship of Almighty God. At the same hour Dr. Morris, Assistant Church Extension Sec., preached in the Presbyterian Church. The writer had the great pleasure of preaching in the Christian church. At the evening service, Dr. Morris gave us a soul-stirring sermon at our church, on 1 Cor. 3:9. We all enjoyed it.

In the evening, Rev. J. B. Parnall preached in the Presbyterian Church, and Rev. D. B. Price preached in the Christian church

Monday morning the committees had their reports all ready, and business was dispatched in rapid order. By twelve o'clock they were through. The Communion service, which was so fitting, preceded the reading of the appointments. The appointments were received by the preachers, in the spirit of true itinerants. Most of the preachers remained over after Conference adjourned till Tuesday morning. All of them by this time have moved to their respective fields and have begun the labors of the year. The Lord be with them till we all meet again.

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HELENA DISTRICT.

FIRST ROUND.

Butte Station	Sept.	13, 14.
Helena "	"	20, 21.
Boulder Circuit	"	27, 28.
Bozeman Station	Oct.	4, 5.
Deer Lodge Station	"	11, 12.
East Helena & Alhambra,	"	18, 19.
Townsend & Radersburg,	"	25, 26.
Willow Creek	Nov.	1, 2.
White Hall	"	8, 9.
Bozeman Circuit	"	15, 16.
Great Falls		

A. C. Couey, P. E.

CONFERENCE NOTES.

—Rev. E. C. Finley was transferred to the St. Louis Conference, Rev. John Moore to the Denver Conference, and Rev. Wm. M. Britt to the Kentucky Conference. On Monday evening, after a touching sermon by Dr. Morris, these three brethren were given words of farewell by the host of friends in the church. It is always a source of regret that we give up the brethren who have successfully met the difficulties of this field.

—The people of Deer Lodge, will not soon forget the pulpit ministrations of our dear brother, Dr. J. C. Morris, who so ably advocates the cause of Church Extension in this land white unto the harvest.

—It was a real joy to Christian hearts to see how generously the people gave of their means in all the causes presented during Conference. The chief display of liberality was on Sabbath in lifting the debt from the church before dedication. It proved an interesting part of the morning service.

—Bro. B. E. H. Warren led in the Love Feast service, Sabbath morning. He found it easy, because of the high spiritual tide.

—Who ever saw a Conference close with greater manifestations of God's presence than did that of the Montana at Deer Lodge?

—One of the very pleasant features of the Montana work during the visit of Bishop Hendrix, was the dedication of three new churches.

—Rev. S. W. Barbee was located at his own request, at the recent session of the Montana Conference.

—The Helena District now has twelve appointments.

—When Bishop Hendrix finished the work of our Conference, he moved on westward. We believe he stays no longer in one place than is strictly necessary.

—Will our exchanges please note the change of editor and have papers addressed to E. J. Stanley, Corvallis, Montana, instead of to A. C. Couey, Butte.

—The Fund for Widows, Orphans, and Superannuated Preachers, received a small increase at the Conference. We hope it will continue to grow.

—Rev. W. T. Goulder was received into full connection, having proven acceptable in the pulpit in his administration and having creditably passed his 2nd year's course of study. Great harmony prevailed during the entire session of Conference. All differences of opinion were settled without a discord. How pleasant for brethren to dwell together in peace.

—Deer Lodge maintained her well earned reputation for hospitality in the entertainment of the Conference. We shall be glad to go back there again.

—It is with great misgiving and reluctance that we change from the single station and editorial work, to that of a large District in this Mountain land. The Lord bless us in assuming the grave responsibilities.

—The Presiding Elder of the Helena District will be absent for a few weeks in the beginning of the Conference year. He goes to Murfreesboro, Tenn., to make a short visit and bring his family back to Montana. Any one who desires to write him, will direct to Rev. A. C. Couey, in care of Mr. C. R. Holmes, Murfreesboro, Tenn.

—The next session of the Conference will be held in Helena.

—We rejoice to announce that with the next issue of the paper, Rev. E. J. Stanley, a writer well-known throughout our connection, will have charge of the Montana Methodist. He will give us a good paper. The columns will doubtless be filled with a richness of matter and beauty of diction, which characterize his communications to our religious press in the church for quite a number of years past. We invoke the blessings of God upon him in this work.

—Montana keeps to her mark in Missions and Church Extension, She pays up in full for missions and runs over a little in Church Extension. Let our old Conferences do likewise.

—We hope to see the Woman's Department of Church Work come up this year in the Montana Conference.

—Oh what a sense of need have we in thinking of a District parsonage. The way may open for us in this matter before many months.

—We are glad to state that Rev. J. E. Squires, of the Denver Conference, is transferred to Montana, and is stationed at Butte. Also that Rev. Thomas W. Walton, of the South-west Missouri, is transferred to us, and is stationed at Deer Lodge. We extend a hearty welcome to these dear brethren. They are good men for these important fields of labor.

—Much of our Conference matter will have to wait over for another issue of the Montana Methodist.

—Rev. J. H, Johnson preached a sermon on the evening preceding the opening of the annual Conference, worthy his head and heart, and the hearing of any congregation in this country. It was unadulterated Gospel well served.

—We were greatly edified by Rev. R. S. Clark's sermon, Saturday afternoon on 'Buy the truth and sell it not.'

CONFERENCE STATISTICS.

Local Preachers	8
Members	448
Adults baptized	22
Infants baptized	29
Number Sunday Schools	15
Officers and Teachers	100
S. S. Scholars	653
Number of Churches	12
Value " "	$ 55,400.
Number Parsonages	7
Value " "	$ 11,500.

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A SMALL BUSINESS.

In the last issue of the "Montana Christian Advocate," there are two statements made that are misleading. One of the statements is that Brother Mills had recently stopped at Willow Creek with some members of the M. E. Church South, "who had formerly belonged to the M. E. Church." The facts are that not a member of the Willow Creek church ever belonged to the M. E. church. The "Advocate" stated that "after twenty years the M. E. Church, South, at Willow creek, had only thirteen members." This statement is not true. The Methodists at Willow Creek have about thirty members. The 'Advocate' also stated that the M. E. Church had twelve members at South Boulder, which is incorrect. Mr. Riggin did succeed in proselyting four members at South Boulder, and four is all they have there. The "Advocate" ought to tell the truth at least.

Willow Creek.

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STANDING BOARDS OF THE MONTANA CONFERENCE.

Board of Missions: E. J. Stanley, Pres.; L. B. Stateler, Vice Pres.; J. B. Parnall, Sec'y; A. G. Clarke, Treas.; Managers: R. S. Clarke, E. L. Lee, J. W. Kemper.

Church Extension: B. E. H. Warren, Pres.; A. C. Couey, Vice Pres.; E. J. Stanley, Sec'y.; A. G. Clarke, Treas. Managers: W. J. Hunter, A. H. Barret, H. B. Cockrill.

Board of Education: D. B Price, R. S. Clarke, A. C. Couey.

S. School Board: A C. Couey, J. B. Parnall, W. T. Goulder, H. W. Currin.

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Committees of Examination.

FOR ADMISSION ON TRIAL.

J. H. Johnson, A. C. Couey.

First Year—H. B. Cockrill, B. E. H. Warren.

Second Year—D. B. Price, Jno. Moore.

Third Year—E. J. Stanley, E L. Lee.

Fourth Year—J. B. Parnall, R. S. Clark.

CHURCH SERVICES,

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev. A. C, Couey, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening. 8 00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor;

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sabbath, Grantsdale, morning and Saturday night previous; Corvallis at night.
2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 2 00 p m.
Prayer Meeting, Wednesday evening,
House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

MONTANA CONFERENCE APPOINTMENTS.

HELENA DISTRICT.

A. C. Couey, P. E.
Helena Station—D. B. Price.
East Helena and Alhambra—L. Bramble.
Townsend—R. S. Clark.
Butte—J. E. Squires.
Deer Lodge—Thos. W. Walton.
Boulder and Elkhorn — J. H. Johnson.
Bozeman Statition—W. T. Goulder.
Bozeman Circuit—B. E. H. Warren.
Willow Creek -H. B. Cockrill.
White Hall—L. B. Stateler.
Great Falls—To be supplied.

MISSOULA DISTRICT.

E. J. Stanley, P. E.
Missoula—To be supplied.
Stevensville—J. B. Parnall.
Corvallis and Grantsdale—E. J. Stanley and T. W. Flowers.
Wallace—To be supplied.
Flathead—E. L. Lee.
Thompson Falls & Horse Plains — } To be supplied.
Editor Montana Methodist—E. J. Stanley.

—o—

Church and State Again.

In the divine instruction. "Be subject to the powers that be," the practical relation of the church to the state is defined. We do not see by what rule of construction this text can be made to sanction any effort of the church, in the use of resolutions or petitions to those who are in authrity, to direct the affairs of this world so as to accomplish their work therein This would be to repeat Baalam's error, who said in effect, "Thy will be done." and then sought by prayer to change that will, and we see that this policy proved fatal in his hands. "Pray for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness, and honesty, is the divinely defined religious relation of the church to the state. To pray to those who are in anthority, that we may lead a quiet and peaceable life in all godliness, temperance included, and honesty, and to pray to God, to so control and direct them in the administration of the affairs of State, that these ends may be obtained, is widely different. This relation of the church to the state is founded in the fact or moral principle, that the church, to effect her work of salvation, must deal directly with individuals, and not with communities as such, seeking to put the law, "by divine interposition," in the heart, and write it in the inward parts and not into the statute books, to be enforced by "officers and governors, but by God himself. When the church through her members asks, or prays individuals to "quit their meanness," she means "repentance toward God and faith in the Lord Jesus Christ," that they may be saved, and not reformed merely, which is all that the state can do. The church is spiritual both in her nature and work; while the state is carnal in both, and hence is necessarily antagonistic to the church in her soul saving mission.

The church seeks to subordinate the carnal principle, whether found in the individual or in the community, to the spiritual conditions of life in Christ Jesus, not by compromise, but by sacrifice. To ask the state to aid her in her work would be in effect, to ask a cause to remove its effect. "My kingdom is not of this world," is a truth that even the church herself is slow to learn. Her dark days have been the result of mistakes in connecting herself to the state, in her efforts to meet the social and practical demands required of her. And is it not true in this advanced age of the church, with all of her experience in the use of the divine panoply, and in this intelligent Christian land of ours, that there are churches which are involved in abnormal relations to the state? No one who is unprejudiced at this point, and who is favored with a moderate knowledge of the history of this country, will be at a loss to find the source whence this unholy relation had its origin. We ask, with emphasis, is it not to be feared that the M. E. Church South, which glories, and rightfully too, in her non-political character, is liable, in her efforts to secure our humanity against the ravages of intemperance by legal enactment, to switch off on this sidetrack of Christian endeavor, where spiritual ruin has always been the result? What means the resolutions before her general, and other conferences, if it is not to effect legislation upon the subject thereby sought to be made prominent? Is this to pray to the Lord for those who are in authority, that the ends of good government may be obtained, or is it to pray to the authorities themselves? Is the M. E. Church South, "a prohibition church," by a kind of politic ecclesiastical caucusering, and resolution-making? or is she such in her life, her discipline, and in her teachings? These are questions of grave importance, that time, in the onward march to the inevitable, will soon solve.

It seems that the idea is easily entertained by some, that the church, which "is the pillow and ground of the truth," the fitness of things, the embodiment of right relations to God, and hence to all things. can prosecute her mission successfully in the earth, by the desecration of the means that God has ordained for its consummation. The Jews, Paul informs. us, "had a zeal, but not according to knowledge." "What was written afore time, was written for our learning, upon whom the ends of the world are come." R. S. CLARK.

Helena, M. T.

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Street Scenes in Anaconda.

SCENE FIRST.—It was at a dinner in a restaurant in Anaconda. Three men were seated at one table, an Irishman, an American magistrate, and one whose genealogy I was unable to trace, and who appeared to be more interested in the art epicurean, than in either the love of Blackstone, or the absorbing question of moral reform on the subject of prohibition. The head of the magistrate was "turned," not however, by either favoritism or a bribe, but by the equally certain effect of too much "tanglefoot." He was the auditor, while our Irish friend, who was "full" of his subject, descanted upon the question of prohibition. His peroration was in these words: "I think (hic) I could make (hic) a good thing lecturing (hic) on prohibition. I despise these low-down drunkards. (hic.)"

SCENE SECOND.—It was a little boy and a preacher, on Park Avenue, near the "Montana" hotel. The little boy had under his arm a big bottle. The preacher accosting him said: "Good morning, little fellow, what's that you have under your arm?" The reply came promptly, back of which was an innocent smile playing all over the child's face, that showed he knew nothing of the danger to which his misguided parents were thus exposing him: "It's beer I've got a bottle of beer." "What are you going to do with it?" said the preacher. The child replied, "I'm going to take it home for me and mamma and papa to drink."

You may imagine what feelings disturbed the preacher's mind, as he looked upon the scene and contemplated the probable issue in the life of the innocent pratler. Let my own personal sins, if need be, react on myself in all their great force, but O, may I never fall under the condemnation of leading my own child to his ruin.

SCENE THIRD.—A middle aged man standing on the corner, in front of a saloon, in the same town, was seen by his companions suddenly to lose his balance and fall to the ground. They went at once to his assistance, but lo! he was dead. The coroner's jury rendered a verdict of death from "heart-disease." But the facts were that domestic infelicity, more than two years ago had caused him to leave home, since which time he had been a hard drinker. Heart disease indeed! No doubt, poor fellow, the heart was sadly, fatally diseased, in that it had surrendered its anchorage to the skies, and drifted out into the hopeless maelstrom of despair; but whisky killed the man,

O when will the Christian men and women of this nation, rise to the sublime height of religious duty, and personal obligation, and remove forever the curse of drink from the land? SIM.

Anaconda, Mont.

—o—

Four Years at Butte Station.

In August of 1886, I received a letter from Bishop J. C. Keener, written at the close of the Montana annual Conference, held in Bozeman, in which he says: "I have transferred you to Montana, and stationed you at Butte, a town of 30,000 inhabitants. If the work does not suit you at the end of the year, I will re-transfer you back. The Lord be with you, your wife and little ones."

At the annual conference just closed a few days since, I made my fourth annual report. Just what success is in any of our western work is difficult to say. The work before us in Butte, has necessarily been largely material. Paying off a debt on the church, just finished when I went to Butte, and building a good substantial six-room brick parsonage, has given us work of this character all the while.

We had some noble people to stand by us in every measure. We now have a very respectable membership of forty to fifty, a nice little Sunday school, a young people's organization, and Ladies' Aid Society. Our people are systematic in their work. Support the church very liberally for their strength, being now almost self-sustaining.

We were never so identified with a people, as with those of Butte charge. They have been responsive to every demand made upon them. We love them devoutedly, and shall never forget how we have labored together gether to build up the cause of Christ. To leave them makes our heart ache. I congratulate the pastor whose happy lot it shall be, to serve them in the future.

Although this is one of the very youngest charges in the Montana conference, there is but one stronger in the state. With proper service, and no change in the present pros-

pects, Butte will, in a short while, be the leading station in the conference. I commend them to my successor as a people who will kindly receive him and his, and to the Great Shepherd who knoweth every one of them by name. A. C. COUEY, ex-Pastor.

——o——

The church extension Secretaries purpose a free use of printer's ink during the next quadrennium. The plan of visitation strikes us as a wise measure, on the part of the Board.

Dr. Henry Drummond's latest work, "The Greatest thing in the World," has been placed in our hands by a friend. We know, in advance of reading, that we shall find something good, better, best.

Companies with "pack horses," are going to the mountains. These "prospectors" may get rich in a season—they may die poor. It does seem like "luck."

——o——

NOTES FROM THE FIELD.

HELENA STATION.

The church at this place is in a prosperous and hopeful condition. Brother Price is in great favor with the people. The membership is increasing, and the congregation is growing. The Sunday School, though not large, is doing great work under the superintendency of Rev. W. J. Hunter. Brother H., has also been very active and efficient as a local preacher. Finances are well up. The time is not far distant when we will have to build a new church in Helena. Both preacher and people have reason to rejoice at the progress that has been made the past year in this Charge. The Quarterly Conference was held on Wednesday night, in connection with the prayer meeting, and was a enjoyable occasion.

EAST HELENA.

The pastor, Brother Goulder, has had a pretty hard time of it here the past quarter, on account of the temporary shutting down of the smelting works, which are the principal dependence of the people for employment and support. Many of the people have gone away, which has had a depressing influence on everything. Even the saloons, most of them, had to close. But the preacher has remained at his post, won the confidence and respect of the people. He reports that congregations are increasing, and everything is more hopeful. Two Sunday Schools are in progress on the Charge. Finances are much behind, though an effort was being made in this direction for the benefit of the preacher, when I left. We had a pleasant service in the church on Thursday night.

WILLOW CREEK.

Saturday, July 12th, at 11 o'clock, found me at Stateler's Chapel, where the preacher in charge, Rev. E. C. Finley, with Rev. L. B. Stateler and Rev. A. J. Rundell, together with most of the official and some other lay members, had assembled, and we had one of the most refreshing religious services that I have attended for a long time. The Master was there, subduing every heart and melting every eye to tears. What delightful associations, what precious memories are connected with this place. It is a very Bethel to many of us in Montana. The Quarterly Conference in the afternoon was well attended. The practicability of enlarging the parsonage, by an addition of one room, was discussed. The congregations at the services on Saturday night and Sunday, were large and attentive. I was astonished at the number of young people here. What a mighty power for good, if they were converted and in the church. The Sunday School is prospering under the leadership of Brother G. L. Deeks, whose earnestness and efficiency in church work increases with advancing years. Not a few earnest Christians are praying for a revival here. May their prayers be answered soon, and in the fullest measure.

The preacher had to provide himself with a conveyance at the beginning of the year, and had the misfortune to get one vehicle entirely demolished by the untimely and excessive exercises of an obstreperous animal while giving vent to the predominating propensities peculiar to his species. The dry season, followed by the hard winter, and the hard times that prevail, makes money matters tight with the people, and, of course, with the preacher. But when one is provided with food and shelter without expense, the cost of living is greatly curtailed.

The policy of "disintegration and absorption" has affected the membership in this Charge this year to some extent. A minister of a sister church even informed our members that our church would soon go down here, and that they had better join in with him. I was told this upon good authority. If others can out-work us in a legitimate way, can preach the Gospel more earnestly and effectively than we, and if our members, under proper influences, should prefer to leave us and join other churches, this is their prerogative. But to use such motives as the above, I protest is unfraternal and unbecoming those professing godliness. Such work will not abide.

OTHER CHARGES.

As I will not get to hold the quarterly meeting for the other Charges in time to report for the last issue of this paper before Conference, I will make a few brief notes here. Rev. L. B. Stateler, at Whitehall, has been filling the Whitehall Charge the past few months, preaching at Whitehall and Fish Creek alternately, and acceptably. He told me that he was actually going to preach a sermon on Baptism at Fish Creek, for the edification of the people. We must have a man here next year.

BUTTE.

Brother Couey is closing up his four year's pastorate with the church in a greatly improved spiritual state: a good and growing congregation, an

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BUTTE. Leaves		Arrives.	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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E. J. STANLEY, - Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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increasing membership, an appreciative people, and things in a much better condition than ever before. His health was never better than now. Doubtless it will be a trial to both pastor and people, to sever the relation that they have sustained to each other so pleasantly, and so long. But while the itinerant system may cause personal inconvenience and suffering for the time, yet it dispenses blessings to the many. While in this case, it will take a worthy and efficient pastor to some other needy field, I earnestly trust that it will bring another just as competent and worthy to carry forward the work so auspiciously began. The city of Butte is growing very rapidly, and the prospect for our church is very bright.

BOULDER AND ELKHORN

Is moving along well under the pastoral care of Rev. John Moore, who preaches acceptably to good congregations, has made hosts of friends this year, who have shown their appreciation by rallying to his support. If I mistake not, the collections will be reported in full. Brother Currin is still doing faithful work in the Sunday School. The church building has been greatly improved this year.

DEER LODGE.

Notwithstanding all the trials that Brother Britt has experienced, yet he reports that his Charge is in a very prosperous condition—congregations larger than usual, and the prospect inviting. The labors of the pastor have been blessed in the up-building of the church at this place this year.

—o—

$1,000—$3,000—$6,000.

S. W. BARBEE.

What do these figures mean? They represent the ratio of increase in appropriations to the Montana Conference by the Mission Board. They are significant and suggestive. They argue in the first place, an increasing confidence in the work and relation of the Montana Conference. The Board is eminently conservative, made up as it is of preachers and Laymen of distinguished ability and practical foresight. The President of the Board, Col. E. W. Cole, a Layman, who by indomitable energy and the exercise of much common sense operating on the line of business rules, has amassed a private fortune of millions. He is liberal to the church he loves, but both as an individual and a trusted official, he uses the money at his disposition, in perfect harmony with the rules of business success. His associate members of the Board are in accord with him, and any appropriation they make to a mission field, is underwritten by a policy as wise as it is liberal. With this view, we gladly record that the increased ratio of appropriations to the Montana conference argues strongly, the Board's growing confidence in her importance as an evangelizing agency and integral part of Southern Methodism.

In the second place the figures teach or show the necessity of the field as it is now operated. It makes an inventory of the men in the field, the territory occupied, and likewise the actual supply needed to support the garrison, till the working and paying forces shall have been sufficiently reenforced from without, to make the several pastoral charges self-sustaining, or to reach the point when the minimum of appropriations by the Board will be necessary. After counting the men in the field, the Board said that three thousand dollars was not sufficient to support them. How much, if any, was appropriated above what they considered necessary to provide for the men now at work, we are not advised. Writing from behind the scenes—the factorage of selfishness of course considered—it appears to the men on the field, in rifle pits, and behind the breast works, that most, if not all, of the six thousand dollars will be needed to supply the force now here and at work. We would not be dogmatic, however, and feel that it would be the part of wisdom and the exercise of a loyal Christian spirit to abide cheerfully, by any decision the proper authorities may make with reference to the application of the six thousand dollars.

The men and local agencies at work have already accomplished enough to warrant the exercise of great liberality to this mountain conference. While we rejoice in the estimate thus placed upon us, we are at the same time humbled, and it shall be our pleasure to try harder than ever to do our duty to this people, and to retain the confidence of the mother whose child we are.

—o—

Quarterly Review For July.

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The Editor's Table is Rich.

—o—

EDITORIAL.

BUTTE.

We may be allowed to state that during our four years pastorate in Butte, all the other churches except the Protestant Episcopal, have had from two to four changes, and more or less friction. Whether in the people, the preachers or both, we risk no opinion. To say the least, we fear the consequences to religion in most instances.

—o—

When we came to Butte, nearly four years ago, there was only one main railroad line running into the city. Now there are three. Then, there was not an inch of street-car track. Now the city is net-worked with motor, cable and electric lines.

—o—

The churches have make progress, but not equal to the Business enterprises in Butte since we first saw the "camp."

—o—

Dr. Lafferty does not like to be called a "heartless" editor. Could any one of the ink-horn brigade envy such a title, though in addition he be termed a "diamond, clear and brilliant?"

—o—

Rev. J. J. McCallister, former pastor of the M. E. Church, Butte, Montana, who the past year received $1.500 and a parsonage, was recently appointed to Stevensville, where he says the people pay about $350, and the Mission Board gives him $400. The humiliation is a strain upon the good brother's stock of loyalty to the Bishop's authority in the appointment.

Should we not pray more just before going to the house of God to engage in public worship?

—o—

Bishop Hendrix, before Conference, preached at Belgrade, Bozeman, East Helena, Helena, Boulder, Butte, Stevensville and Anaconda, in the short space of ten days.

—o—

There was considerable sickness in Montana during the hot weather the last ten days in July.

—o—

According to the census exhibit, Butte City is nearly as large again in population, as Helena. Quite an amount of rivalry exists between these two chief cities of the new state. It is altogether probable that Butte will continue to grow, in the near future, at a more rapid rate than Helena. We trust we are not partial to Butte in this statement because here is our base of operation.

—o—

Revs. L. B. Stateler and E. C. Findley stopped over in Butte a few days with old friends, en route to the annual conference.

Bishop E. R. Hendrix preached a sermon in Butte, Friday evening Aug. 1st, which will never be forgotten by some of his hearers. It was refreshing to the soul. The text was, "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

Ecclesiasticism may be of men, Christianity must be of God.

Of the Missionary meeting in Shanghai, Bishop Haygood says:

In this great Shanghai meeting last May, Presbyterians, Episcopalians, Baptists and Methodists met together, not to debate how thew might surrender their differences, but how they might co-operate in pushing to its consummation the triumph of a common cause.

One Rev. Joseph Isaac, a former Jewish Rabbi, (possibly) it is said has recently practiced fraud on Christian people of Denver, Col., and Helena and Butte, Mont. He pretended to have been converted to the Christian faith.

Rev. D. Atkins says: The Corvallis College suit is progressing satisfactorily. Corvallis College has completed its evidence before the referee. The defendants, Ladd and others, are taking theirs. All will be in before Sept 15 h, when the case will be ready to go before the court. M. L. Pipes, who was one of the attorneys for the defense, having been appointed judge of this court, another judge will have to be called in to try the case.

—This institution in Oregon, is one of great interest to our church in that state, and we do hope the result will be, a college clear of incumbrance, that it may be a great agent for good to our church on the Pacific slope.

General Clinton B. Fisk was tall enough to be seen all over this land of ours. He died lamented by the whole country.

The educators of the country are now "drumming" in behalf of their respective schools. Competition of the right kind will be beneficial to the people at large, otherwise both the institution and the patrons will suffer.

We have seen mules stop and snort and side around with all manner of maneuvers, and then be forced across a bridge, or by a black stump. In some instances men from whom we expect better things do the same way, and beget mistrust.

——o——

Bozeman Station.

DEAR BRO. COUEY:—

—Complying with your request for a note from every field, I send you a brief report of the work at Bozeman:

—I have had sixteen accessions to the church this year. Most of them by letter, some on profession of faith. We have a net gain of fifteen members.

—We have a good Sunday School with an average attendance of forty-six.

We have paid out forty dollars on indebtedness, and thirty-two dollars and seventy-five cents on improvements. All our collections except the salaries of the P. C. and P. E., will be paid in full. This is an improvement, as not a dollar of missionary or church extension money was ever raised here before. Not having any steward the finances have not been looked after.

—The people of Bozeman have treated us kindly, and I believe our church has a bright future before it even in Bozeman.

—It was said by a member of another church, when I came here that "I would not stay my year out." But even that weak sister now believes that some of us have both grit and perseverance. The fact once established, that we are permanent here, and that our work here is no experiment, we can succeed. Our church in Bozeman fills a want that no other church fills.

—We greatly need a parsonage in Bozeman, so that the preacher sent here will not have to pay house rent.

Permit me in a quiet way, to suggest that the "Montana Methodist" has greatly improved the past year.

B. E. H. WARREN, P. C.

——o——

FROM FISH CREEK.

DEAR EDITOR:—

I have not seen anything in our paper from this part of God's vineyard, in regard to our spiritual welfare, for some time.

We are always glad for the time to come when we will receive the "Montana Methodist, also the appointment of Father Stateler to preach.

We feel glad that this work has been supplied by Father Statler. His sermons have the right kind of spiritual food for our people, and are well received by all.

We have been favored with a number of protracted meetings during the ast three months. First by Evangelist Streater and Rev. Wood, for two weeks they preached the word of God and baptism unto the new way into salvation. They tried to impress or convince their audience of the error of following their fore-fathers in coming to God in the old way, but finally admitted they went to heaven in the old way. Amen. They admitted that Cornelius was regenerated before baptism, but claimed that he was the only one that we had evidence of being regenerated before baptism. In the Bible we believe in regeneration, which they do not nearly all of that faith. Look at Cornelius as great proof of what the word of God would do with it set in its proper power, as it was done by Peter to Cornelius. I see in Mr. Campbell's works he cites Cornelius as one re generated by the word, under Peter's preaching. True Cornelius was ignorant of the Bible, until Peter went to his house. The fact that he fell down to worship him is proof that he was ignorant of the Bible. He had no idea of the Savior, nor of the way of redemption. He seemed to have a spirit of worship, but needed instruction to guide his worship. But can it be said that he had no spiritual thought, feeling or emotion? Acts 10;2 says, "He feared God with all his house." What is the condition of one who fears God? Paul in speaking of the wicked. Rom. 3;18 says, "There is no fear of God before their eyes." Solomon says, "The fear of the Lord is the beginning of wisdom." Mr. Campbell here cites a case in which a man that feared the Lord was regenerated by Peter's preaching, but if he still feared the Lord, then regeneration did not change him. He had a heart to fear God before he saw, or heard of Peter. He was ignorant of the Bible, but prayed always; gave alms; feared God, and his prayers and alms had come up before God. Now was he dead in sin? If so, I wish every one was dead in sin. Peter learned here that in every nation he that fears God and worketh righteousness, is accepted, but Mr. Campbell would tell us that seven tenths of the nations of earth, are wholly destitute of any regenerating influence of the spiritual thought, feeling or emotion, in any one. But Peter here embraced, and expressed the sentiment that in every nation such men as Cornelius were accepted of God. Besides there are many places which plainly teach that the spirit of God does immediately communicate with our spirits. In 1 Jno. 5;10. "He that believeth on the Son of God hath the witness in himself." The written word of God is the testimony, but the spirit of God is the witness, and the believer has this witness in himself. So Paul says, Rom. 8;16 "The spirit itself beareth witness with our spirit, that we are the children of God."

Next was Revs. W. W. Orsdale and Riggin, who had the old kind of religion in their preaching, and much spiritual good was done in reviving us. We know that God was with them in power. Hereby know we that we dwell in Him and He in us, because He hath given us of His spir-

S F. TUTTLE.

HELENA. GREAT FALLS.

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District Church Extension Societies.

Several District Church Extension Societies have been formed and others are proposed. It is the design to confine their operations to the respective Presiding Elder's Districts in which they are located. The work of one of these has been extensively advertized, and favorable notices of the plan have appeared in more than one of our church papers. It will be well for our people to look closely into this subject before they go further.

One of the chief objects sought in the organization of the General Board of Church Extension and its auxiliaries was to concentrate the gifts of our people in a common treasury, and provide for their disbursement by a system that would accomplish the largest results with the smallest outlay. We believe that the work done will justify the assertion that in this we have been fairly successful.

Over $430,000 have in one way and another been collected and paid ont, and over 1,900 churches and parsonages have been helped in eight years. The amount and character of work done by our Board, compares favorably with that of any other Board of any other church in an equal length of time. Besides, it is steadily growing, and with right support bids fair to prove itself an arm of the service which will do much to help possess the land. The very favor into which it has grown has, however, helped to develop certain tendencies which we can but regard with concern, and to which we believe the attention of the church should be cited.

I believe these District societies are likely to do harm to the several causes in several ways.

1. By diverting attention from the work of the regular Boards. What they collect will inevitably affect the regular collections. People who give to these, will claim that their contributions have gone to the Church Extension work, and that they must be excused from giving more. And for the reason that persons always sympathize with that to which they have contributed, their interest in the regular work will be diminished in the exact ratio in which they regard this.

2. By fostering a local feeling as against a connectional. Their appeals are based almost wholly upon the idea: "We must help ourselves; our Districts first, and then if we have to spare, we may go abroad." This spirit followed to its logical sequences, would obliterate every connectional enterprise among us.

3. By encumbering the work with additional machinery. If we need a District society, why not one for each city—for each Annual Conference—for each State?

Is not the claim that it is necessary equivalent to a declaration that our present machinery is inadequate? And if this is so, how are the results already achieved to be accounted for?

4. By transferring the work of Church Extension to organizations not provided for, nor recognized by any law of the church, and placing

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David Morton,
Louisville, Ky., Cor. Sec'y.
July 17, 1890.

——o——

The Woman's Parsonage and Home Mission Society.

While the local auxiliaries, from the first, have been called "Parsonage Societies," the general work bore no other title than a department of Church Extension. To keep in mind the connection between these two, was confusing to many more than those well acquainted with the work, may suppose. The last General Conference gave the name of "Parsonage Society" to the whole organization, adding the words "Home Mission," and broadening the constitution to enable the Society to meet the demands for *fuller* home mission work constantly facing it, and appealing to the church for consideration. The Board of Church Extension, with much important business to transact at its meetings, had not time to look into the minutia of the woman's work. This leaving too great a burden of responsibility upon the Secretary of that department, the General Conference associated others with the Secretary, forming a "Central Committee" of twelve women, to take charge of the affairs of the Woman's Department. This Committee will appropriate the funds for the general work. But appropriations to parsonages will pass through the Board of Church Extension, and be subject to its approval and to its safe and well-tested business rules. This "Central Committee" was appointed by the Board of Church Extension, at its July meeting.

The work in the Conferences is to be conducted by Conference Societies of women, who will henceforth elect their own officers and appropriate the funds remaining in the Conference—the appropriations to parsonages passing through the Conference Board of Church Extension subject to their rules. Until a Conference Society is organized, the Conference Board of Church Extension will, as heretofore, elect the officers for Woman's Department in that Conference Our constitution is now broad enough to unite all our woman's work for the home field. We desire, by uniting these in one strong organization, to increase our power to uphold the cause of Christ against the Evil One We hope, without great projects, with humble, loving service to the loveliest of God's lost children and ready aid to those called to preach the Gospel, to do our part in giving the Gospel to "*every creature*;" in establishing in this land, the kingdom of our Lord on the true basis—self forgetting Love. Lucinda B. Helm.

——o——

ONLY SETTLED.

—There are so many in the church who are only settled—who have not been cleansed. When I was on the banks of the Jordan I filled two vials with Jordan water. The water in one I filtered in charcoal, and there it is, as transparent as crystal. Shake the vial, and yet the water remains transparent and beautiful. Look at the water in the other vial. It is just as beautiful, just as transparent. But at the bottom of the vial there is the eight of an inch of sediment, and, by shaking it becomes roily. So it would not do to shake some men; it would not do to shake some ministers. And in this settled state there are too many who fancy they are cleansed and clarified, but who do not wish to be shaken up. There are, however, men and women on this earth whom the Devil may shake, but the waters will not be roiled, for they have been clarified—*Bishop Neuman.*

——o——

LIFT YOUR HAT.

This act of politeness becomes a boy equally well with a man. Nothing looks more graceful than for a lad, passing a lady or a girl on the street, to lift his hat to her. It is a habit that will pay you to form at any early age, for many a man in mature years regrets that he neglected this act of courtesy when young, and finds it hard to practice it now, when all his habits are formed. Don't neglect to lift your hat to the ladies, boys.—*Selected.*

——o——

"Place for the Children."

In an editorial with the above caption Dr. Buckley makes a strong plea for the attendance of children at the preaching services.

"It is not a hopeful sign, in our cities at least, as one is on his way to the morning service at church, to meet such crowds of children on the way home, going away from, not to, the sanctuary. And notwithstanding all the good work done in the Sunday school, it is a questionable blessing if it is to train the children not to go to church. The child brought up to attend church will, in the great majority of cases, become the church-going man. While the child who does not form the habit in youth, so that it is as natural and as much a matter of course as to go to his school or his meals, will seldom acquire the habit when he grows older, and his children will be still less likely to form the habit."

It has occurred to us that there is here a new duty and opportunity for young people,—the getting their younger brothers and sisters and friends to go with them to the preaching service. Children are easily led, and they enjoy attention from young men and young women. Let us try the plan, and, by sitting with them at the morning service, we may show them how to properly worship God.

KNOWLEDGE AND WISDOM.

E. M. APPLEBERRY

The words knowledge and wisdom are sometimes, indeed, quite frequently, used as synonyms, when indeed, they are very different in significance, *one* meaning something possessed, the *other* relating to the manner of using or employing the same. One may be the possessor of a great amount of knowledge, be proficient in all the sciences, a great linguist, and scholarly in every department of human attainment and research, and yet may lack wisdom to apply the knowledge to a practical use, in promoting either his own good, or advancing the interests of others. The word power is more nearly allied to wisdom in signification, and yet differs very materially from wisdom in its effects. Many, alas, possess both knowledge and power, who are lacking the essential element of success flowing from the fountain of all wisdom, and thus in many cases the knowledge becomes a curse to its possessor and a detriment to the cause in which it seeks to be employed. Too many all over the known world have both knowledge and power, who are destitute of wisdom to guide them in formulating modes of procedure or plans of action which will be productive of the best results. How many in this broad land, even in the Clerical Ranks, who possess the power of intellectual giants, morally are only pigmies, discerning not the true intent of the power with which they are endowed, or disregarding the Divine injunction, "If any lack wisdom, let him ask of God, who giveth liberally," refuse to importune the Divine source for wisdom, without which all learning, all knowledge, will be but a vain possession, a dead weight, a useless encumbrance.

We need no elaborate discussion to prove the truth of what we have stated concerning the use of knowledge and wisdom. History is lamentably full of examples of the subject in question, the misuse of knowledge, accompanied by power and influence. Infidelity, resplendent in its garb of rhetoric, weighed down by the scholarly weight of varied learning, flaunting its sophisms before an ignorant and clamoring multitude, will sometimes hide abashed in the presence of the superior wisdom of God's chosen instruments, unlettered and obscure though they sometimes are. Thus we see that the possession of worldly knowledge is no criterion of success, unless it be accompanied by a wise judgment to direct its use into proper and coherent methods of application. I seldom attempt to write, without a keen appreciation of the need of a higher wisdom than my own to guide me, if what I write would accomplish any good or subserve in any degree the purpose for which it is written, and realizing my insignificance, am tempted to desist, but immediately the thought will recur to my mind of the Saviour's parable of the talents, the Creature was made to glorify the Creator, and swiftly moves the pen in response to these thoughts, and invalid though I am, I seek to use the talent, lest when the Master come He take from me and bestow it more worthily. However much we may desire certain conditions of life and labor, it is safe to affirm that we should pursue that course, so far as practicable' which seems to promise the best results; and right here appears with the greatest force, our need of a superior wisdom. We are told to seek wisdom from the Great Fountain which flows instreams of perennial gladness, from lips annointed with the sacred fire of Divine knowledge and unfailing wisdom. We are invited to walk in the green and beautiful pastures, and partake of the refreshing coolness of the Stream of Eternal Life, which make glad the city of the Great King. We are invited by the Good Shepherd to enter the peaceful fold, where with tender solicitude He watches over the Lambs, that none stray off into the wilderness of sin and thus perish. Oh, source of infinite power! Oh, fount of never-failing wisdom! Oh, spirit of heavenly beauty! Oh, voices of ecstatic melody, how sweet the tender whisperings that call me from the contemplation of my own weakness, my own need of wisdom, to the conception of the grandeur and glory of Heaven, the beauty of Earth, and the final conquest of that Divine wisdom, which shall baptize the nations of Earth in floods of Glory until the song of a new Heaven and a new Earth shall proclaim the dominion of the King Eternal, All-wise, who sitteth in the Heavens and dispenseth wisdom to all who are in need.

——o——

Another Door.—Preachers sometimes say things which their hearers think are intended to be personal. Not so. It is the Spirit's work. Whitefield's preaching was full of such providentially directed remarks. One day in Scotland he was preaching from the words, "And the door was shut." Two dashing young men in the congregation were making light of the sermon. A lady near them overhead one say in a low tone to the other: "Well, what if the door be shut? Another will open." Thus they turned off the solemnity of the text. Mr. Whitefield had not proceeded far when he said: "It is possible there may be some careless trifling person here to-day who may ward off the force of this impressive subject by lightly thinking, what matter if the door be shut? Another will open." The two young men were paralyzed and looked at each other, Mr. Whitefield proceeded. "Yes, another will open—and I will tell you what door it will be—it will be the door of the bottomless pit; the door of hell; the door which conceals from the eye of angels the horrors of damnation."

——o——

Whatsoever thy hand findeth to do, do it with thy might." Eccl. ix. 10.

——o——

No day can be cause of grief and bitter reflection to a good man, none is there which he is unwilling to remember. He prolongs the period of existence, and may be said to live twice, in that he can enjoy the days that are past.—*Martial.*

Just Do Your Best

JAMES WHITCOMB RILEY.

The signs is bad when folks commence
A findin' fault with Providence,
And balkin' 'cause the earth don't shake
At ev'ry prancin' step they take.
No man is great till he can see
How less than little he would be
Ef stripped to self, and stark and bare,
He hung his sign out anywhere.

My doctern is to lay aside
Contentions, and be satisfied;
Jest do your best, and praise or blame
That follers, that counts just the same.
I've allus noticed great success
Is mixed with troubles more or less,
And it's the man who does the best
That gits more kicks than all the rest.

—o—

THE BOILER-ROOM BIBLE CLASS

"I never knowed one," said Shapleigh. "I've seen pious people of most perfessions, but I never did see a pious puddler, an' I've been in the Steel Works goin' on nigh twenty-nine year. '

"Well," said his comrade, "you're bound to be surprised then: this Jones is coming here as a foreman puddler, and Wheeler told me that he saw the same man teaching a Sunday-school class up to the North End."

"He must hev ben mistakened," was the positive answer.

But he was not. The overseer, Mr. Jones, took his place in the Steel Works the next morning and the brawny men who made up his gang waited in silence for the first orders. They came as soon as he had taken a deliberate survey of the premises.

He knows his business," said Shapleigh, as his friend stood beside him a few hours after the new foreman had come.

"Do you think he's pious?" inquired the other anxiously.

"Pious! no, no! he ain't no lamb; he's a regular lion. Did you see him pick up that crucible? There isn't another man in the Works that can do it as easily as he did."

A number of days passed, and the men came to like their new overseer extremely; but it began to be whispered about among them that he had'nt sworn since he had been there.

"That's all right," said Shapleigh; he isn't acquainted, an' don't like to branch out just yet. Wait awhile until young Connor breaks something, an' then, you mark my words, he'll just lift the roof."

Connor blundered, bent, and broke, with all his unfortunate might, but no oath came from the foreman. The matter was growing serious. Perhaps after all, "Brother Jones"—for so he was called by the younger men—was pious. Before they had opportunity to speculate further, the object of all this anxious inquiry settled the question for ever by a few simple words.

"Shapleigh," he began, "I heard a sermon last winter, in which the preacher said that there was no real devil—that what we thought was the devil was really only the bad that was in us from the beginning."

"Well, happen he knowed as much about it as any on 'em."

"I don't know about that," said the overseer, in his shrewd, matter-of-fact way. I thought as long as he took his text from the Bible, that I would see if the same Book wouldn't prove him wrong."

"An' did it?"

"Oh, I haven't tried it yet. Come out in the boiler-house after the next heat, and you shall keep tally while I hunt up the places."

Before the other could demur he was gone.

"The boiler-house," thought Shapleigh; "that's where all the puddlers loaf and smoke between heats."

True to the appointment, Shapleigh was on hand, and soon the two were discussing passages that the pocket Concordance pointed out. Before long every one present was deeply interested in the search, and when the whistle blew Jones said carelessly: —

"Some of you fellows hunt up another Bible for to-morrow, will you? and, Thompson, you bring a pencil and some paper along to keep note of the passages. Look alive now, boys, or our heat will be late!"

The next day three brought Bibles and finished the question to their hearts' content, agreeing solemnly that the Bible taught a personal devil.

Another question was raised by one of the men, and settled in the same way. The profane puddlers, so suddenly transformed into Bible students, began to be interested in their novel work. Their overseer was so popular, so much one of themselves, that they never imagined a trap, and when he proposed that they should go into a Bible class, held in the mission hall, for one Sunday, just to see what a "real professional" would say with regard to the questions they had settled, every one agreed.

The next Sabbath they were all in the class named, much to the surprise of the worthy teacher.

"You didn't tell him we was coming?" said Shapleigh to his overseer, with sudden suspicion.

"Not a word," was the reply.

They listened with respectful gravity throughout the lesson, and one or two made brief comments.

The next Sunday three of them went again and ere long all but one had joined the class.

"Mr. Jones," said Shapleigh one morning as they worked side by side, "I'm feeling pretty good to-day."

"Are you?" said the other.

"Yes, an' I'll tell you why. Thompson an' me was a-readin of that verse where it teils about a person's sins being blotted clean out, an' we made up our minds that it was just exactly what we wanted; so we prayed, an'—I can't tell you how I feel, but"—here the old man's voice broke, and his eyes filled— "I've been prayin' ever sin', and I'm so happy that I just have to hold myself from shoutin' out that tune that they sing up there, 'All hail the power of Jesus' name."

All but one of "Brother Jones'" class found the Master; and now to find in the Steel Works a puddler that swears, is as rare as it formerly was to find one who did not. —*Sword and Shield.*

A CHILD'S FAITH.

Bright, little Edna, was sent, one day, to carry a basket of berries to a place at some distance. On the way, Edna's dress was soiled by the juice of the berries. She was fearful of being punished, but was successful in pleading with grandma not to do so. After a few moments of reflection, Edna said: "Grandma, do you know why you did not whip me for soiling my dress?" Grandma did not answer, and Edna explained by saying: "I prayed all the way home that God would not let grandma whip me, and I knew that He would not let you do it." This is the faith that pleases our Heavenly Father.

—o—

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THE

Montana Methodist.

Vol. 2. AUGUST 30th, 1890. No. 25.

SALUTATORY.

Thankful for the honor bestowed upon,and the trust reposed in us, and not unmindful of the difficulties and responsibilities that attend this new relation, with charity for all and malice toward none, with a sincere desire and a fixed purpose to do all in our power to "Spread Scriptural holiness over the lands," to help in "establishing the mountain of the Lord's house in the tops of these mountains," we make our bow and enter upon the discharge of our duties as editor of the "Montana Methodist." The high standard of excellence that the paper had reached, under the skillful management of our gifted and worthy predecessor,excites a fear, lest we should not be able to keep it whereunto it has already attained. But this shall serve as a stimulus to our best endeavor. That we shall not make mistakes is hardly to be expected. In these we ask the exercise of that charity and forbearance that we endeavor to cherish toward our fellows.

We want the paper to be representative in its character, to reflect the thought and life, the Christian life, and more particularly, that form of Christian life known as Methodism, or "Christianity in earnest," and hence we request the hearty co operation of our brethren and all who are interested in this work. Let us have this, and we shall not fail of the highest success.

—o—

EDITORIAL NOTES.

In the year 1884, when the writer was just starting for Baltimore, to attend the Centennial Conference, at a railroad junction, while changing cars, he was met by a Christian lady, a Methodist, who with tears in her eyes, besought him, saying, "Do try and send us a preacher. I have a husband and children who are out of the church,and whom I want to see converted, and I believe if we had a minister and a church of our own that they would be. Do try and help us, for I can't bear to live this way much longer." Those earnest words burned into our heart, rang into our ears, and prompted one or two as stirring appeals as we were capable of making through the press and otherwise, for help in this far away field.

Well, at a recent service, in which a beautiful structure was dedicated to the service and worship of God, that same Christian mother was present in the large audience. A smile was upon her face and tears were in her eyes. But they were tears of joy—joy at beholding the answer to earnest prayers in the establishing of the church of her choice there, the creation of a house of worship that commands the respect of all, and especially in witnessing the conversion of a number of her children, who are rejoicing in hope of eternal life. Brethren, let not our hearts fail us. "The fervent, effectual prayer of the righteous availeth much. In due season, we shall reap if we faint not."

***

It was a pleasure to see such a good attendance of our lay members at the recent session of our Conference. Though we regretted that there was but one lay delegate present until the last day of the session. There is nothing that helps more largely to broaden the views, strengthen the faith and intensify the enthusiasm of our people in the work of the church, than attendance at the sessions of our Conferences.

***

Bishop Marvin said that "he would go a hundred miles to Conference just to hear the preachers sing." A lady remarked, in our hearing at Deer Lodge, that it was worth all the trouble and expense of a trip to Conference—and she came more than a hundred miles—just to hear the Bishop read that lesson, the Parable of the Sower, and comment upon it, and offer that sublimely, beautiful and soul-inspiring prayer at the opening of the Conference. The spirit of the Lord was in it all.

***

That was a fitting conclusion of the Sunday services at Deer Lodge, when three young persons came forward and knelt at the altar, and applied for membership in the Church of God. It is a great pity when Conference business, or any other kind of business in this world, should so absorb our thoughts or claim our attention that at any moment we could not kneel down by the side of a penitent and point a trembling soul to the Lamb of God that taketh away the sin of the world.

***

We acknowledge the receipt of a cabinet size photograph of Miss Clara Chrisman, the young lady missionary who was on her way to a foreign field, to which she had been appointed by the Woman's Missionary Society of the M. E. Church, South, when she was overtaken and perished in that terrible "Johnstown Flood." It is sent by Mrs. J. B. Chatfield, at the request of Miss Belle H. Bennett, of Richmond, Ky. We attended the memorial services held in her honor in St. John's Church, at St. Louis, in May, and since looking upon the pleasant face, we do not wonder at the many tears that were dropped,and the noble tributes that were paid to her memory. We prize this picture most highly, and join heartily in the sentiment contained in an accompanying note which says, "May her sweet face prove an inspiration to every one who looks upon it, and draw them nearer to our mission work." We believe it will, and that thus,through the wisdom and love of God, her death, strange and mysterious as was the Providence, will bring greater good to the cause of missions than her life would have done. He buries his workmen, but carries forward His work.

***

Two years ago when Brother Squires was read out at Gallatin, Mo., as transferred to Denver Conference, we almost coveted him for our Montana work, and even expressed regret that we had not known sooner of his willingness to come West, that we might have directed his mind to this needy field. But we quietly submitted, and were loyal to the powers that be. We rejoice that the way is open for his transfer to Montana. He has done good work in Colorado, and we trust that his labors may be equally blessed of God in the Montana Conference. Our brethren in Denver cannot complain, for we send them an active an efficient man in the person of Rev John Moore. Welcome, Brother and Sister Squires and family to the itinerancy of the Northwest.

***

There were but few dry eyes in the Conference room while Rev. L. B. Stateler was giving in his report at the recent Conference. He said he had been sixty years in the ministry of the Methodist Church, fifty-nine of which had been spent in the travelling connection, and on the Western frontier, extending from the Mississippi to the Columbia, and among white people, black people and Indians, among all classes of whom doubtless there have been many seals to his ministry. His lips quivered with emotion as he referred to the past, and especially as he spoke of his loneliness since the departure of the one who cheered and ministered to him so long. But his eye kindled with a heavenly light as he spoke of his nearness to the better world, and the bright hope that he had of an abundant entrance into the everlasting kingdom above. The response of Bishop Hendrix was very fitting and quite impressive. He referred to Stateler's appeals through the papers many years ago for preachers to be sent out, as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

At the conclusion of his remarks, the Bishop presented Brother Stateler with a beautiful memorial of Rev. Doctor Scanet, (containing a steel engraving and a sketch of the life of the deceased), who was long associated with Stateler in the Indian mission, and other frontier work in Kansas and Missouri, and who departed this life during the session of the last General Conference.

***

We are not the business manager, but think we would be safe in saying that every one who will send in ten new subscribers for the "Methodist," with the money, ten dollars, will get a picture of the Montana Conference, taken during the recent session. It includes Bishop Hendrix, Dr. Morris, L. B. Stateler, in fact all the preachers and several of the preacher's wives. It is worth the effort.

***

We are sorry, indeed, to learn that Dr. A. Cooke Smith has declined the Missionary Secretaryship of our church by accepting a professorship in the Vanderbilt University. We were making large calculations on the results of his labors in the field assigned him by the General Conference.

***

There was a ripple throughout the large congregation at Stevensville the other Sunday, when Bishop Hendrix in his sermon, referred to some incident that occurred in his "native State, Missouri." But it didn't cost him any friends in that audience, anyhow. Too many of them from the same country.

***

The Stevensville church has a new organ, which was paid for at the last quarterly meeting.

***

The preachers are doubtless settled in their new charges by this time, and ready for earnest work. Begin the campaign by a thorough canvass for the "Montana Methodist," and rest assured it will be a valuable assistant in your work this year, by the information it will bring to the people and the general incentives it will offer to activity in this grand work.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev. A. C. Couey, Pastor.

Preaching every Sabbath, 11 a m., 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. B. E. H. Warren, Pastor;

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sabbath, Grantsdale, morning and Saturday night previous; Corvallis at night.
2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning. Ambrose afternoon.

ANACONDA STATION.

S. W. Barbee, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 2 00 p m,
Prayer Meeting, Wednesday evening,
House-to-House Prayer Meeting, Friday evening.
All welcome. Strangers stopping in the city especially invited.

Let other ministers send in their appointments and services.

A SUCCESSFUL YEAR.

BY REV. J. B. PARNALL.

The above caption does not refer to the past, either of the writer or of another, but to the present and the future — how to realize such a desirable result.

The commencement of a new conference year is to the diligent, faithful Methodist preacher always a time of careful investigation both of himself and his work, of renewed consecration, of firm resolves, as well as of numberless forecastings and plannings.

It may be assumed as a settled fact that no wise and true minister of the Gospel, or layman either, however faithful, ever can reach his ideal in this life — there is always something yet ahead to be attained unto. The success above referred to is therefore only approximate.

What are some, at least, of the chief conditions of a successful year's work, either in the ministry or in any other sphere of church service?

Writers and speakers on the present condition of the church all seem agreed that it is not more machinery that we so much want, as more power to run that which we already have.

Recognizing that the source of spiritual power is alone in God — that a richer baptism of the Holy Ghost is after all what we most need; as a preparative (or perhaps as a concomitant) of it, we would first emphasize the necessity of *heart purity*.

"The wisdom that is from above is *first pure*." "Be ye *clean* that bear the vessels of the Lord." Purity is in itself power. Who can estimate the potency for good of a holy life? It is not given to every one to be great—God makes distribution of his talents according to his sovereign will; but grace is free — all may be good, pure and holy. A sanctified ministry and a holy membership — the one productive of the other — cannot fail in powerfully impressing the mind of any community. Oh, that "Holiness unto the Lord" might always be seen inscribed upon our banners! Why may not we, members at least, experience this year that perfect love which we each on entering the Conference solemnly professed to be "expecting," yea "groaning after?"

The second condition of success we would note is *unity*. "Union is strength," so the proverb reads. "All with one accord in one place" is the Scripture description of a closely united church.

One man alone can do but little in stemming the tide of iniquity. What is a single particle of sand opposed to the inflowing wave of the sea? Yet an aggregation of these forms an insuperable barrier to the mighty ocean! The particles of sand on the beach however, cannot be properly said to unite, although they accomplish so much — there is no cohesiveness between them. But take as an illustration of the power of unity the steel cable, composed of fine threads of wire, which, taken singly, could perhaps easily be broken by a boy, but when spun together bear up with ease and safety the massive railroad bridge, or securely hold at anchor the gigantic ocean steamship.

Now, no one really doubts the power and effectiveness of unity in spiritual affairs, but how to get a church individually and collectively to measure up to their full ability in religious work, is the great problem that so often puzzles the brain of the pious minister.

Without professing to have discovered a complete solution of this difficulty we would suggest, that the preacher must first possess in himself the qualities that, to say the least of it, will not hinder the church from uniting and co-operating with him, but rather will draw them to his side. Love and sympathy, begotten of a close communion with the Crucified ONE, alone will accomplish this.

Wisdom, however, is likewise necessary in allotting to each his special or particular sphere. To the earnest, wide-awake pastor this will come through experience, and in answer to prayer by the intuition of the Spirit of God.

The Christian must find employment in the service of Christ The church is not merely a kind of Insurance Society, but an organization for work. Without working, the Christian cannot do his duty, neither can he long maintain his spiritual existence.

Some church members seem to think that when they have paid their proportionate share of the preacher's salary (would that all were even as far advanced as that!) they have done about all that is required of them.

Preaching religion by proxy is equally as unsafe and unsatisfactory as the practice of medicine in the same way.

"A work for everyone and all at it," is the old Wesleyan motto. How nearly can we approximate this ideal during the present conference year? Three things at least even the weakest amongst us can do First, pray earnestly and continually for the prosperity of Zion. Next, assist according to the measure of ability in bearing the financial burdens of the church. And last, but not least, endeavor to lead some one to Christ.

Shall we not all aim at this?

STEVENSVILLE, MONT., AUG. 15, '90.

—o—

CONSCIENCE is a great ledger book, in which all our offenses are written and registered; and which time reveals in the sense and feeling of the offender.—[Burton.

SOME one has beautifully said that sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear.

NOTHING is so fragile as thought in its infancy — an interruption breaks it; nothing is so powerful, even to the overturning of mighty empires, when it reaches maturity.

THE dews and rich showers of God's grace slide on the mountains of pride, and fall on low valleys of humble hearts and make them pleasant and fertile.—[Leighton.

THE best recipe for going through life in an exquisite way with beautiful manner, is to feel that everybody, no matter how rich or how poor, need all the kindness they can get from others in the world.

LORD NELSON once said: "I owe all my success in life to having been always a quarter of an hour before my time." "Every moment lost," said Napoleon, "gives an opportunity for misfortune."

EVERY soul is an unrecognized Cremona, and the master's part is to discover the possibilities of sweet harmonies which lie therein, to take the bow of truth and bid them awake.—[Sunday Afternoon.

BEFORE, we are subject to a trinity of trial—the world, the flesh, and the devil. Above, we have a trinity for trust, the Father, the Son, and the Holy Spirit. Then let us look up and not look down.

WE can easily manage if we will only take, each day, the burden appointed for it. But the burden will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

THINGS are saturated with the moral law. There is no escape from it. Violets and grass preach it; rain and snow, wind and tides, every change, every course in nature, is nothing but a disguised missionary.

TENDERNESS is the genius of simple minds. If passion knows no obstacles, tenderness knows no bounds. Passion is the attribute of a soul which no longer controls itself; tenderness, that of a heart which no longer belongs to itself.

IT is a great thing, when our Gethsemane hours come; when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for good ends working upon us.—[Chapin.

—o—

OCCUPATION.—Occupation! what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torment; rather seek by occupation to divert the dark waters that threaten to overwhelm you, into the thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers that may brighten the future; flowers that will become pure and holy in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but selfish feeling; and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-man.—Y. M. MAGAZINE.

—o—

TEACHING BY EXAMPLE.

There is no teaching like this. Paul placed this first in his directions to Timothy, he was to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity"—in a word, he was to be an example in everything. There is no teaching so easily understood as this; none so affecting. All can read the Bible when it is incarnated and feel its power. It is an ocular demonstration that the teaching is practicable. No arguments can be framed against it. Without this kind of teaching the "word of mouth" soon loses its power. The world and the Word demand it, we are to be living epistles known and read of all men.—*St. Louis Adv.*

—o—

The most powerful king on earth is wor-king; the laziest, shir king; a very doubtful king, smo-king; the most common-place king, jo-king; the leanest one, thin-king; the thirstiest one, drin-king; the slyest, win-king; and the most garrulous one, tal-king.

—o—

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:

To shew forth thy lovingkindness in the morning and thy faithfulness every night.

—o—

Please look through our advertising columns. None but first class firms appear there. We can conscientiously recommend them. They are worthy of your patronage.

CHRIST A NECESSITY.

F. L. PATTON, D. D.

Nor can one fail to see the obvious relation in which the incarnation stands to much of the irreligious thought of the present day. It can hardly have escaped the notice of most of us that there is a peculiar tone of serious disheartened skepticism in a great deal of the literature of the day. The witty lecturer who passes through the land, as a peddler of the small wares of infidelity, would not be admired by those who have a right to be considered as the thoughtful advocates of anti-religious opinion. The writers of this school seem, many of them, to live under a leaden sky; and with all their infidelity they show that they are not at rest. It is not easy for a man to make a complete surrender of his moral nature. You may tell the positivist that his creed would overthrow morality, and that it makes religion impossible. But he will not carry his principles to their logical conclusion. He tries to keep his religion after he has denied his God. He has cut the brightest flowers from the tree of life, and he waters them in the vain hope that they will continue to flourish upon the dead stick of Atheism, around which he has twined them. His heart is human still, though he represses its instincts. Like the Jews who crucified the Saviour and then cast lots for his garments, he has stolen from the wardrobe of Christianity the only drapery which saves his doctrine from indecency. What he teaches as a substitute for the gospel is taught by the gospel itself in the only form in which it can ever be worthy of a moment's consideration. If he would worship an ideal humanity he must take Christ as the object of worship; if he would find comfort in the idea of an immortality of perpetuated influence he must associate it with a personal immortality as well; if he would see a typical illustration of true "altruism" he must believe in the self-sacrificing act of our Lord's atonement. But infidelity must go forward or go back. It must go back to Christ or on to despair, and when a man has discarded the eternal hope in Christ it is not strange that he should ask if life is worth living. Paul said long ago, if in this life alone we have hope in Christ we are of all men most miserable. When a man has no hope of reward and no fear of penalty in a future life it is not strange that he should see in the limb of a tree or the water of a neighboring stream the way to speedy peace. It is the loud voice of Christianity alone that can say with effect, "Do thyself no harm." Christ or Pessimism; the gospel of hope or the gospel of despair; salvation or suicide—these are the alternatives placed before us in sharp antithesis by the course of current thought. Never was there more significance in the Saviour's searching question, "Will ye also go away?" Never more than to-day was there need of weighing well the meaning of the profound answer of his disciple: "Lord, to whom shall we go but unto thee? thou only hast the words of eternal life."

WHY NOT?

Why should you make your own conscience a law for other people? Why should you decide what is right or wrong for your neighbor to do? Who made you judge over him? It is true that conscience is your supreme guide, and must be implicitly obeyed. It is true that you must do what your moral judgment, with all the light it can obtain, decrees to be right for you to do. But who gave it authority over your neighbor? What reason have you to think that it is any better conscience than your neighbor's conscience? If a man plumes himself on being always right in his judgment on questions of expediency, and looks with contempt or indifference on the moral judgment of men as good as he? Why not compare moral judgments and reach conclusions by conference and consultation?

In the home life, among pious people, no more prolific cause of heart burnings and estrangments is there than a self-conceited conscience. The husband decides what is right, taking no illumination from the more sensitive conscience of his wife; the wife decides what is right, taking no wisdom from the larger view and broader experience of her husband. The decisions are different and the two consciences come in collision; and because, forsooth, it is a matter of conscience, neither will yield or even sympathetically listen to the other. Nay! not uncommonly this convenient word "conscience" is made to cover a proud self-will. My dear, you know I always wished to yield to you, but this is a matter of conscience!" and that settles all. Pray sir, why is your conscience any better than hers? Pray, madame, why is your conscience any better than his? Has your conscience been summoned up into the holy mount to receive the tables of law and your mate's conscience been left down on the plain?

Conscience is moral judgment. Moral judgment is no more infallible than any other judgment. It is to get light and wisdom by taking counsel of other moral judgments. There is no possibility of going happily, peacefully, rightfully through the world otherwise. What is right, as what is wise, is to be ascertained by judgment, but by judgment corrected by comparison with other judgments and instructed by the knowledge of others. Is not the Bible to determine it? Yes! But in reading the Bible you are to consider and weigh the interpretations of other readers as wise, as spiritual, as conscientious as yourself.

You cannot be too conscientious. But you can have a conscience too self-conceited, too tyrannous, too papal. Your conscience is not an infallible conscience. You are not a Moses nor a Pope. Take council of other consciences. Consider their judgment. Give them due weight. Then judge for yourself but not for your neighbor. Why not?—*The Christian Union.*

—o—

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U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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E. J. STANLEY, - Local Editor.

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SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

CONF. DIRECTORY.

HELENA DISTRICT.

A. C. Couey, P. E.
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East Helena and Alhambra — L Bramble.
Townsend—R. S. Clark.
Butte—J. E. Squires.
Deer Lodge—Thos. W. Walton.
Boulder and Elkhorn—J. H. Johnson.
Bozeman Station—W. T. Goulder.
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Corvallis and Grantsdale — E. J. Stanley and T. W. Flowers.
Wallace—To be supplied.
Flathead—E. L. Lee.
Thompson Falls & Horse Plains — } To be supplied.
Editor Montana Methodist—E. J. Stanley.

Entered at Pittsburg Post Office as second class matter.

Write for the "Methodist."

The present editor enters upon his work before a single exchange reaches him, or a single contribution has come to hand, though he has the promise of at least two contributions for the present issue. But we have been chosen editor, and the paper must come out whether there are contributions or not. The tale of bricks must be burned out, straw or no straw. We hope the brethren will favor us by writing for the paper *often*. Send us postal card reports of your religious services and of the Sunday schools, the attendance, and anything that would give encouragement to others. Do not be afraid of becoming too conspicuous. That is partly what our paper is for—to report the work. Let our Sunday school superintendents and teachers give an account of their work. We want a live paper. It takes life to make it, and more than any one being possesses. If there is no life in your church or school, go to work and get up some, or put yourself in an attitude that the Lord will bestow it upon you, and then tell us about it. Again we say, write for the "Methodist." Address communications for the paper to "Montana Methodist," Corvallis, Montana, and be sure to have them here before the 2nd and 17th of each month.

—o—

While on our way from Deer Lodge, we met an elderly lady just returning from a visit to Texas, back to her home in Bitter Root Valley, Montana. She had been absent about a year, and is delighted to get back to Montana. She reports that everything is burnt up in the country that she visited, and where she formerly lived, and that potatoes are worth two dollars a bushel there.

—o—

The beautiful Bitter Root Valley has been blessed with refreshing rains the past summer, and there is good promise of adundant harvest. The people stood in great need of this good fortune, but nevertheless, will not fail to be thankful to the Giver of all our good for His great blessings.

—o—

That District Parsonage.

Now that we have a Presiding Elder on the Helena District, who has no home, it might be well for some of our laymen who are interested in the matter to talk up the enterprise of a District parsonage. Necessity is the mother of invention, it has often been remarked. Surely there is a necessity for that District parsonage now. It will require two hundred and fifty or three hundred dollars for house rent for one year. In five years this would amount to about fifteen hundred dollars, which is enough to build a pretty good house. Why cannot some plan be devised that will permit the church to get the good of this money, rather than have it paid out to speculators, and have nothing to show for it at the end of the five years? Let the brethren think over the matter, and see if something cannot be done. There are two or three pastoral charges, also, that are in great need of better homes for their preachers. Now is the time to canvass the matter, and see what can be done.

—o—

It was a treat to be relieved of the duties of Secretary of the Conference, and have nothing to do during the afternoons but confer with the Bishop in his cabinet, sit on two Boards and only on two or three committees. After doing this work for about twelve years—and we never thought of complaining, but did it heartily as unto the Lord—we do enjoy the rest, and never so much enjoyed a Conference before, so far as concerns the physical labor performed. Right glad are we to know that this work is in the hands of one so eminently qualified as Rev. J. B. Parnall. We shall look for a good report on the "Montana Conference Journal" at the next General Conference.

We think the appointment of Rev. A. C. Couey to the Helena District has given general satisfaction. Brother Couey has proven his fidelity to the interests of our cause by a four years' pastorate in the midst of many obstacles, at Butte City, and by two years of hard work as editor of the "Montana Methodist," in connection with his duties as pastor. His ability is demonstrated by the success achieved in each of these departments. He has a fine field for the exercise of his gifts. The district, as now organized, is compact and well manned. We trust that both preachers and lay men will rally to the help of their Presiding Elder, with their prayers, their purses, and in every laudable way. He will feel a little awkward, perhaps, at first in his new work, but will soon get accustomed to it. We shall expect good reports, and hope to have them often, from the Helena District this year.

Subscribe for the "Montana Methodist," and get your friend to subscribe.

Do not overlook Brother Parnall's article entitled "A Successful Year." It is right to the point, and will bear a careful perusal. The subject is a vital one, and is ably discussed.

Our readers will be interested in Brother Stateler's account of his missionary work among the Indians, which appears in this issue. We have the promise of several chapters of incidents, anecdotes and adventures, in connection with his long and eventful life on the border. Some of them are of a most thrilling character. They are more than worth the price of this paper for a year. Look out for them.

It is quite interesting, if not edifying, after you have taken several hours of precious time in preparing an article for a newspaper on a given subject, for instance, describing a certain region of country and telling all about it that you think the average man would care to know, then to get letters from half a dozen men, stating that said article had been read by them, and requesting that you *write and tell them something about the country*. Perhaps a few of our Montana readers have had some experience along this line. My !

If you could see the nice lot of fine, large blackberries that were brought in from the garden and placed on our table where this is written, you would say that fruit can be grown in Montana, and that Corvallis is an excellent place for a home.

—Let each friend of this paper send us another subscriber inside of a week. How that would swell our list and help us on. The price is only one dollar a year.

—o—

The New Church Extension Secretary.

We greatly rejoiced at the presence of Dr. J. C. Morris, our new Church Extension Secretary, at the session of our late Conference. By his amiable and cheerful spirit in the social circle, his practical and telling speech at the Church Extension Anniversary, and his spiritual and powerful sermons in the pulpit, he won all hearts, and demonstrated to the minds of our preachers and people that he is the right man in the right place. Brother Clark, who voted against him in the General Conference, had to confess his error, and acknowledged that the General Conference knew better than he.

The Doctor expressed surprise to find that we had a Church Extension movement in operation, had collected nearly one thousand dollars in donations from all parts of the country, and secured church property, which is to-day valued at about thirteen thousand dollars, before the Board of Church Extension was organized by the General Conference. He was somewhat surprised to know that he was commencing his work as Secretary right where the great movement began. But the suggestion pleased and stirred him, and he gave us a charming speech. His presence and counsels in the Conference and in the Board were valuable, and did much to awaken enthusiasm on the subject of Church Extension. He has been in the West enough to know its needs and to feel an interest in its development. We predict for the Doctor a successful career in his new field, and greatly increased interest and efficiency in the work of Church Extension generally. The sending of earnest, consecrated and efficient men throughout the church to represent and urge its great interests, and to preach the gospel of the kingdom is bound to bring good results. It could not be otherwise. We will always be glad to see Dr. Morris in Montana.

—o—

The Last Was the Best.

Many years ago when we were in charge of a circuit in the east side of the mountains, on going home with a family from church one day for dinner, after receiving a member into full fellowship, the lady of the house, who was a Christian, remarked: "Well, Brother S., did'nt we have a a splendid meeting to-day? Somehow I always feel like *the last one is the best.*" What a happy frame of mind to be in thought I, and what a healthful state of life it indicated.

So with our annual Conferences; we are generally inclined to think that "last one is the best."

The Conference recently held at Deer Lodge, was, without doubt in many respects, the most profitable one that we have ever held in Montana. There was not much speech making, not much ado, and less time than heretofore was given to making reports from the charges, partly because the Bishop had visited most of them, and already had the information desired. But the reports showed that there is more system than heretofore, that more and better work had been done by both preachers and lay members, and that there has been substantial progress in almost every department.

Owing to some irregularity in giving in the statistics, causing the appearance of a considerable falling off in one charge, the increase in membership was not so great as the revivals and additions reported at our District Conference in April, gave us reason to hope for. We greatly fear that the labors of the winter campaign were not followed up after the opening of spring. But evidently there had been a careful pruning of church rolls, and a closer scrutiny

of the character of those who remain on the rolls, and yet after all this there is an an increase on last year.

The financial report is by far the best that has ever been made. A much greater amount had been assessed upon the various charges, and notwithstanding the universal and unprecedented complaint of hard times, especially throughout the agricultural regions, more money was paid for ministerial support, and a much larger amount raised for the general collections than ever before. Evidently, the preachers had been more diligent, and the people are catching their spirit. It was very easy to raise the deficits at Conference. As usual, we "cleared the decks," and reported all our assessments, save for ministerial support, paid up in full.

One new church had been completed, while three new buildings had been relieved of debt and formally dedicated to God. There was an increase of $11,800 in the value of church property. One new parsonage had been secured, and the value of parsonage property increased by $1,600.

The Sunday schools were reported to be in a healthy condition. There had been about as many accessions to the church on profession of faith as by certificate. For this we are devoutly thankful. We are specially gratified when we know that God is making us instrumental in the conversion of souls.

There was great candor, mingled with sincerest love, in looking into the condition and needs of the work. If one member suffered, all shared his sorrow, or if one rejoiced all were ready to join with him in a song of gladness.

The Presiding Bishop had thoroughly canvassed the field. He knew the needs of the work, and knew the men, was in favor with all, and there seemed to be the utmost confidence in his ability to do the best possible for each, in the arrangement of the work for another year.

The devotional spirit of the Conference was excellent. The Bishop, is his opening lesson and prayer struck a chord that stirred all hearts and kept vibrating in sweetest harmony throughout the session. The morning prayer meetings were very profitable, the Sunday morning love-feast was an occasion that caused every Christian's heart to burn within him. The Bishop's sermon, which was largely to the preachers and the church, was unsurpassed in clearness, beauty of expression, unction and in its effect upon the large audience. The collection of four hundred and fifty dollars on the church debt, after the morning sermon, was a most masterly effort, and accomplished with very little apparent effo t. Another hundred dollars would have been raised if it had been asked for. The presence of Dr. Morris, our new Church Extension Secretary, and of our venerable Stateler, of whom any Conference might well be proud, contributed no little to the interest and life of the Conference, both in the business sessions and in the devotional exercises.

What a sweet, solemn, sacramental service that was, as the preachers just before the appointments were read out, gathered around the tables—some of them for the last time together--to commemorate the suffering and death of their Lord and Master. It was an occasion never to be forgotten. Then, the closing service on Monday night. Who that was there will ever fail to remember that? The leave taking, the handshaking, the singing, the praying, the weeping, the rejoicing—who can describe it? The Lord was there in mighty power, and a profound impression for good was made upon the large audience. After such an occasion who can doubt that the M. E. Church, South, has a mission in Montana? Thank God for the privilege of attending another annual Conference. Again we say, "The last one was the best." May it ever be thus until we shall all meet again in "the sweet bye and bye."

—o—

Marvin and Hendrix in Montana.

None of the chief pastors of the church have done so much perhaps in sowing the seed and planting Southern Methodism in Montana soil as Bishop Marvin. He was a western man, and after his election to the Episcopacy, spent a whole year in California and Oregon, laboring in the interest of the church there, and watched with eager eyes for the reports from Stateler and others as to the outlook for our cause here on the tops of the mountains. His ear was sensitive to every Macedonian cry; he longed to see this vast western empire brought under the sceptre of Immanuel. I remember how joyfully he spoke of meeting with Stateler at Council Grove, Kansas, in 1871, of the plans for enlargement of the work, and rejoiced that he was able to send more men to this field. The following year found him here on the ground surveying the field in person, and looking after and cheering the men that he had sent. He traveled four hundred and fifty miles by stage to get from the railroad, at Corinne, Utah, up here, and then traversed the country from Deer Lodge to Bozeman by buggy and stage, preaching usually once every day, which he used to say was just enough work to keep him in good trim when out on such a tour. He held an informal conference with the preachers of the territory, at Helena. in 1872, and two years later returned to preside over the first annual Conference—then called Denver—ever held in Montana. The stirring words of his opening address to the preachers ring in our ears yet. He impressed himself upon the public mind here as did no other minister of that day. He loved the work of his planting, and died with Montana on his heart. He was looked upon by the leaders of the church as the champion of our cause here, in so much that it was predicted the work here would not long survive him.

To those who are acquainted with these facts and know something of the relation of our Bishop Hendrix to Bishop Marvin before the decease of the latter, the coming of Bishop Hendrix to Montana has a striking significance, awakens many precious memories and kindles fresh hope in many hearts. It would be natural that, being a western man, and a Missourian, too, and having such a profound regard for the memory of the man of God whose footprints are found all over these mountains and through these valleys, he should desire to preserve the work of one who was so near his heart. But, however this may be, Bishop Hendrix is not the man to sacrifice the interests of the church at large for the sake of personal attachments. Three years ago he came with full authority from his colleagues and all concerned to act according to his own judgment with reference to the work in Montana. It was just after Stateler had been stricken down with paralysis, and when there was the poorest prospect imaginable for our future success. His very presence gave fresh inspiration and imparted new life and energy to the struggling cause. He saw at once that there was a work for us to do here, made the best arrangement possible of the forces at his command,(Stateler supplementing the appropriation by more than one-half the amount given by the Board) and represented the work to the Board at the next meeting, when we received an increased appropriation. The work has been advancing ever since. The Bishop comes with note-book and map in hand, visiting nearly every charge in person, observing the work that has been done and under what conditions, and with what prospects for permanency, and looking out the strategic points with a view to further enlargement, just as a general scans the field and arranges his line of battle. He feels that we are in duty bound to hold this field. The men should be provided for, yet the Lord's money must not be wasted, and effort should be made for a reasonable enlargement of the work. He discovers decided improvement within the past three years, and is elated at the prospect of our joining hands with the brethren of East Columbia Conference at no distant day.

While Bishop Hendrix possesses much of the aggressive spirit of his distinguished predecessor, Bish. Marvin, and is carrying the work begun by the former to a higher state of completeness, yet we can but observe some of the different conditions that attended them in their labors here. The one came to Montana in a rickety, jolting stage coach, requiring four days and nights of constant travel from the railroad (and such travel !), and that was fifteen hundred miles from his home, paying a dollar for the meals he got at wayside inns, while the other came in a splendid palace car, with dining apartments attached, and requiring but three or four days of travel from Kansas City.

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In 1871 Bishop Marvin preached in Gallatin Valley in a low, small, homely-looking log school-house, covered with dirt, to a small company of settlers and a few preachers. His text was the voyage of the disciples across the sea, whither Jesus had sent them, and where they were "toiling in rowing, for the winds were contrary." The sermon was full of spiritual life and comfort to those present. Bishop Hendrix, on a recent visit, was called to dedicate a beautiful frame church in the center of that great valley and not far from the site of the old school-house, and preached with great acceptability to a large congregation.

Bishop Marvin dedicated a small log church in Prickly Pear Valley, near Helena, which had been built of logs cut, hauled from the mountains, and hewed by the preacher and his congregation, while Hendrix recently dedicated a substantial and cozy frame building, supplied with organ and furniture of modern style, in the same valley, a few miles from the old church, at the promising new town of East Helena, where we have a preacher stationed. The former preached every night for a week or more in a log building in Deer Lodge, and raised a large part of the money with which to purchase it for a church, and where he made an impression upon the public mind as a man mighty in the Scriptures and who had power with God. The latter dedicated an elegant new brick church, that stands on the same spot of ground and is valued at thirty-five hundred dollars. The recent conference, over which he presided with dignity and acceptability, was held in it, and he preached as he alone can preach to crowds of delighted hearers.

The older Bishop, on going from Montana to Oregon, had to return by stage to Corinne, thence by rail to California and from there by stage five hundred miles across the mountains, or by steamer along the coast and up the Columbia River. The younger one dashes through on the Northern Pacific train in about a day's time and continues his work of visiting the charges, dedicating churches, preaching, advising and being advised, and planning and working for the enlargement of Christ's Kingdom in this great West.

We bless God for both these men, so dissimilar in some respects, yet wonderfully alike in their faith, their consecration, and in their spiritual life and power, and in their zeal for the upbuilding of the church. One soweth and another reapeth that whereon he hath bestowed no labor. Other men labored and we have entered into their labors. But by and by the fruit shall be gathered unto life eternal and both he that soweth and he that reapeth shall rejoice together.

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AMONG THE INDIANS.

BY L. B. STATELER.

In the fall of 1837, the Missouri Conference of the Methodist Episcopal church, was held in St. Louis. It had been held there the previous year also, and went there the second time by special invitation. Bishop Soule presided, and the session was harmonious and peaceful.

I was sent from there to the Delaware Mission, among the Delaware Indians on the north bank of the Kansas or Kaw river, in what is now the State of Kansas, but was then included in the Indian Territory. It was about three hundred miles from the seat of the Conference. I had by trading around come in possession of a hack, which had springs, and in this vehicle, drawn by two faithful horses, my wife and I made the journey, carrying with us all that we had in the world.

The mission was about twenty miles in the interior from Westport, which was a pre-eminent Indian trading post near the Missouri line containing several stores. We got our supplies for the missions, principally at that point. Kansas City—the place where it now stands—was then a wilderness, a great big hill covered with timber and owned by half breeds, the children of old French traders who had been with the Indians a long time and had married Indian wives.

In entering upon our work we had to relinquish the society of white people and live alone with the Indians. At first it was very lonely dwelling with a people of a strange tongue, and whose habits of life were so different from ours. But we were sent to labor for their good, and endeavored to reconcile ourselves to the situation the best we could. The missionary was not only expected to teach religion and instruct the people in the way of life, but also to take their children, clothe and feed and teach them in the day schools. This devolved a great amount of manual labor both upon the missionary and his wife. We had to go quite a distance for supplies, and cross either the Missouri or Kaw river on the journey, and it was also very difficult to employ assistance, either male or female. Clothing had to be made, for the little Indian children came destitute. This the missionary's wife had to do with her own hands, for that was long before sewing machines were in existence. Then the cooking had to be done, the clothes washed, ironed and mended, and the only assistance rendered her was that given by the Indian girls. When spring time came, the missionary had to take the plow, go into the field, sow and plant and cultivate, that the institution might be made as nearly self-sustaining as possible. Thus it will be seen, that mission work among Indians in those days was laborious and constant.

The church at that time fixed no salary for her preachers except the amount allowed by the discipline, which was one hundred dollars for the preacher and another hundred for his wife, upon which sum they were expected to subsist and meet all necessary expenses. The missionaries ate at the public table, which was kept up by the general fund. The Missionary Board furnished a certain amount to each mission station, out of which the varied expenses, such as food and clothing for the children were met.

When our missions were first established among the Indians, funds were provided, houses were built for the missionary to live in and for schools, farms were fenced and stocked, and means furnished to carry on the work.

This mission had been established four or five years previous, and other brethren had labored earnestly and faithfully in the work. Their labors had been blessed of God: a religious society had been gathered, many of the members of which were earnest Christians. The school had also been organized and in operation, but quite a while had now been spent in vacation. We had not been long at the new station before we gathered the children and began the work. It was all entirely new to us. We went into it the more heartily because of the extreme poverty of the Indians and their great need of being taught letters and religion. Our labors were blessed of God, from time to time. Souls were converted. We had prayer meeting every Sunday at the school house, and prayer meetings at the private houses during the week day evenings. The people were scattered. They had right confortable log buildings which they had built themselves. The Delaware Indians had come from Ohio and Indiana. They had some degree of intelligence and refinement. Our intercourse was mainly through an interpreter, and especially the preaching. When the missionary preached, the interpreter stood at his side and gave the sense sentence by sentence, in his native tongue. The children were taught in school only in English and out of English books.

It must not be supposed, however, that all this instruction and religious worship and work went smoothly on. The Christian portion of the tribe was greatly opposed by what was known as the heathen party. These latter were not only led away by their own superstitious ways, but were also drunkards, were vicious, and would try to lead off all who were Christians. They would get liquor from the whites, much as they do nowadays.

At one time two drunken fellows came to the church near the mission house intending to break up the mission and drive the Christians away. But the people were too strong for them and they did nothing more than frighten a few persons. The two who came were desperate characters, however, and they now made a terrible scourge, each to the other. They fell out, and Indian-like, in their hearts purposed to have revenge. One of them went away, got whiskey, and induced the other to drink with him, himself pretending only to drink, the object being to get his victim gloriously drunk while he kept sober. When the other Indian became helplessly intoxicated, the sober man got a hickory and gave him a merciless beating. The one that received the thrashing said nothing, pretended friendship, though bent on revenge, when opportunity should present itself. Then he got a bottle, enticed the other to drink (it is hard for an Indian to resist such a temptation) and when he became beastly drunk the sober one drew out a huge knife and disemboweled the other, who fell dead at his feet like a dog. The murderer then fled the country. We were thus rid of the two drunken characters who tried to break up our meetings.

——o——

MODERN MARTYRDOM.

There are men who suppose they have all the annoyances. They say it is the store that ruffles the disposition; but if they could only stay at home, as do their wives and sisters and daughters, they would be, all the time, sweet and fair as a white pond lily. Let some of the masculine lecturers on placidity of temper try for one week the cares of the household and the family. Let the man sleep with a baby on one arm all night, and one ear open to the children with the whooping cough in the adjoining apartment. Let him see the tray of crockery and the cook fall down stairs, and nothing saved but the pieces. Let the pump give out on wash-day, and the stove pipe, when too hot for handling, get dislocated. Let the pudding come out of the stove stiff as a poker. Let the gossiping gabbler of next door come in and tell the disagreeable things that neighbors have been saying. Let the lungs be worn out by staying indoors without fresh air, and the needle be threaded with nerves exhausted. After one week's household annoyances, he would conclude that Wall street is heaven, and the clatter of the stock exchange rich as Beethoven's symphony. If the women sympathize with men in the troubles of store and field, let the men also sympathize with the women in the troubles of housekeeping.

Many a house wife has died of her annoyances. A bar of soap may become a murderous weapon. The poor cooking-stove has sometimes been the slow fire on which the wife has been roasted. In the day when Latimer and Ridley are honored before the universe as the martyrs of the fire, we do not think the Lord will forget the long line of wives, mothers, daughters, and sisters who have been martyrs of the kitchen.—*New England Homestead.*

——o——

THE CHRISTIAN BOY.

The Christian boy should eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceful, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought upon all occasions to be willing to show his colors. He ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence. Such a boy's religion will be marked by growth a [illegible] usefulness.—

Just Do Your Best.

JAMES WHITCOMB RILEY.

The signs is bad when folks commence
A-findin' fault with Providence,
And balkin' 'cause the earth don't shake
At ev'ry prancin' step they take.
No man is great till he can see
How less than little he would be
Ef stripped to self, and stark and bare,
He hung his sign out anywhere.

My doctern is to lay aside
Contentions, and be satisfied;
Jest do your best, and praise or blame
That follers, that counts just the same.
I've allus noticed great success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest.

—o—

Surely, God is Ever Present.

The elder Pliny, one of the profoundest of pagan philosophers, studied nature to gain at least some knowledge of the creative spirit which he believed behind it. As a result of his researches he declared: "What God is, if he is anything distinct from the world, is beyond the compass of man's understanding to know. But it is a foolish delusion, sprung either from human weakness or from pride, to imagine that such an infinite spirit would concern Himself with the petty affairs of men." Compare with this some of the many passages of the Bible, which urge you to call upon God in all your troubles and trials, and which say that He is willing and able to deliver, and then say: Which do you prefer?

Surely these last alone are freighted with heart-cheering comfort, but are they true and reliable?—Let me tell you one of my most remarkable experiences.

I had driven on pastoral business about two miles west from my home; my horse was young and quite speedy. I had taken with me my only child, a boy nearly three years of age. On my way home, I had to drive through a gate a short distance from the farmer's house, to reach the public highway. Having passed through the gate, I stepped back a few steps to close it, leaving my boy upon the open seated buggy. While closing the gate, my horse, for the first time, started to run off. For a mile ahead no one was seen on the road and no one in the fields near by on either side. The road due north was level for half a mile, then, a very short turn to the east, the road I had to take homeward, and a stump right at the corner, to protect my farmer friend's fence, threatened danger. What could I do? Over take the horse? Impossible! Be unconcerned about the poor little fellow who cried pitifully: O, papa, help me off? I could not. For one moment I stood looking at the situation and then cried as only man in his extremity cries: "O, Lord, thou a'one can'st save my boy, save him then, O Lord!" This was all. But I had scarcely uttered the word when I saw the little fellow crawl from his seat, take the reins from off the dash, throw them against the left forewheel, (a light breeze was felt from the east) and the next moment my horse was brought to an halt. How? The reins had passed through between two spokes, passed back between two others, formed almost a knot, and were then in an instant tightly wound upon the hub. Thus I found my horse stopped.—Now, please say: Who told the boy: Throw the reins against the flying wheel? And who has guided the reins to thus wrap around the spokes, and by winding upon the hub held the animal firmer than any man could have held it? Surely blind luck did not do it and neither did cold, heartless nature. Oh, there is a God, who sees our need, hears our cries, who is ever present and mighty to save. Never, as long as I am in possession of the same mind, will I forget this.

—o—

How to get the Victory.

A South American traveller tells of a curious conflict which he once witnessed between a little quadruped and a terrific and poisonous snake of great size. The little creature seemed no match for its antagonist that threatened to destroy it by a blow, and also its helpless brood, but it fearlessly faced its mighty enemy, and rushing in its face, struck it a succession of fierce and telling blows, but received at the onset a deep and apparently fatal wound from its poisonous fangs, which flashed for a moment with an angry fire, and then fastened themselves deep into the flesh of the daring little assailant. For a moment it seemed as if all was over, but the wise little creature immediately retired into the forest and hastening to the plantain tree eagerly devoured a portion of its leaves, and immediately came back, apparently fresh and restored, to renew the fray with fresh vigor and determination. Again and again this strange spectacle was repeated; the serpent ferociously attacked and greatly exhausted, yet again and again wounded its antagonist to death as it seemed, but the little creature successively repairing to the simple prescription and returning to renewed victory; until in the course of an hour or two, the battle was over, the mammoth reptile lay still and dead, and the little victor was unharmed in the midst of the nest, and the helpless little ones, who had thus been saved from destruction.

Oh, how often we are wounded by the dragon's sting, wounded it would seem to death, and if we had to go through some long ceremony to reach the source of life, we must faint and die. But, blessed be His name, there is ever, for us, a plant of healing as near at hand as that which the forest holds in its shade. There is a leaf of healing, such as no plantain tree ever grew, and to which we may continually repair, and come back refreshed, invigorated, transfigured, like Him who, as he prayed on the mount, shone with the brightness of celestial light. After He prayed in the garden, He arose triumphant over the fear of death, and strengthened from on high to accomplish the mighty battle for our redemption, and become the guarantee of victory for us, and in us, in every time of need.

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ONLY SETTLED.

—There are so many in the church who are only settled—who have not been cleansed. When I was on the banks of the Jordan I filled two vials with Jordan water. The water in one I filtered in charcoal, and there it is, as transparent as crystal. Shake the vial, and yet the water remains transparent and beautiful. Look at the water in the other vial. It is just as beautiful, just as transparent. But at the bottom of the vial there is the eight of an inch of sediment, and, by shaking it becomes roily. So it would not do to shake some men; it would not do to shake some ministers. And in this settled state there are too many who fancy they are cleansed and clarified, but who do not wish to be shaken up. There are, however, men and women on this earth whom the Devil may shake, but the waters will not be roiled, for they have been clarified—*Bishop Newman.*

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THE

Montana Methodist.

Vol. 2. SEPTEMBER 15, 1890. No. 26.

A BONANZA.

Read our premium offer on page six, and you will think so. Have you read Dickens? You say, no. Well, well, you are far behind the age in which you live. We know you want to read Dickens, therefore, we give you the opportunity. For $1 60 we will mail to your address post paid, a complete set of Dicken's Works, and send you the "Montana Methodist" one year; or we will send you Dicken's, as above, for a club of six yearly subscribers to the paper. Cash must accompany all orders. Now is certainly the time to subscribe for the "Methodist." Preachers and readers are urged to go to work and enlarge the subscription list. Brethren and friends, don't neglect this important matter.

——o——

EDITORIAL.

—The American Sabbath Union has prepared an earnest appeal to the commissioners of the World's Columbian Exposition, to be held in Chicago, asking them to decide that the exposition shall be closed on Sundays. It is understood that the commissioners will meet in Chicago on Oct. 7th. The officers of the union, in making this appeal, are seeking the co-operation of all the friends of the Sabbath throughout the land. Individuals, local churches, institutions of learning and all organized societies of whatever kind, are invited to send their communications to the secretaries of the American Sabbath Union, No. 23 Park Row, New York, who will see that they are forwarded to the commissioners before the above date. A matter affecting so vitally the welfare of the nation ought to claim the immediate attention of all patriotic citizens.

Very Truly,
J. H. Knowles, Gen. Sec.
W. J. R. Taylor, Cor. Sec.
Office: 23 Park Row, - New York.

——o——

IS IT TIME TO REGISTER.

A young man from the country came into one of our chief Montana cities and was seeing the sights and "doing" the town in a general way, when upon observing the promptness with which the police officers hurried certain "floating" characters away to the lock-up, he suddenly came to himself and remarked to his comrade, "Guess I'd better hunt up a hotel and register myself, or these here officers who have been eyein' me so close will seize on to me, and I'll have a hard time gettin' away from 'em if I'm not located somewhere."

How forcibly this illustrates the situation of those church members who have changed their residence, and have not put in their letters nor even made themselves known in their new place of abode. Such persons are special targets for the fiery darts of the wicked one, and alas, they often become an easy prey. When Peter "followed afar off," it was not long till he denied his Lord and began to curse and swear. Brother, it is time you were hunting a church home and registering yourself along with God's people in the community wherever you live. If not, you are liable to get locked up in doubting castle if not completely destroyed under the fell blows of Giant Despair.

——o——

The portion of Idaho that we have seen thus far is exceedingly mountainous. It is mountains by the side of mountains, and beyond mountains, and mountains piled up on top of mountains—in fact there is little else than mountains. Long, high, rugged, steep, grand mountains that contain precious ores and are covered with trees that make you wonder if they are like the tall cedars of Lebanon that Solomon used in building the house of the Lord.

The beautiful garden of choice and variegated flowers in front of the window at the hospitable Methodist home of Brother and Sister Helm, where the writer of these lines is being entertained, presents a striking contrast with the mountains around that are covered with dead and blackened trees, showing the mark of terrible forest fires in past years, and with portions of the little town that was so recently swept by the fire fiend. Hardy prospectors, miners and rough looking men from the mountains, as well as refined and elegantly dressed ladies in passing are seen to stop and feast their eyes upon the lovely scene. Truly "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." May this beautiful prophetic passage be fulfilled in its true spiritual significance and in the fullest measure here in this enterprising mountain town.

——o——

"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."
—Psalm 26: 8.

NEWS AND NOTES.

The next issue of the "Methodist" will contain an account of our visit to Wallace, the principal town in the Cour d'Alene county, that was recently burned down, but is rising out of the ashes with wonderful energy and rapidity, and also a sketch of the trip to Spokane Falls, including a voyage over the charming and famous Cour d'Alene lake.

The pastor preached at Corvallis the first Sunday after Conference, and on the following Sunday night was greeted by an appreciative audience at Grantsdale. An appointment was left at both of these places for Brother Flowers, who enters upon his work with much earnestness and hope. We earnestly pray that a good revival will attend the labors of the two preachers appointed to Corvallis and Grantsdale this year.

A note from Rev. J. B. Parnall, of Steubenville, says, "I am starting off in the year's work hopefully."

Rev. R. S. Clark, writing from Townsend, sends this encouraging note: "We have succeeded in buying a lot owned by the Baptist Church, that joins the one our church building stands on, and in getting a title to the entire property. So that there is now nothing in the way of dedicating our church building at Townsend at an early day."

Rev. D. B. Price, of Helena, writes of a most cordial greeting extended him on his return from Conference, at which we are not surprised, that his congregations on the first Sunday were large and services spiritual, and that the outlook is very encouraging. We pray that his brightest anticipations may be fully realized.

The Presiding Elder of Missoula District arrived in Wallace, Idaho, on Friday, the 29th of August. He found the town of Wallace and the country around, including several smaller towns—in fact the entire county, consisting of several thousand people — unsupplied with Methodist preaching. There is an Episcopal clergyman located at Wallace, the only minister. A number of Methodists were found, and a large number who are anxious for a Methodist preacher to be located here. The preacher was greeted on Sunday morning and night by large and attentive audiences. We had a refreshing time. A church building is greatly needed, and is talked of, though the effects of the recent fire are such as to render it difficult to build just now. We hope to have a live preacher in this inviting field in a short time. It is refreshing to receive such a greeting as was extended by the good people of Wallace to the new preacher. It more than compensated for the inconvenience of the lonely journey through the mountains to get there.

The Helena District is much larger than the Missoula District in the number of pastoral charges, preachers, and members that it contains, but it is not much larger in the territory that it covers, nor in the faith and zeal of its ministry and membership, neither the possibilities of proportionate growth. The brethren of the east side had better look out for their laurels. May the Lord inspire us all with a holy rivalry, with a mania for soul-saving, and the upbuilding of His kingdom in this mountain land.

For years we have been anxiously looking forward to the day when we should meet and shake hands with our brethren of the Columbia Conference. This writing finds us one hundred and thirty or forty miles westward from Missoula, in the midst of the Coeur d'Alene mountains, at Wallace, more than half way from Missoula to Spokane Falls, the seat of the East Columbia Conference, that will convene within a few days, and we confidently expected to be able to announce in this issue of the "Methodist" that the long cherished hope was fulfilled. But not a foot print of one of our brethren has been discovered, we must mail the matter for our paper to day, and our readers will have to wait two weeks more before learning of further developments in this direction.

We hope our brethren will not overlook our request to let us hear from them concerning their work every two weeks. They will be sure to tell something that the public would be glad to know. One brother sat down to answer a private request that we had sent him, to let us know that he had nothing to report, and before he got through he gave a very interesting and important item. Thus it goes. Send them in just as you have. Don't wait for something especially interesting.

Please do not overlook the instruction to write with a pen and ink. It is much easier for the editor, printer, proof-reader, more satisfactory to the writer himself, and to all the readers.

——o——

—The eyes of the Lord are in place, beholding the evil and good. Solomon.)

CHURCH SERVICES,

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev J. E. Squires, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
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STEVENSVILLE STATION.

J. B. Parnall, Pastor.

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3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

Some Thoughts on Self-culture, So - called.

Incentives, Dangers and Advantages.

Extract of an address delivered by Bishop O. P. Fitzgerald at Mont Eagle, on Chautauqua Day, Aug. 1st 1890, published in the *Christian Advocate.*

MR. PRESIDENT, LADIES AND GENTLEMEN: — The present age furnishes peculiar advantages for self-culture, so-called, which is the Chautauqua idea. This is the age of cheap printing, cheap postage, and rapid intercommunication. All the ideas that are afloat in the world are becoming common property. The daily newspaper is the thought-exchange for whole continents. Every book worth translation, and many that are not, are quickly put upon the markets of Christendom. Cheap printing has its perils as well as its advantages. If not carefully guarded, the blessing becomes a curse, and cheap printing and indiscriminate reading tends to make cheap men and women. The time was when book-making was so expensive that, as a rule, only men who had brains or deep purses could afford to print. The books on the library shelves of our forefathers were fewer, but better. The men and women of that day read less, but their reading was of a better quality than much that is now eagerly read by this much-favored, much-tempted generation.

This is the season for mosquitoes and mosquito-nets. I could wish that we could invent some kind of literary mosquito-net in the shape of a censorship that would exclude the swarms of buzzing, stinging, poisonous literary *ephemera.* Or, better still, we might wish that in our homes could be created a literary taste and a moral atmosphere so pure and exalted that it would be as impossible for a bad or trashy book to find readers in them as it is for a low-bred, low-lived swamp mosquito to feel at home on these breezy Mont Eagle heights And then, best of all, it might be that the old Book, which is the Book of books, the Book in which God's thoughts are given to us in the form that pleases him, and that will therefore be most helpful to us, would find more readers to whose minds it will be a stimulus and to whose hearts it will bring a blessedness that will never end. I take it that herein is the threefold benefit of the Chautauqua courses of reading. It pre-occupies the ground, and excludes the trash that is ready to pour in at every unguarded place; it leaves room for the Bible; it fosters a relish for the Bible. Not for its originality, but for its unspeakable importance, let the last point be emphasized. The touchstone of all your reading is to be found right here. Any book, magazine, or newspaper that lessens your reverence or relish for the Bible, is a bad book for you. Be it ever so brilliant or plausible or fascinating, it is a bad book; throw it from you as you would a shining serpent. Better not read at all than to read away from the word of God.

The pleasure of mental acquisition is a legitimate incentive to self-culture. The goodness of God hath in this matter, as in many others, conjoined duty with delight. As in physical alimentation and growth there is keen enjoyment on that lower plane of our being, so in intellectual acquisition and expansion there is a higher and more enduring pleasure. Every true student knows what this pleasure is. But it is not every reader of books and memorizer of words who is a true student. Every year there are scores and hundreds of young men and women who receive diplomas duly signed and sealed who have never been born into the world of intellectual consciousness. They are goose eggs that have never been hatched, or even pipped their shells. You see what I mean when I speak of the pleasures of mental acquisition: it is the acquisition of ideas, facts, principles—not of mere words and forms of speech. This is the one delight of an intellectual being that God cannot enjoy, the delight of mental acquisition. He knows all things and has nothing to learn. So, by a gracious paradox, this very mark of our inferiority becomes our title-deed to one of the richest endowments that will gladden and glorify our immortality.

But here again is a danger to be avoided, the danger of making self-culture an end in itself, and resting satisfied with the mere pleasure of mental acquisition. To act on this inferior motive is to pervert one of the best gifts of God. It is to hoard gold until it rusts It is to arrest the flow of a living stream until it stagnates. There is no blessing for you in your self-culture unless you take in God as a partner and humanity as a beneficiary.

Another incentive and help to mental culture is found in the fact that so many persons are pursuing the same course of reading at the same time. Your reading circle is a vast fraternity without secret oaths or passwords, and with no grips except the good, old-fashioned, hearty, right-hand grip of Christian fellowship. That is the only grip I know, and I am ready to give it to every human being on the face of the earth. The tendency visible in so many places toward the segregation of society into innumerable warring factions and antagonizing interests is anti-christian, satanic.

While in our country the politicians are talking about Force Bills and boycotts, and filling the air with their criminations and recriminations, these quiet Christian workers are putting into the young life of the nation the leaven that is leavening the whole mass with the truth that shall make them free indeed, the love that shall make them truly blest, and the solid peace that is the fruit of righteousness. Another mistake and danger with regard to self-culture is implied in the expression itself. Strictly speaking, there can be no such thing as self-culture. As well talk of self-creation. The man who boasts that he is self-made usually exhibits a poor piece of work. God has something to do with the making of every man. His parents and his ancestry on both sides have something to do with it. Environment has something to do with it. We must not claim too much for self-culture. The best that is in us we owe to the grace of God who gave us ability to choose wisely, and to resist temptation, who gave us the assimilating power that has enabled us to incorporate within ourselves so much of what has touched us that is true and high and holy. This is message to you to-day: Take God into all your culture. This and this alone will sweeten it, hallow it, exalt it, and make it worth what it costs to get it.

With diffidence I mention one more incentive to mental acquisition. The thought is too large for me or for you. It is the fact that our mental acquisitions are imperishable. The mind retains forever all it acquires. The apostle Paul speaks of an eternal weight of glory, and here it is in this conception of an immortal existence in which the disencumbered spirit shall go on forever increasing its acquisitions, and shall forever retain all that it acquires.

This is the one thing that makes life worth living. When a great scholar and thinker dies it jars on us to know that his library is sold to the highest bidder. It is like selling the man himself, his thought, his feeling, his very soul. The pathos of this common transaction never ceases to move my heart. But it is relieved by the reflection that the true student and scholar takes his library with him. Memory holds forever all that it has really grasped. Every good thing that God hath given to his child in this life he shall carry with him up to the eternal hills, and on through the bright, eternal years. Nothing good is lost. Good is rooted in God, and is, like him, imperishable. We are children of God, and before us opens a destiny worthy of our high relationship. That destiny may be summed up in the statement that I have made, that the glorified spirit shall enter upon a career of unending acquisition, and that it shall hold forever all its acquisitions. Every truth grasped, every fact mastered, every aspiration that has found expression in prayer, every gracious impulse that has crystallized itself in word or deed, everything that has made us wiser, better, and happier here on earth is an imperishable acquisition to the riches of the soul when it shall have entered upon its eternal inheritance. Every thing that is hallowed by God's approving touch has the right of way through the widening, brightening cycles of immortality.

—o—

The Size of Conferences.

In a recent issue, the "Nashville Christian Advocate" discusses the relative value of large and small annual conferences. We have long been of the opinion that in the older fields where the work is compact, so that the preachers do not have to travel too far to attend the sessions, the larger conferences are far better. But in most of our new fields, especially those in the West, the case is quite different. At the recent General Conference we were in favor of the formation of the new one proposed, not for the sake of having more conferences, or smaller ones, but because conferences are intended as occasions for the preachers (and laymen, too) to confer with each other, and this they cannot well do when compelled to travel a thousand miles by an expensive method of transportation to get together.

In 1871, at a session of the Western Conference, held at Council Grove, Kansas, the presiding Bishop appointed preachers throughout the states of Kansas and Nebraska, and in Colorado and Montana Territories. The writer had to travel seventeen hundred miles to get to his circuit, and did not go as far as some of his brethren, either. We were still within the bounds of the Western Conference, which at that time extended "west-ward indefinitely," though for long and weary years a number of our men were deprived of the luxury of meeting in the regular annual gathering with their brethren. In the meantime, in answer to our earnest pleadings, the Montana Conference was organized, but the vote was reconsidered, and we were "stricken out" just at the last of the session. As a result of this cautious (?) move, we had to travel more than a thousand miles, and five hundred of that in a stage coach over a mountain road, and return, to receive ordination as Elder. When we reached the fields of labor assigned us for the ensuing year, we were exhausted both physically and financially. It was like taking a new start in the world, with nothing to start on except the experience that we had gained on the long journey, and that did not avail much in paying board bills or in buying a horse and saddle, with which to travel over an extensive field of labor. While the matter was being discussed at St. Louis, a brother stated that some of the preachers in New Mexico had to travel seven hundred miles to

reach the seat of the Conference. They had our sympathy and got our vote. It is far better for one man—a Bishop—whose expenses are paid by the church at large, to take these long, expensive journeys, than for a dozen or two frontier preachers who have been doing double duty and living on perhaps less than two hundred dollar salaries, to go at their own charges and come back penniless, or remain at home and be deprived for another year or two of the enthusiasm and inspiration such as an annual conference alone affords to a Methodist preacher.

Then, in some places along the border, where there is doubt as to permanent occupancy of the field by the church—as was the case in Montana for a long time—the convening of an annual conference, together with the visit and labors of one of the chief pastors and other distinguished servants of the church, does much to inspire confidence in the public mind, awaken enthusiasm and make way for the development of large and strong annual conferences in the years to come.

The territory included in the Montana Conference, according to the boundaries given in the Discipline, covers an area about two hundred and seventy-five miles wide, by six hundred and seventy-five long. It is nearly as wide as the state of Missouri and would reach from Chicago across Indiana and Ohio and half way across Pennsylvania; or from Pittsburg to Cairo; or from St. Louis, where the General Conference was held, almost, if not quite, to New Orleans. The great West is a country of magnificent distances. Whatever may be the tendency in the older conferences, our brethren need not be afraid of any "ten acre patch" conferences out here in the West for several decades to come.

—o—

Denver Conference.

The seventeenth session of the Conference convened at Trinidad, Aug 6th, Bishop Key presiding. There was abundant time for the business of the Conference. The Bishop, recognizing the situation, called for the reports of the preachers leisurely, questioned them about all phases of their work, and talked a great deal of religion in his suggestions and advice. His words came like rain on the mown grass to the hearts of some of the preachers, for they had been in perils and in want.

Brother Howard had been sent to the wilds, where there was not a church member. He had established three or four preaching places—at one place a Sunday School. The work had been opposed. A man had ridden into the house during the Sunday School and beaten the superintendent over the head with a six-shooter. During the year Brother Howard had found five church members. He saw little fruit of his labor. He would go back if the Bishop chose to send him.

Brother Roper served seven appointments in the East part of the Conference. The people were out of employment; there was scarcely anything raised in the fields. The little fuel used was hauled sixty miles. His circuit was sixty miles in length. He was paid fifty dollars by the people he served, counting in his house rent. His heart was bound to the people. He would not speak of hardships; he had fared better than the poor people he served, for he had received three hundred dollars missionary money.

There were many stories of towns and settlements quickly formed and quickly fading away, a country beautiful to view and bringing forth a quick vegetation in the spring, but utterly drying up in the Summer. Irrigation is its only hope, and whether this is possible is not even determined.

While we listen to the reports of the preachers, we feel that this little Conference is a brave band, and that it is a privilege to sit at the feet of some of these soldiers of the cross and learn the higher lessons of faith, and consecration to the service of the Master. The foundations of a good work are laid, and the future years will show fruit to the glory of God.—*Southampton Methodist.*

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A Saving Message through an Open Window.

Mr. William Burns was once carrying on meetings in a certain district, and the Lord had been moving people mightily. One young man resolved to go and hear him. His companions advised him not to go, unless he wished to be converted, like so many others had been. But the young man said there was no fear of him. He would go and hear Burns, and to prove that he was not converted he would return home, and that night he would play the bagpipes and dance on the village green. He started for the church, but on the way he began to be afraid that after all he would be converted, and lagged behind, watching the others enter. He did not go in, but leaning against the door of the church he watched through an open window, the gesticulations of the speaker, as he proceeded with his address. It always appeals to the sense of the ludicrous to see a person wildly gesticulating without hearing any sound, and the young man was fast qualifying himself for his dance on the village green when Mr. Burns appealing to his hearers, raised his voice and a few words were wafted through the open window to the ears of the young man. They were, "Awake thou that sleepest, and arise from the dead, and Christ will give thee life." Then the voice sank to its normal pitch, but the message had been delivered, the arrow had found its mark in the heart of this young man. He went home, not to dance on the village green, but to spend that night on his knees in his home, imploring forgiveness and finally yielding himself to Christ.

—o—

No one is ennobled without suffering —*Rothe.*

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Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9:40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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No. 5—Marysville Express, 10:00 a. m.
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No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
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Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Wallace—To be supplied.
Flathead—E. L. Lee.
Thompson Falls & Horse Plains — } To be supplied.
Editor Montana Methodist—E. J. Stanley.

Entered at Pittsburg Post Office as second class matter.

NEWS AND NOTES.

The editor was compelled to leave the office before a single exchange or communication for this issue had come to hand, and the paper is made up "on the wing," at wayside stations, and partly under a canvass roof, surrounded by the noise of hammer and saw, where a city is rising as if by magic from its ashes to which every business house and hotel in the place has been reduced. Our readers, and also our correspondents, will make due allowance. F.

Address all communications for the paper to Corvallis, Montana. If the editor happens to be away from home at the time, they will be forwarded to him by mail, so that there will be but little delay.

The days were extremely hot in Western Montana and through the Coeur d'Alene country, though the nights were quite cool and refreshing, during the latter part of August. A lady from Spokane Falls in the cars reported that the thermometer registered as high as ninety degrees

We hear that crops are very good in what is known as the Palouse country in Washington, and also in eastern Oregon.

The first two or three months after Conference is often the hardest time for the preacher, financially, during the entire year. He has spent his surplus cash going to and from Conference and making up the deficits of those charges that did not raise their assessments for the general collections last year; and then the people are just taking a little rest after the effort to make the final payments the previous year. Brethren, remember that the preacher has to live and pay his bills the first as well as the last month in the year. Let the stewards commence with the year, and all persons who are likely to help support the preacher, get them to subscribe, and then make monthly, or at least quarterly collections, and this will make it better for the steward, easier for those who pay, and far better for the preacher and for the work at large. Commence right now, if you have not already done so.

Let us work for a revival in every charge this year. We must have revivals if we expect to hold this country for Christ. But do not wait until the protracted meeting to begin personal and special efforts for the salvation of souls. Begin to-day by prayer and by private admonition and entreaty to persuade men to be reconciled to God. An eminent and successful pastor once stated that a large proportion of those converted under his ministry, were "hand-picked,"—saved by personal, private appeals. This is the way for the revival to begin. It will begin to-day if you will do your duty. Now is the time.

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IN THE COEUR D'ALENES.

For many years as we have looked upon the lofty mountain range that towers up west of Missoula and the Bitter Root Valley, that constitutes the dividing line between Montana and Idaho, we have cherished an inward desire to cross over it and see the country, and visit the people who were in the midst of and beyond it. In time of the great excitement in 1883–4, we felt like packing our blankets and provisions on a toboggan and going with the hundreds who were rushing to the Coeur d'Alene country. Not that we wanted to speculate in mines, for, strange to tell, this has never been any temptation to the present writer. But we desired to assist in organizing the Church of God, and furnishing the means of grace to the thousands who were going into the wilds where they would be subjected to so many hardships and surrounded by temptations that destroy so many. The way never opened until the late Conference. The town of Wallace was included in Missoula District, at the Bishop's own instance, and we were instructed to go at once and survey the situation and report at Spokane Falls, the seat of the East Columbia Conference.

With this purpose in view we left home on the 26th of August, and at 2 o'clock next morning landed at Thompson Falls. A day was spent visiting the people there. We preached to an appreciative audience at night.

Next morning at 8 o'clock we took the stage—a "dead ex" wagon—drawn by two horses, crossed the river on a good ferry, and started for the town of Murray, about thirty miles distant. The fare is five dollars. The stage runs or is supposed to run, every day. The road follows up Prospect creek, through a densely timbered region. In places the foliage of the fir and cedars and hemlock, and other kinds of trees, is so dense, made more so by the moss that hangs suspended from the boughs—that the sun shine gets wonderfully tangled, and but little of it reaches the ground, The forest abounds with deer and mountain grouse, and the sparkling waters are full of trout, though we had no time to fish or hunt, but rushed along at break-neck speed over the roughest road that we have traveled for many a day. Stumps, rocks, ruts, streams corduroy, timber and steep mountains were the order of the day. You have to be constantly in the watch lest you be thrown out of the seat. The driver said the road was much better than he had ever seen it. I was extremely grateful that it was no worse. It cost thirty-three thousand dollars to build the road twenty-one miles.

We got a splendid dinner at the Mountain House, sixteen miles out. The house is built of logs. with clapboard roof and puncheon floor, though the man who called my attention to it called them "shakes." Not far from here are some rich silver lodes, also some that yield antimony, the early development of which bids fair to produce large results, and give employment to many men.

Here we were met with a four-horse stage, though without a top, that carried us the rest of the way. The grade is very steep to the top of the mountain. The fire last year made havoc of the timber in these wonderful forests. It was raging in one place off to our left as we passed along. The crackling of the flames, the popping of the timber and the noise of falling trees sounded like the discharge of fire arms as it echoed through the mountains. The driver carries his axe and saw, and often finds the way blocked with fallen trees, which have to be cut into and rolled away before a team can pass. We were stopped only once in this way. There seems to be no limit to the forests. We saw cedar trees five feet in diameter, and were told of some that are ten feet through at the base. It is only a question of time when these vast solitudes will be enlivened by the scream of the locomotive and the buzzing of sawmills, and perhaps by the ponderous tread of stamp mills crushing the precious ores that are being found here. Who can compare the boundless stores of wealth that abound here, or picture the scenes of activity and life as men in the coming years will gather here to develop and utilize them? The snow gets very deep on the divide in the winter. You can see where the trees have been scalped twelve or fifteen feet from the ground by axe-men as they blazed the road. To cap the climax, and remove the last vestige of doubt from our mind, the driver pointed out the marks where the single trees and bobsleds had scalped and marked the trees high above our heads as we sat on the top seat of the stage. We could scarcely believe our eyes. Sometimes, however, the snow falls so rapidly that the passing teams cannot keep it packed, and the mail has to be carried on hand-sleds by footmen. We saw where the snow had broken down the eaves, where the boards projected only a few inches over the walls of the log house, and more than one house had been crushed in and demolished. The driver assured me that he had seen the snow stand on the roof from ten to fifteen feet deep, and another that he had seen it pile up on an ordinary log in the timber to the same depth. And yet so wonderful is the skill of man and the faculty of adapting himself to his environment that he actually lives, moves, has his being, and prospers and grows rich in a country like this. We stopped by the roadside in the forest to take on a lady and two nice little children, who, with husband, had been rusticating for a few days. We found her to be a Christian lady from Salem, Oregon, living here in these mountains and longing for the pleasure of Christian fellowship and association. To our surprise, we found the driver, Mr. Charley Ferguson, to be an old acquaintance, whose mother was a member of our church years ago in Gallatin Valley. We were glad to find him so popular and prosperous and favorable to religion, and are indebted to him for courtesies extended.

A rapid drive down the steep mountain side and along the gulch, crossing numerous flumes and mining ditches, and passing one or two quartz mills, brought us to Murray, which is the principal center of the place's mining district. The town numbers some four or five hundred inhabitants, and is not so lively as it was years ago. It is a few miles from the old town of Eagle, (up the gulch), which was the center of operation during the first excitement. We found the people that we met very pleasant and obliging, and were sorry that we could not stay over a day and preach for them on Friday night. But we were compelled to leave next morning at six o'clock on the stage for Wallace, which is eighteen miles away southward.

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Originated Life Not in Germs.

Life upon our planet must have been originated in organic completeness and maturity. Since its "seed is in itself," and not its self in its seed, life, therefore, whatever might have been its stages of developement through geological periods, antedated its seed as cause does its effect. The seed, both nature and the scripture declare, so far from being the source of life, is but the effort of mature organic life to reproduce itself in kind, a divinely appointed medium for its perpetuity or numerical growth. The

common method then, of teaching the origin of life is misleading. We are told that life comes from germs, when the reverse is true. The inquiry of science then, is not about the origin of germs, but where life itself, complete in its functions came from. Nature, throughout her complete system of reproduction is but the practical demonstration of the truth contained in the Scriptures that says of life: "Whose seed is in itself." In this process of perpetuating life, she shows that the spontaneous generation of it is impossible since mature life preceeds all germinal stages thereof. And, also, that its developement by evolution from its original and crude mold, through successive grades of improvement up to its higher and essentially different type, cannot be seriously entertained, unless, however, the great law in her system of life, "that like begets like." is a modern, or rather, is itself, an evolved institution. And who is prepared to entertain the idea, that this law that holds every operation in nature, and all of its forms of life in its unchangeable type, has itself been evolved out of a series of changes in which life begot its unlike? Under this law there is no improvement possible in any form of being that can lift it out of its original type, or remove it in the slightest degree from its kind. And, therefore, could not itself have been evolved out of erratic changes from lower to higher, and essentially different forms of being. Nature does not only teach that life seed is the product of mature life, but she declares under the most searching tests to which science has yet been able to subject her, that life throughout her domain in all of its forms, however minute, is from life. Biogenesis is her unequivocal testimony of the origin and perpetuity of life. Thus she shows incontestibly that the law "that like begets like," that presides over her reproductive energies had its institution in her economy in the production of life therein from a life source. That is, if life in her system can alone reproduce life it follows intuitively that life alone could have originated life in her economy, hence the law or fact that life is the only possible source of life known to her. Now take the fact that life is from life, and add to this the fact that life existed in maturity in her system before seeds were possible, and the Bible account of her creation. "In the beginning God created the heavens and the earth, and all things that therein are," is the only rational one, indeed the only possible one.

The Scripture teaches that God created life, and endowed it with the power of self reproduction in kind only, through its seed, and nature shows, if she shows anything, that this is true. Life, then, is from life, not through germs, but by a direct creative or reproductive effort of life. So declared by divine revelation, and so proven by nature, "Whose seed is in itself," and not whose self is in its seed, is the expression of God's word upon this subject, which nature fully sustains. F. S. CLARK.

"STUMPY WICKS."

How the Cœur d'Alene Boys Started Him Upon His Last, Long Stampede "Over the Range,"

Stumpy Wicks was dead. The mountain fever had killed him. A few days before he had started off into the hills, telling the boys that he would find something rich, or never go out again. He did not find anything rich, and he never went out again. The fever laid its grip upon him, and in three days he was dead. He had "gone over the range." the boys said.

It became necessary to bury Stumpy Wicks. And how was he buried? By his relatives? He had no relatives. By the town? There was no town. By his pard? He had no pard. Forty years ago Stumpy Wicks had left his home—no one knew where—and his people — no one knew whom —to wander alone in the West. He died alone. His wife, his mother, his sister, if he had one, will never know where he died, or what hands laid him in his grave.

It was the boys. They got together and made a coffin out of a box or two, and covered it with black cloth. They put Stumpy into it, with a clean flour sack over his poor, dead face. They chipped in and hired an ex-parson, who for years had abandoned his profession, to "give Stumpy a send-off." They dug a grave to a good and honest depth in the tough red earth. They went out and found a flat rock for a headstone, and on it, with an engineer's graver, they scratched the brief epitaph, "Stumpy Wicks." Then they followed the coffin-wagon to the grave, walking through the mud and rain.

There were forty men in that funeral procession, and not one woman. Very few were drunk, and nearly all had taken off their six-shooters. There were forty men who stood around that open grave, and not one woman to drop a tear, as the ex-parson read a brief portion of the Episcopal burial service and offered a short prayer for the safe journey of Stumpy's soul across the range. There was no history of Stumpy's life. No one knew that history. It was doubtless a sad enough one, full of slips and stumbles; full of hope, perhaps before he "lost his grip." They found a woman's picture, very old, and quite worn out indeed, in Stumpy's pocket, and this was buried with him. This was probably his history.

There was not a tear shed at Stumpy's grave. Not a sob was heard. But neither was there any oath or any laughter.

When the time came to fill up the grave, ready hearts assisted ready hands, and the experienced miners quickly did the work. They rounded up the mound and fitted up the headstone. When the ex-parson stepped back from the grave he stumbled over the head-stone of Billy Robbins, the gambler, whom Autoine Sanchez knifed. There were a good many of the boys resting there. The bullet, the knife, and the mountain fever had finished them, except those whom the committee assisted. It was the committee who put Antoine Sanchez at the foot of Billy Robbins' grave.

There was no green thing in the graveyard, no living plants, no little flowers. It lay red and bare, upon a red and bare hillside. There were no white stones to mark the homes of the sleepers; those used were of the rough, red granite.

The boys were quiet. They were thinking, perhaps. They looked up at the sky, which, strangely enough, had in it no tint of blue, and the sky, in pity that no tear was shed, wept some upon them.

As the procession broke up and moved back to the saloons, one was heard to say that it was the "d—dest mournfulest plantin' he ever had a hand in." In fact the camp did not get back to its normal condition until the next day. There was something too sad even for these rough souls in the lonely, broken life, the lonely, unwept death of Stumpy Wicks. It made them think—and I wonder if some of them did not reach out their arms from their blankets that night and hold them up and call out softly, "Oh, Stumpy, Stumpy! What is it you see over the range? After a broken, wretched life, what is there for a man, over the range?" —*Cœur D'Alene Eagle.*

HABITS OF COURTESY.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society, not coveting the good opinion of those who are in a sense part of ourselves, and who continue to sustain, to be interested in us notwithstanding these defects of deportment and character. We say to every boy and girl, cultivate habits of courtesy and propriety at home—in the sitting-room and kitchen as well as in the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner.—*Selected.*

"MEN slumber on, even down the slopes of hell."

How many of the services do you attend each week? How many persone do you cordially speak to at each meeting? Oh, but you say I am a comparative stranger. Well, you will remain so if you don't attend more of the services, and remain long enough to let the people speak to and get acquainted with you.

"EVERY flower is beautiful when it blooms."

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ODDS AND ENDS.

D. B. PRICE,

Editor of the "Methodist":—At your request I furnish a few fragments of thought and news for the readers of our paper.

Many of us are saying when asked to do extra work, "I have no time." We have all the time there is. More would be unnecessary, else God would have given it. "Time." What is time? A measure and portion of duration. A certain portion is measured to each of us. In the use of that time, all we do in this life is to be accomplished. If future attainments are to be determined by past, what will you have accomplished by the end of time? You answer very little. Let these lines be an incentive to a wiser, more profitable and humane employment of your time, and use of your opportunities.

During the heated season we are inclined to excuse ourselves for not attending church and prayer meeting because of the extreme heat. Are the same excuses offered when we are urged to visit the famous well, falls, spring, park! Be careful. We may attend these latter with impunity, save on the Sabbath, but we can not leave the other undone without sustaining a loss.

Straws show which way the wind blows, and the little kindness of every day life are the exponents of our real life. Don't neglect the sick at this season of the year. This is an opportune time to give a glass of water in a disciple's name.

You can never know how much your presence at church, or your kind words encourage the pastor. Such exhibitions of your interest and appreciation are indescribably cheering and helpful. Remember this when you are about to criticise your pastor. or when you are thinking of staying at home from services.

Helena Station—This scribe was appointed, August 11th by Bishop Hendrix, to serve this charge another year. He came to Helena October 26th, '89, in obedience to the wish and authority of Bishop Granberry. The transfer was not asked for, in fact Montana was the last place we had ever thought of going to. But we went up to the session of the Southwest, Mo., Conference at Marshall, Mo., last October, to go from there wherever the authorities of the church said go. When the Bishop said, I want you to go to Helena, Mont., I said, Lord is that for the best? I counseled my wife about it, and then we prayed for the direction of the Holy Spirit. Thus we were mysteriously brought thither, yet we believe it is God's doings. God has been with us and his blessings have been showered upon our home and upon the church here. We have been confronted by new and intricate problems respecting church work, deprived largely of the fellowship of co-laborers, but not deprived of the fellowship of God. Far away and high up on this mountain land we have had seasons of refreshing from the presence of the Lord. We never dwelt so high upon the mountains of nature before, nor of Zion. The most glorious prospects of our lives spiritually have come to view this year. The preaching of the Gospel has been food to our own soul. With great emphasis, we say, we are not ashamed of the Gospel. Dr. Godbey says, "Welcome the new preacher. Much depends upon it." The success or failure of the year's work depends much upon the reception you give the new preacher." He is right. The genuinely hearty reception accorded us upon our arrival here has been an abiding inspiration of hope and courage. The little society of Helena know how to love their pastor and his family. He can not refrain from mentioning Brother A. G. Clarke. He is one of God's noblemen. He is pure gold, charitable toward all, and the true friend of every one of our preachers in Montana. His devotion to the church is beautiful and inspiring. He has aided liberally in the building of every church and parsonage in the State. Every other member of the charge deserve to be mentioned, but a lack of space forbids it. Upon our return to this charge again our reception, if possible, was more cordial than before, and we entered the work under the most favorable auspices. The very first Sabbath our congregations were large and the services spiritual. Bro. L. B. Stateler was with us and while he was not able to preach, he was in the service and prayed for us, with a holy unction. Montana Methodists are devoted to Brother Stateler. He has been here twenty-six years. Part of the time he was alone, but faithful to God and the church. His presence is a benediction to any company. He is about eighty years old, suffering from a stroke of paralysis, and says, "I haven't long to remain with you, brethren, but then I am not much concerned about that, for I have been ready to go a long time." Victory. Blessed be God for the triumphs of grace! Still he takes work and says. "I must die on the field of battle." But we are digressing.

We are burdened with a sense of the responsibilities of this work. We know what is to be done, and we are conscious of our own incompetency. A bad case demands intelligent, vigorous and thorough treatment. This charge is similar to every other one in Montana, and what is needed here is elsewhere in the conference. The conditions here are so nearly indentical with those in every part of the West, that, whatever is applicable to one section, applies with equal force to it all. Read these wise words from Dr. Godbey, in an editorial in the "Southwestern Methodist," of August 23rd, respecting our work in Colorado:

"The work of the churches is to occupy the towns. There is little else to do. But to occupy the principal towns demands an able ministry, educated and consecrated. The people are not surpassed in intelligence or culture. Successful business men have made permanent residence here. Many who possess a competence have come from the east, attracted by the climate and scenery. During the summer, tourists come in great numbers. The pulpit, which has power to command the respect and sway, the the mind of this people must not be inferior in gifts or grace. Indeed, we have not become acquainted with a people who demand more in these respects. Religion has not yet leavened these communities, and consequently public sentiment and example bear more strongly against Christian faith and life. Agnosticism and infidelity organize in clubs and associations and pervade strongly the educated classes. For these reasons, the best efforts of the ablest ministry will not show so much result as in the older States. This does not suggest that such effort will be less fruitless in the end. The Spirit of God led Philip away from a great revival in Samaria to convert a single man. The reason is suggested: he was a man "having great authority." All souls are alike precious in God's sight, but all are not alike as agencies for extending the kingdom of heaven among men. The Christian world did well to rejoice over the first converts to Christianity in Burmah and China. It may take as long to lay the foundation as to rear the edifice. The men needed here are the men who know the importance of laying foundations—men who are prepared to labor and to wait."

The above is certainly true. Now we need a Holy Ghost revival upon pulpit and pew. The gospel will never be preached with authority without the baptism of the Holy Ghost, and the preaching of it will never be attended with any remarkable results without it. Pentecost presents the type of true revival. Let us all turn to it, and study it You all now think this is an odd letter, and wonder where the end is Here it is.

Helena, September 1, 1890.

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Do you think the members wanting in the line of sociability? Well, maybe some of them are. But can't you do something to make the circumstances more cheerful and homelike? It may be that the fault of the very coldness and formality of which you very justly complain, is partly, at least, your own.

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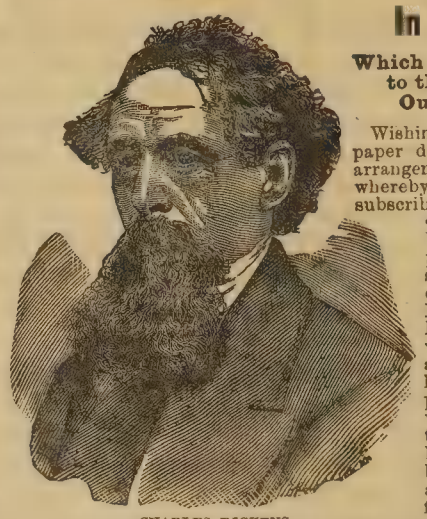

CHARLES DICKENS.

Wishing to largely increase the circulation of this paper during the next six months, we have made arrangements with a New York publishing house whereby we are enabled to offer as a premium to our subscribers a **Set of the Works of Charles Dickens, in Twelve Large and Handsome Volumes,** with a year's subscription to this paper, for a trifle more than our regular subscription price. Our great offer to subscribers eclipses any ever heretofore made. Charles Dickens was the greatest novelist who ever lived. No author before or since his time has won the fame that he achieved, and his works are even more popular to-day than during his lifetime. They abound in wit, humor, pathos, masterly delineation of character, vivid descriptions of places and incidents, thrilling and skillfully wrought plots. Each book is intensely interesting. No home should be without a set of these great and remarkable works. Not to have read them is to be far behind the age in which we live. The set of Dickens' works which we offer as a premium to our subscribers is handsomely printed from entirely new plates, with new type. The twelve volumes contain the following world-famous works, each one of which is published *complete, unchanged, and absolutely unabridged:*

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D. B. PRICE, BUSINESS MANAGER,
HELENA, MONTANA.

Among the Indians.

—BY L. B. STATELER.—

There was a different species of persecution from that mentioned in the last chapter, which took place against a Christian chief by the heathen party. He had made a profession of religion and become a thorough Christian man. The heathen chiefs summoned him to appear in their midst at a given time, and he promptly attended. They demanded of him why he had forsaken the religion of his fathers and gone with those "singers" — as the Christians were called — at the same time charging upon him that he had committed deeds worthy of death, and that unless he renounced the new faith, he must die.

With great self-possession he replied to them that he had done nothing amiss; that he had simply renounced that which brought him no permanent peace, and that by trusting in the "great Saviour," he had found great and lasting peace, and that he was willing to die. Without moving away from them he said, he was in their hands and that they could do with him as they pleased. It is natural to suppose that his firm purpose in regard to his religion and the faith in his Saviour, expressed before those heathen men away in the lone solitude under the stars of the sky, whither they had led him, astonished and awed them. They paused and said: "We will give you time — so many moons—to consider it, and if you do not recant, you may expect a visit from us." They never came and he was never molested again. He lived and died trusting in God—died very happy and, I doubt not, went home to heaven.

Thus we see the wonderful power of the Gospel of divine grace in saving a sinner. There was a fine illustration of it in the character of this man. He had lived in all the wildness and wickedness of heathenism until he was perhaps fifty years of age, when, through the instrumentality of the ministers of divine truth, his attention was arrested, his sins arrayed before him, he repented and found the salvation of God. And so thorough was the work of divine grace that, though he had formerly been given to drunkenness and all the vices of a heathen life, yet he was never known to falter so long as he lived on the earth Such was his trust in God that when summoned to a martyr's fate he stood firm as a rock and said, "I am ready; I do not fear to die."

There is another incident in connection with our work in the Delaware mission that is worth relating. It is as follows: In the early settlement of Kentucky, when people lived in forts, there was a family located near where the city of Louisville now stands. The people lived in what was called a "block house"—a log building so constructed as to render it a place of defense against an armed force. While the men were away, Indians came, captured the fort and killed all the inmates, except the mother and a little girl, whom they led away as captives. The mother not being strong enough to travel as fast as they wished to go, the savages tomahawked her, but carried the little girl along with them, away to their distant home in the North.

She was raised up amongst the Indians, having no opportunity to get back to the white people She never forgot her home, though for the time she did forget her language. She determined never to marry. She knew she was white—different from the Indians—and wanted to go back to her own people, but knew not how to carry out the hazardous undertaking She was adopted by an aged Indian woman. The woman died, leaving her ponies, blankets and all her household effects to the adopted daughter, the white girl She then lived for a considerable while alone in her cabin. Finally, seeing no prospect of ever returning to her home, she consented to marry an Indian. By this marriage she had one daughter. The husband died and she was left with her little daughter. Subsequently she married a Frenchman, a trader. By him she had no children. Not many years after this marriage the husband died, leaving all his goods and possessions to the wife, who was left a widow again, but left in very easy and comfortable circumstances.

In course of time her daughter grew up and married in the Delaware nation—married an Indian man. She raised up quite a family of sons, who were almost like white men — their complexion was so fair. They were men of intelligence and spoke English very readily.

The grandmother was a woman of considerable intellect, and never came down to the level of the common heathen Indians, but maintained that degree of dignity and self-respect due to one of her ability. Her father was a German.

The Delaware Indians, in time, moved to White River, Indiana. From thence they went to James Fork of White River, in South-west Missouri, twenty-five miles from where Springfield now stands. From this place they were removed to the Kansas River country, where the missionaries found them.

When the missions were established in 1831 the Delawares were settled in that country, where our mission was located. There was also one established among the Shawnees, not far away, about the same time.

Subsequently there were a number of other mission stations established in that part of the Indian country — among other tribes.

Well, when the missionaries came among the Delawares they found this white woman, of whom I have been speaking. We called her "Aunt Barbara" (Barbara was her name when a little girl at home). Then she was a venerable woman of seventy years and lived in a comfortable hewed log house, like any other civilized woman. She was the first to welcome the missionary when he came. She could converse in Indian, French and English, and made a good interpreter. She and her daughter and grandchildren were the very first to come and unite with the church, and formed a little nucleus. The grandsons subsequently became very ready interpreters and two of them afterward became preachers of the Gospel. The family name of the grandsons was Ketchum—the two preachers were Charles and James Ketchum.

Thus the Providence of God appears, though dark and mysterious at first, to open the way for the spread of the Gospel. This poor little girl, snatched away from her home and from her murdered mother, like the little captive Hebrew maid in the house of Naamen, the Syrian captain, becomes the messenger through whom the light of God's truth and salvation is carried to a nation of people.

For many long, long hours those two noble Christian men, Charles and James Ketchum, have stood at my side, interpreting the words of life to the people.

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THE

Montana Methodist.

Vol 2. SEPTEMBER. 30th, 1890. No 27.

NOTES.

—T. B. Holt, the worthy treasurer of our Board of Missions, through whose hands passes the $320,000 that our church pays for missions this year, in a private letter, after speaking of pleasant recollections of the days spent at St. Louis, says, "The "Montana Methodist" is kept on file in the office, so if you should wander this way and want to catch up on 'Montana,' just give us a call. We like the paper. May it be all you desire for it." These kind words are highly appreciated. We are glad to know that our paper has such friends. If we ever pass that way we shall be sure to call at that office. We always desire not only to "catch up on Montana," but to keep up, and shall do all we can to keep Montana—especially the "Montana Methodist"—up to the front, on missions and every other good cause.

—We are glad to receive cheering notes from the Western Conference, and thankful for a list of the appointments, though our lack of space forbids its publication. We have a warm place in our heart for every one of those dear brethren, for we know something of the difficulties that they encounter in their work. But few of the old guard remain, though their places are filled by worthy successors. We are glad that J. W. Faubion is back at Holton, where he did such a grand work years ago, and where he has so many friends. Our old classmate, T. C. Downs, is at Council Grove Station, and J. M. Gross, with whom we took sweet counsel for days together at St. Louis, is on Council Grove District; J. W. Payne is on the Atchison District. May they have abundant success this year.

—A private letter from Brother Stateler contains this note, "My health is not vigorous since my return from Conference. I hope when the weather gets cool that I shall be more vigorous." May the hopes of our brother be realized to their fullest extent. We shall hope to hear often from him, for the church wants to know if it is well with him.

—Rev. W. H. Potter, D. D., editor of the "Wesleyan Christian Advocate," Macon, Ga., has been elected Missionary Secretary, in place of Rev. A. Coke Smith, resigned. He has accepted and entered upon his new duties. Doctor Potter is one of our strongest men. He is well fitted for the place. His heart is in the work, and as some one has expressed it, he will do much to subsoil the church on the subject of missions. We wish him great success, and shall rejoice to see him, or either of his worthy colleagues, in Montana. Rev. P. A. Peterson fills the place of Vice President of the Board, and Rev. E. E. Hoss is now one of the managers. The next annual meeting of the Board of Missions will be held at Wilmington, N. C.

—Dr. John, the principal Secretary of the Board of Missions, is preparing a bureau for the purpose of furnishing information on the subject of Missions, and is determined that the church shall be thoroughly furnished unto every good word and work. Let every preacher send at once for leaflets to distribute among the people. Also send fifty cents and get the "Missionary Reporter." It ought to have a wide circulation.

—The Woman's Missionary Society of our church has, in twelve years, collected half a million dollars, now holds property in connection with its work worth $180,000, employs 31 missionaries, 57 teachers and assistants, has 41 schools, 1,248 pupils and one hospital. Its receipts for the current year are nearly $76,000. Say this is not success, will you?

—Our readers will be interested in Doctor Morton's communication. He got his first experience in Western life in Montana, where he has hosts of warm friends, and where we are inclined to think he got some of the inspiration—at seeing the great need of the work—that has aided him no little in achieving such grand success in Church Extension work. May his shadow never grow less.

—Dr. Godbey has some things to say about the difficulties encountered by our preachers in the Denver Conference, which apply with equal force to Montana and all the West. Sorry that we have not space in this issue for his article. The men of the world complain because there are so many churches, and if there were but one they would talk about monopoly, and greed for wealth, etc., and would say there ought to be more churches. The heathen rage, the people imagine vain things, and the kings of the earth set themselves in array. But let us keep he charge committed unto us and we need fear no evil.

—The Sunday School Board, elected by the late General Conference, has gone to work with a vim. It means business, and we are glad to see it, for there is no department of our church work of more importance than this just now. Arrangements have already been made to greatly improve our current Sunday School literature. A new publication to be called "Our Sunday School Workers Series," has been arranged for at very cheap rates. Let all who are interested in Sunday School work, who want to assist or be assisted in this line, address J. R. Pepper, Corresponding Secretary, General Conference Sunday School Board, Memphis, Tenn.

—A subscription has been started, and steps are being taken to secure the erection of a church building at Wallace this fall or early next spring. One man proffered to furnish it with a bell worth $150, when completed. He will give liberally towards its erection. The people are greatly prostrated on account of the recent fire, but we expect to hear the echoes of a Methodist church bell ringing through the Coeur d'Alenes long before our next Conference convenes.

—Well, one church has been dedicated since Conference, making four within the past two months here in the Montana Conference, and two more "on the tapis," to be built this year. That is not a bad showing.

—Who will send us the first revival notice? We long for the times of refreshing from the presence of the Lord, in which men and women are converted to God. Let every preacher direct his most earnest prayers and bend his greatest energies in this direction. Oh, for the spirit to be kindled among us of John Knox when he cried, "Give me Scotland or I die."

—We are pleased to know that the lines have fallen unto Brother Finley in such pleasant places. He has been assisting in a meeting at which there were a number of conversions.

—The last issue of the "Texas Christian Advocate" contains nearly a page and a half of revival notices, aggregating 1563 conversions, and 1183 accessions to the church.

—The editor reports forty new subscribers, save one, to "The Methodist." Let every preacher make a thorough canvass for the paper at once.

—The brethren are responding nobly to our call for correspondence and reports, and the result is quite visible in this issue. One brother just writes a private note, and promises something for the paper when he has time, and yet in that note he gave several important and interesting items. Write, brethren, at least twice a month. It will not take five minutes of your time, and the editor will judge as to whether it is worthy of publication or not. Now, don't forget it. Address communications to Corvallis, Montana, and have them there by the 2nd and 17th of each month.

—An early frost, amounting to a good hard freeze, visited Western Montana in the early part of this month, and brought great destruction to late and tender vegetables—tomatoes, melons, and such like. It will work quite a hardship on some of our gardeners.

—We have devoted several columns of this issue to East Columbia Conference proceedings and notes, believing that our readers would enjoy a better acquaintance with "our work and workers" just over the mountains to the west of us.

—Send ten subscribers with the money and get that picture of the Montana Conference.

—Please excuse typographical errors. We do all we can to avoid them, but they will creep in. The editor cannot read the proof, and sympathizes most deeply with the compositor.

—o—

HIDDEN SPRINGS.

Away out on the Western frontier some eccentric herdsman has arranged an ingenious device for watering cattle. An inclined plane leads up to a platform, along which a trough extends. Nowhere in sight is there any hint of water: well, or spring, or running brook. But beneath the platform is a living spring connected with the trough by hidden pipes, so arranged that that the water will flow only when a heavy weight presses upon the platform.

A thirsty cow comes along and looks wistfully at the suggestive trough. Alas! it is dry. She goes far enough up the inclined plane to be convinced of the unwelcome fact, and turns reluctantly away. Another comes, a gentle creature, tired and thirsty. She is not turned back by the sight of the empty trough. Perhaps in the bovine mind something akin to reasoning goes on: "Why a trough if there be no water?" She presses boldly forward, and lo! as she steps upon the platform there is a welcome sound of overflowing water, and the trough is filled with the life-giving stream, all because the persevering cow did not stop at impossibilities, but walked by faith and not by sight!

CHURCH SERVICES,

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev J. E. Squires, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

NOTICE!

Spokane District — East Columbia Conference.

First Round.

Palouse Ct., Palouse City, Sept. 27–28.
Big Bend Ct., Fairview, Oct. 4–5.
Potlatch Ct., Fix Ridge, Oct. 11–12.
Ruby Creek Ct., Cedar Creek, Oct. 18–19.
Colfax Ct., Ewartsville, Oct. 25–26.
Spokane Falls, Nov. 1–2.
Oakesdale Ct., Rosalia, Nov. 8–9.

The District Stewards' meeting will be held at Palouse City, September 27th, at 2 p. m.

REG. B. SWIFT, P. E.
P. O. Address—Spokane Falls, Wash.

—o—

East Columbia Notes.

—Rev. J. W. Compton stands as a tower of strength in the East Columbia Conference. A fifteen year's residence has identified him with the people, familiarized him with their needs and eminently fitted him for the work of the true pioneer that he is. But for his forethought, promptness, and zeal, we would perhaps have but little in the Spokane country. He is universally popular, and is already reaping the fruits of precious seed sown in the dark years of the past.

—Rev. E. G. Michael is a man of weight, intellectually and morally, as well as physically. He is a good preacher, a true man, and faithful to the interests of the church. He has but little to say on the floor, but that little is to the point, and generally carries the point.

—Rev. W. T. Haggard is not at all haggard in his appearance. Robust, wide-awake, full of life, cultivated, congenial, consecrated; no wonder his brethren are deeply pained at the thought of giving him up. We greatly regret to lose such an efficient worker from the north-west.

—Rev. G. H. Gibbs preached an interesting sermon on Christian work, based on the words, "Let us rise up and build." He is young, strong, level headed, humble, approachable, and will be heard from. That church enterprise at Dayton is in good hands. We wish it success.

—Rev. A. Y. Skee is the man to whom the Bishop referred when, after a close investigation of his character, he remarked, "Pure gold shines only the brighter by long rubbing." He deserves the compliment.

—Rev. F. F. St. Clair leads the singing of the Conference. He is young, full of zeal, and gives promise of usefulness in the Master's work.

—Rev. R. B. Crego is just brimfull of religion all the time. He takes a round of hand shaking in the old-fashioned way at nearly every service, which his brethren seem to enjoy as much as he. It comes from the heart.

—Rev. W. S. Hornbuckle has had a fine revival in the Potlatch Circuit, and is doing much to plant our Methodism in that fruitful soil. He is a Georgian of sturdy build, religiously, of undaunted courage and faith, and a successful preacher.

—Rev. Henry Barnhart is the first preacher raised up as fruit of ministerial labor in the new Conference. He was a railroad engineer, converted but recently, has a rich experience, went right to work, and already has not a few seals to his ministry. With his heart fired with divine love and his hand on the new throttle, may he be successful in conducting many passengers on the Gospel train safely to the celestial city.

—Rev. M. V. Howard is a wise counsellor, a successful minister, and one of the strongest men in the Conference.

—Our old friend, Rev. H. L. Burger, who visited the Montana Conference at Willow Creek many years ago, preached a sermon full of thought and not without fire. He comes again into the regular work, which he ought never to have left. What a pity that we should let anything make a gap in our ministerial life. It is invariably the source of painful regret in after years.

—It was a pleasure to meet Brother M. R. Hanger, a lay delegate, by whose side we sat for days last May. We learned to esteem and love him more and more as we saw him nearer home and witnessed his devotion to the Master's service. If the world had more Hangers of his kind there would be fewer men hung—fewer who would need it.

—Rev. P. M. Bell was very active in his effort to contribute to the comfort of the members of the Conference. He is young and very zealous, has had much experience in temperance work, and fills an important charge — Walla Walla — this year.

—As the writer was on his way to Spokane Falls, he wondered if he would meet any one that he had ever seen before. Imagine our surprise and joy on meeting at the depot Brother E. P. Dyer, at whose house we used to make our home, and where we used to preach on the first circuit we ever traveled, away in the western wilds of Kansas, more than twenty years ago. We had never forgotten him nor his kind family. What a pleasure to find them among the pillars of the growing church in this great city, to share again the hospitality of that truly Christian home. How our hearts burned within us as we recalled the scenes and events of other years, took counsel, wept and prayed together, and comtemplated the happy meeting after awhile on the celestial mountains beyond the river. Thank God for Christian fellowship—for "the tie that binds."

—Upon hearing the reports of the preachers, witnessing the earnestness with which the brethren pressed their pleas for help in building churches, and observing the painful solicitude that they manifested, Dr. Morris said it reminded him of the "growing pains" of a boy. They were very unpleasant to the subject, and yet they gave evidence of life and development. So with the church in East Columbia. It was growing. The Doctor said he liked for the preacher who needed help to come right at him and press his claim with all the might he had. The greater his earnestness, the more he was pleased.

—The writer was received and treated right royally by our brethren of East Columbia. We could ask no higher honor than they bestowed upon us. They are a noble, self-denying band of Christian workers. We love every one of them with a pure heart, fervently, and shall always cherish fond recollections of that visit to Spokane Falls. They manifested a kindly interest in our work in Montana, and all subscribed for the "Montana Methodist." How could we help being pleased?

—Rev. J. W. Shreve requests us to say :—

Bishop Hendrix dedicated a new church in the country near Palouse, Washington, just before the session of the East Columbia Conference. He preached in Palouse and also at Oaksdale, and dedicated several other churches during his visit to the Pacific coast. The brethren worked him about as hard as we did in Montana.

—There was a terrible explosion of 200 pounds of giant powder at Spokane Falls on Saturday evening, during the Conference session there. Fifteen persons were killed and many more were wounded. It was caused by the premature explosion of a blast, which set off another blast just as the men had quit work, but before they had gone away.

—o—

STEVENSVILLE.

The work of the new Conference year opens auspiciously.

A cordial "glad to see you back again with us," from numerous friends in and out of the church serves as an enjoyable stimulus to a preacher.

On my way to Victor last week I visited the Cenlew Mine, where I expect to have a regular preaching appointment soon. About sixty or seventy hands are already being employed, and the camp will, no doubt, considerably develop in the near future. What a pity and a shame that no Sunday rest is observed.

Had a good service at Victor on Sunday morning. The new organ for the church has arrived and proves itself to be a little gem. It is paid for.

Joseph Lomprey, one of the oldest and earliest settlers in the Bitter Root Valley and in Montana, died at his residence, near Stevensville, last week. "Thus one generation passeth away and another cometh."

During the absence of Mrs. P. at the W. C. T. U. Convention, at Livingston, the preacher is enjoying the bliss (?) of temporary bachelorhood in true Montana style. "O solitude! where are thy charms," etc. But what with repainting his buggy, trying his hand at horse trading and the like, he has not much chance to feel solitary or unhappy.

J. B. PARNALL.

Stevensville, Mont.,
August 29th, 1890.

—o—

In the Coeur d'Alenes.

The town of Murray is located on Pritchard Creek, a few miles above Eagle, which was the center of operations during the first excitement when this district was settled. It is now the county seat of Shoshone county, though a vote is to be taken soon, and an effort made to remove it to Wallace. The county numbers six thousand inhabitants. Mining is the principal industry. The county is very mountainous. The mountains are high and steep, though not so rocky and jagged, nor so well timbered as on the Montana side of the range. Things have a more sombre appearance. Devastating fires sweep the country every few years and keep the timber killed out.

We start on the stage for Wallace at 6 a. m. The ride is a lively one. The driver is a regular Hank Monk of a fellow, muscular, intelligent, jovial, skilled in his profession, and is determined to get you there on time. Sometimes the horses are in a full gallop, and the stage goes rumbling and bumping and bouncing along, spinning around sharp angles, along the verge of dizzy precipices, where a slight divergence from the track would precipitate us down, down, down, hundreds of feet into the yawning abyss below. The mountain is so steep that we have to go zig-zag,—"tack" like a vessel sailing against the wind, to get up and down at all. We met a loaded wagon on one of these high grades. Our horses were unhooked, the stage set out to one side till it fairly hung over, and one man hung on to it while another held the team, as the freighter drove past. We learned that a young man had just lost his life by the brake giving away, precipitating the loaded wagon on to the team, and over the grade, breaking the man's neck, and

otherwise mangling his body. We saw part of the wreck, which was stained with the poor fellow's blood. There was a large attendance at his funeral, and he was given a Christian burial. We saw another wagon, which the owner said had tumbled over and over, down the mountain side for a hundred and fifty yards, with the horses hitched to it. Strange to say, the horses were unhurt, and there was nothing broke about the wagon but an axle. The driver had jumped off and escaped uninjured. Such are some of the perils of pioneering in this country. The snow gets very deep in the winter.

We passed near a high, bald peak, called Sunset Peak, which can be seen for a long distance. The mountain seems to be full of very fine ore. Among the leads are the Sunset, Sitting Bull, Tuscumbia. Father, and others. The owners of these several mines are prospective millionaires.

We arrived at Wallace at 11 o'clock, a. m., having stopped for breakfast at a way station, where a fine meal was served, for which our morning ride had given us a good appetite. This is a thriving and promising town of about fifteen hundred inhabitants. It is wedged in between the mountains, in a patch of level ground about a fourth by a half mile in extent. This is coursed by the South fork of the Coeur d'Alene river, and was formerly covered by a swamp and a dense growth of giant cedars. But the immense stumps are being removed, the swamp filled, the streets graded, and already the mountainsides are decked with cozy cottages. The town is located on the old Mullan road from Montana to Oregon, and is in the center of a rich mining district. Two different lines of railroad already pass through it—the Northern Pacific and the Union Pacific. The first named expects to have its line completed through to Missoula before Christmas. Short lines are also being built to the various mining camps that cluster around Wallace. It is about one hundred and ten miles from here to Spokane Falls, and one hundred and twenty-five to Missoula by the new road. The town of Wardner is twelve miles west of Wallace, and contains about six hundred people. Mullan is about nine miles eastward, and has about the same population. Burke is located about seven miles to the north-east. Murray is eighteen miles to the north, and Osborne five miles to the west, toward Wardner, with other smaller camps scattered here and there. There are a few ranches located along the narrow valley, where vegetables and hay are produced. One man located a hay ranch of several hundred acres several miles down the river many years ago, has sold his hay to the miners for from twenty to forty dollars per ton. That ranche is a better bonanza than the average quartz mine.

Wallace was a beautiful and prosperous little town until about a month before our visit it had been almost completely wiped out by fire. Scarcely ever was destruction more complete. Not a single business house was saved. Many persons escaped with nothing but what they had on their persons. It started at five o'clock on Sunday afternoon, and by half-past six there was nothing left in its track but a mass of smouldering ruins. Hotels, restaurants, grocery and drug stores, livery stables—all, all were literally wiped from the face of the earth, and hundreds of people left supperless and without a place to lay their heads. But never was greater energy shown in supplying immediate necessities than was manifested by the people of neighboring towns, and by the business men in rebuilding. Houses began to go up next day, and sixty were in course of construction before a week. Tents were stretched, sheet iron stoves set up, rudely constructed tables were made, and furnished with tinware, and hotels and restaurants were opened and business was in full blast before the smoke had fairly cleared away. We asked for the best hotel and were lodged under a canvas roof, with a piece of muslin hung up for a door, though we had a good bed and were furnished with good meals at the rate of two dollars a day. A friend started in search of a better "layout," but returned with the conclusion that Penny Hotel was as good as any in town. The town has risen, Phœnix-like, from its ashes, and is assuming city-like proportions. The sound of hammer, and saw; and trowel fills the air, while the streets are thronged with busy multitudes hurrying to and fro in every direction and in every kind of business.

There is an Episcopal church and a clergyman located here. Bishop Talbot, who is a favorite with the masses, had recently visited the place and preached.

We went to the place an entire stranger, but soon found a number who were gratified that a Methodist minister had visited their town, and that there was a prospect of having a Methodist preacher located there, though it was quite a while before we got on track of a member of the church. However, we had a strong faith and the way opened at last. We asked a man on the street if he knew of any Methodist people in the town, at the same time telling him our business. His face lit up with a smile, he grasped our hand, and said that he and his wife had been members, and would be glad to be again. He pointed out several Methodist homes, introduced us into one, and expressed great joy at our coming. The ice was broken, the suspense and part of the expense was removed. We were taken from the hotel and quartered in an elegant Christian home, and made welcome to many other homes. The house was filled on Sunday with attentive hearers, and at night we had a time of refreshing from the presence of the Lord.

Leaving an appointment for the following Sunday, on Tuesday we took the Northern Pacific train by way of the Old Mission, and over the Coeur d'Alene lake, of which we shall speak hereafter, for Spokane Falls, where the East Columbia Conference was to convene on the following day, and where we arrived at a quarter after nine o'clock, p. m., and were met at the depot by our old friend and brother, E. P. Dyer, whom we had not seen for twenty years before.

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U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
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The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Pittsburg Post Office as a second class mail matter.

LETTER FROM DOCTOR MORTON.

And so in future we must address you as Mr. Editor Stanley. Well, I have heard you called Mr. Stanley, and Brother Stanley, and Ed. Stanley, and Preacher Stanley, and Presiding Elder Stanley, and Rocky Mountain Stanley, and Montana Stanley, and have generally in calling you myself omitted all prefixes and suffixes, and simply said Mr. Stanley, and I reckon I can adapt myself to the situation, and in future say, Mr. Editor Stanley.

Judging from your paper of August 30th, just received, I believe you will make an editor if you will work hard and be faithful, as faithful as you used to be in practicing on the accordeon.

I very much regretted my inability to attend your Conference this year, felt certain that you would have a good time, and sure enough you did. Dr. Morris, it seems, acquitted himself well and you did a good part by him. To me this is especially gratifying. I have known him long and well, and believe the General Conference made a wise selection when he was chosen Assistant Secretary of the Board of Church Extension. If he is not thoroughly successful in his work I shall be mistaken. While at the Denver Conference at Trinidad, in August, I recalled the size and appearance of that body when I saw it first in 1876, and I could but rejoice that though the Montana and New Mexico Conferences have both been let off from it since, each of the three is fully as efficient and about as large as the original conference.

How I would like to travel at large through your conference and see the people and witness the enlargement of your field and look upon the houses helped by our board, and above all worship with the brethren and sisters. Many of the latter have gone to join the silent majority since I was among you, but others linger, and I should like once more to grasp their hands and look into their faces, and while we recite the incidents of the past, revel in the hopes of the future.

Our Church Extension work is constantly enlarging, and Dr. Morris and myself need not eat any idle bread. Instead of doing less work, I have done more since his election than before, and he has done as much or more than I have. And thus we propose to extend—each man to do as much as one did before, and the two to do some things which only two can do, and which could not be done by either singly.

Many of our people do not realize the magnitude nor importance of our work, and these must been seen and talked to both publicly and privately, or reached by writing or printing. By the grace of God it shall be done

Success to your paper, success to your conference and to the church in your new state. May the Star of Montana continue in the ascendant, and the nascent church within her borders be established in the tops of the mountains.

DAVID MORTON.

—o—

East Columbia Conference.

The East Columbia Conference of the M. E. Church, South, convened in its first annual session in the Hargrove Church, in Spokane Falls, Washington, on Wednesday, September 3rd 1890, at 9 o'clock a. m. Bishop Hendrix opened the Conference by reading a part of the sixth chapter of 2nd Corinthians, which he called the preacher's chapter, singing the hymn commencing, "Draw near, Oh Son of God, draw near," after which he led in prayer. The opening exercises were very impressive and spiritual.

The following members were present: Washington District, E. G. Michael, P. E., M. V. Howard, W. T. Haggard, G. H. Gibbs, M. Larkin, H. F. Dennis, D. W. Yoakum, R. B. Crego, F. C. Adkins, H. Barnhart.

Spokane District, J. W. Compton, P. E, R. B. Swift, J. W. Shreve, A. Y. Skee, F. F. St. Clair, T. C. Kirkpatrick, W. S. Hornbuckle, A. Anderson, P. M. Bell, H. T. Burger Besides these, M. R. Hangor, W. B. Gray, W. A. Paine, and other lay delegates were present. J. W. Compton was secretary; with R. B. Swift and G. H. Gibbs, assistants.

The church in which the conference was held, is an elegant and commodious brick structure, with a tower surmounted by a spire at one corner, which has been built during the pastorate of R. B. Swift, at a cost of about four or five thousand dollars. It is located on one of the principal streets in the western part of the city. The Church Extention and Mission Boards assisted liberally in securing this property. It was a good investment. Three years ago a handful of people worshipped in a hall, and hardly had a name to live, now they number nearly one hundred, worship in this lovely structure which the Lord has already honored by manifesting himself there in converting power, and where the nucleus of a new district was formed, a new annual conference organized and a most delightful session of the same has been held.

H. T. Burger was re-admitted into the travelling connection. M. Larkin and F. A. Adkins remain on trial, and B. F King was discontinued at his own request. W. T. Haggard, G. H. Gibbs, F. F. St. Clair, P. H. Bell and W. S. Hornbuckle had been transferred since the last session of the Conference, The reports of the presiding elders and preachers in charge were almost the same as ours, with only the names of men and places changed. Henry Barnhart and W. S. Hornbuckle were admitted on trial.

D. W. Yoakum and A. Y. Skee were elected and ordained elders, and M. Larkin, H. F. Dennis and T. E Kirkpatrick were elected and ordained deacons.

Dr. Morris, the Church Extension Secretary, was there, and counseled, and talked Church Extension, and prayed, and preached with even greater pathos and power than he did at Deer Lodge. He took the preachers and people by storm. That great big heart and fervent nature filled with the Holy Spirit and thrilled with an intense love for souls and rejoicing in Christ Jesus, constitutes a magnet of wonderful drawing power. The assessments for Church Extension were raised in full. We told them that we made it a rule in Montana to see that this collection was always raised entire. It just had to come. They fell into line, and thus start out with a clear record on Church Extension. May it ever be thus, and without so much having to be paid by the preachers. I verily believe that if this subject was explained to the people and urged by the preachers, they would gladly pay up every dollar assessed to them for this cause.

A proposition was submitted to the Conference asking that if the new paper was not established on the Pacific coast, as ordered by the General Conference, the East Columbia unite with the Montana in publishing a paper which shall be the organ of the two Conferences. The proposition met with a favorable and hearty response. A committee, consisting of J. W. Compton, M. V. Howard and R. B. Swift, was appointed to confer with the Board of Publication of the "Montana Methodist," with full authority to act in the premises. Inasmuch as the Columbia Conference had urged the establishment of the General Conference paper on the coast, the brethren would not consent to any action until the result of that movement is fully known.

The statistics showed 18 local preachers, 1,027 members, 17 Sunday Schools, 91 teachers, 1,447 scholars, 13 church buildings, valued at $47,300, and 7 parsonages, valued at $6,850.

There had been a number of revivals, and substantial progress had been made. The session was noted for its harmony and its spirituality. The preachers are capable, earnest, unpretentious, God-fearing, soul-loving men. There was not a word or a look that indicated any lack of the most perfect harmony. The men love each other, they love their work and the Master who has sent them into this vast and needy field. They have not fared even as well, financially, as most of the men in the Montana Conference, and there is but little prospect of any better support this year. Yet there was no word of complaint heard from any source.

More men are needed, and there is a prospect for several new churches to be built this year. There was universal regret at the transfer of W. T. Haggard back to the Tennessee Conference. He goes on account of his wife's health. He has made a fine record, and will succeed anywhere. There were some most touching and thrilling events transpired during the Conference sessions as the preachers gave in their reports, during the Board meetings, as the brethren were pleading for assistance in building churches, each one pleading as though his heart would break if he failed in his effort, and in the religious services as they sang, and prayed, and embraced each other, and gathered into the church the fruit of their earnest labor.

A committee was appointed to confer with a similar committee from the Montana Conference, with reference to establishing an institution of learning of high order, to be under the control of the two Conferences conjointly.

The next Conference will be held at Dayton.

It is needless to say that Bishop Hendrix more than sustained himself in the chair, the cabinet, the social circle, and especially in the pulpit, where he carried everything before him He showed himself to the brethren to be wide-awake, aggressive, abreast of the times, in full sympathy with the work, and in deep sympathy with any brother who might be in distress, and ready to do all in his power for his relief.

We were unable to remain over Sunday, having to return to Wallace, but learned that the large audience room was crowded on Sunday morning and night, and that the Conference made a profound impression upon the people of the enterprising young city.

A farewell prayer-meeting was held on Monday morning, at which there was a wonderful outpouring of the

spirit and several additions to the church, making eight in all during the Conference. Under the influence and power of this Pentecost, with tear-wet eyes, with glowing hearts, with the true Pauline spirit they went forth every man to his field of labor to possess the land. We shall hear from them again. The following are the appointments:

PENDLETON DISTRICT, E. G. Michael, P. E; Pendleton, M V. Howard; Somerville, H. T. Burger; Lagrande and Moss Chapel, Henry Barnhart; Baker City and Wingville, D. Yoakum; Eagle Valley, D. B. Crego; Boise, supplied by C. C. Eagle; Heppner City, C. Adkins; Weston, J. W. Shreve; Walla Walla, P. M. Bell; Dayton, G. H. Gibbs; Pomeroy, Michael Larkin.

SPOKANE DISTRICT, R. B. Swift, P.E.; Spokane, to be supplied; Oakesdales, A. Y. Skee; Palouse and Moscow, J. W. Compton; Potlach, W. S. Hornbuckle; Colfax, supplied by A. Anderson; Big Bend, F. F. St. Clair; Ruby Creek, supplied by T. E. Kirkpatrick; Colville, to be supplied; Lewiston, to be supplied.

—o—

From Elkhorn.

We always get a full house at Elkhorn, splendid singing, profound attention to preaching. The English are hard to excel for giving a respectful hearing to a preacher. There is hope of a people who seem to say, "We will hear thee again concerning this matter." I was up as the White Pine Mine the night of Sept. 5th, for the purpose of preaching the first sermon at that new and vigorous camp. The congregation, though small, was very attentive; the collection good. The snow fell to the depth of four inches, the icicles were six inches long. With wet feet and summer clothing, having taken cold and some fever, I was thankful to reach the "vale below." I am now in better trim. Yours,

J. H. JOHNSON.

—o—

Flathead Circuit.

A private note from Brother E. L. Lee contains the following "cheering notes:"—The work is moving along. It is not without signs of encouragement, I have had very good congregations at every point. I am doing all I can in regard to the church building at Demersville. We have given the plans to the carpenters to figure on. We intend to let it by contract. They are to report this evening. I have received a few more subscriptions I would like for you to come up as soon as you can. I am kept pretty busy preaching three times a week, superintending two Sunday Schools, teaching day school and building a church. I will hold a protracted meeting as soon as my school is out. I will write for the "Methodist" when I have something to write, and when I have a little more leisure.

In addition to the above we learned from Mr. Clifford, one of the enterprising business men of Demersville, whom we met in Missoula, that Bro. Lee is moving along finely, the church building will be a grand success, they are about to get a daily mail at Demersville, the town is growing, and things are in a hopeful condition generally.

—o—

BOZEMAN.

Rev. W. T. Goulder writes: My work is progressing nicely. I am meeting with some encouragements. Hope to do a good year's work. Congregations are small, but increasing.

We are called to chronicle the decease of Little Willie, infant son of Mr. and Mrs. Garver, at Bozeman, Montana. The remains were interred at the city cemetery, Sunday afternoon, August 31st, Rev. W. T. Goulder officiating.

"The tender shepherd doth guard with care,
The lambs of the upper fold."

—o—

FROM KANSAS.

EDITOR MONTANA METHODIST:

Your Conference has come and gone. I was glad you had such a grand time. It would have been a great pleasure to me to have visited your session. I have just returned from our Western Conference. Bishop Key is the right man in the right place. His sermon on Sunday was grand beyond description, and his talk just before reading the appointments, was the most sympathetic and affecting that I ever heard. I thought there was not a preacher present who could be dissatisfied with his appointment. How I thought of my far away boy, and of the time when I watched him till he was out of sight, as he was starting to his first circuit. How sad and lonely I felt, and yet how glad and thankful I was that the good Lord had called him into the ministry.

Our Western Conference does not increase nor decrease, and is just about holding its own. The long continued drought cutting our crops so short makes it very hard for the people, and the preachers are about the first ones to feel it. I send you the appointments of our Conference, just as Rev. William Hubbard took them down as the Bishop read them off.

HENRY STANLEY.

Circleville, Kansas.

—o—

Tidings From Missouri.

EDITOR MONTANA METHODIST:

Loving as I do, the grand little "Methodist," I do not want to stop it, hence will send my renewal and the $2.00 I individually owe as soon as I get to my new field of labor. Well, I will not take up your valuable time by going into a detailed description of my trip, as the route has become familiar to many of your readers. But there are frequently happenings to break the monotony, relieve the tedium of these long wearisome journeys through life that are calculated to excite our risibilities, like flashes of the gladsome sunshine dispelling frequently the shadows. Hence I will speak of one incident that will show the tie of kindred spirits. Meeting with Brother and Sister Moore at Butte, I entered the roll of chaperone, general nurse, and "traveler du voyage" with some misgiving lest I prove a failure in the nurse business, but thanks to the sweet little ones, 'twas in a measure unalloyed pleasure—but alas. "The best laid schemes of mice and men gang a glee." My dear Brother M. lost two hats and some little time by his numerous belongings. Moral: Never travel with more than two large lunch baskets, valise, Unabridged dictionary, etc, etc., etc., as hand baggage. Left Brother Moore a happy and contented man in Denver, arrived in St. Louis in good time, called upon "The St. Louis Advocate." Hence, en route to Hematite and preached three times the first Sunday in Missouri. On Monday night following went into a revival meeting with Rev. J. A. Sronce, at Hillsboro, and have just returned after two weeks most pleasantly and profitably spent. And now dear Brethren of the Montana Conference, pray for me that the Lord of the Harvest may give me success.

E. C. FINLEY,
Hematite,
Missouri.

—o—

Childish Wit—Coyotes.

Children are often witty and piously inclined. The writer recently had just taken his seat in a rural home, when the children retiring to the kitchen, one of them was heard to remark, "That man has a long nose." The visitor could only console himself with the thought, that sometimes a large nose is the sign of natural, if not acquired ability. Again, trying to explain prayer to the children in Sunday School, this scribe stated that it was "to get what you go after, notwithstanding the difficulties," when a little fellow, who had dropped a plaything, exclaimed to another who was about to take it, "don't get it." Some said he said, "get it then."

That twenty-mile walk down the North Boulder, Monday, August 25th, wading the streams with blistered feet, trying to sleep on a board, waiting four hours for a belated train, while the Coyotes made the welkin ring with their sharp barks, was an experience not soon to be forgotten. There may be sermons in rocks and trees, but I did not make even a skeleton on that trip. J. H. J.

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COME NEXT SABBATH

THOMPSON FALLS.

The little town called by this name, is one hundred and two miles from Missoula, westward, on the Northern Pacific railroad, and located on a timbered slope of the mountain that extends southward down to the bank of the Clark's fork of the Columbia river. It was started about seven years ago, in the great excitement that followed the discovery of the mines in the Coeur d'Alene mountains, about thirty miles west of here. The travel at first was on foot from Trout Creek and Belknap, points below here, over a mountain trail, the men generally carrying their blankets and provisions on toboggans or hand-sleds that they would drag behind them over the snow, which was from ten to twenty feet in depth. A wagon road was finally made over the mountains from Thompson Falls, and this place became and continued to be the principal shipping point until communication was established by rail and steamboat between the mines and a point in the road near Spokane Falls. In the time of its prosperity nearly a thousand people jostled against each other on the streets, many of whom were "tenderfeet," excited and buoyant at the expectation of a great fortune that awaited them over the range, of which they had read in the flaming circulars sent out by interested parties, and others whose countenances indicated disappointment and disgust as they were returning from the new Eldorado without money or credit, and were trying to get home again. At present the population is only about three hundred. There is one hotel, two restaurants, several stores and a substantial school house, which is used also for holding religious services when a minister happens along. The saloons are prominent. We found quite a number who are greatly desirous of having regular preaching, if they could only provide for the support of a minister. There is a prosperous Sunday School in operation under the superintendency of an excellent young man, a Mr. Harriet, from Missouri.

The principal industry of this section of the country is lumbering, though there are some mines in the adjacent mountains. There are some rich mines being developed about fifteen miles west of here, which it is thought will add much to the life of the town. A fine site for a sawmill and planer has been secured at the falls just below town. A Mr. Willis, another Missourian, is doing well in the butcher business. Beef cattle are brought from the Flathead reservation. There are ten or a dozen ranches within about five miles of the town. The climate is said to be mild and pleasant. The mountains are high and rugged, in close proximity and mostly covered with pine, cedar, fir, tamarack and hemlock timber.

The principal attraction in the way of scenery, however, are the falls, or rapids, just below and in sight of the town. Here the river suddenly narrows from six hundred feet to three hundred in width, and this is separated by intervening ledges of rock into numerous channels. At one place it plunges over a ledge of six feet, and the rest of the way for one hundred and fifty yards it goes leaping, and bounding, and rumbling, and tumbling, and surging, and seething, and raging, and roaring down a succession of rocky terraces, into a pool where it becomes quite placid, then describes an acute angle to the right around a great rocky point which towers up a hundred feet and repeats the same caper about a mile below. It reminds me of "how the water comes down at Ladore." As the solid emerald tint is suddenly changed into the silver tapestry dancing and shimmering in the bright sunlight under a cloudless sky, the effect is most bewitching. A perpendicular wall of rock towers up on the north side from fifty to one hundred feet, culminating in a sharp, bold, projecting point, which offers an inspiring view, both up and down the mighty surging river. I crawled carefully to the edge and then held on to a bush while I peered from the dizzy heights into the seething mass of waters far below. It makes one's head swim to perform such a feat. This great wall is carved into deep yawning caverns in which the sunlight never dares to venture. A few yards from here there are shady bowers and beautiful caves, which offer a lovely retreat where one can meditate and commune with nature to his heart's content. It is a delightful retreat. When the river is flush the surging volumes dash furiously against the adjacent ledges and the water and spray go up in clouds, while the roar of the mighty cataract is heard afar off. The fall at the first rapids is from sixteen to twenty feet.

While we sit where some of these lines are penned and look up and see the trees, and shrubs, and mosses, and beautiful flowers moistened by the spray, and quickened into life by the bright sunlight as they cling to and take root in the clefts of the frowning precipice, so we remember that our God, amid all the wonderful displays of His power, and often seemingly so rigid in His dealings with men, is full of life, and tenderness, and love, and clothes with beauty and crowns with loving kindness the lives of those who cling to the Rock of Ages that is cleft for us, and who abide by faith in the light of the bright Sun of righteousness that lighteth every man that cometh into the world.

—o—

Closing up the Lines.

The writer has been present at the organization of four new Conferences west of the Missouri river, the Western, Denver, Montana, and last, but not least, in interest and importance, East Columbia. It is impossible to express the joy we felt in meeting with these brethren at the first session of their Conference. They appeared equally glad at meeting with a member of the Montana Conference. We had often shaken hands in our hearts across the great mountains and longed to speak face to face. Suddenly the barrier was removed and our cherished hopes fulfilled. Heart answered to heart as we met and talked, sang, prayed, preached, counseled, wept, rejoiced, and worshipped the God of our fathers together. All felt the kindling of a stronger faith, a greater courage, a brighter hope, and the thrill of a deeper and purer spiritual life was experienced in every heart. Their difficulties, their toils and trials have been ours, and so also their triumphs and their joys. They have felt the pinchings of poverty, have experienced a sense of loneliness in their isolation, and their patience has been sorely tried because the church at home was so long awakening to a sense of the importance of their work, and so backward in sending out more laborers to these whitening and ever extending fields. At times they hoped even against hope, for it was said that their work was like ours, would come to naught. But they still held on, and followed the settlers eastward and northward along the valleys, through the gulches and up the mountain slopes, while we in Montana have been gradually working westward in the same manner. Still, the great Coeur d'Alene range of mountains rose between us and seemed to forbid a nearer approach or closer intercourse. But God works in a mysterious way. All at once this mighty bulwark of mountains is being honey-combed by mining shafts and tunnels, made in extracting the immense treasures of precious ores found there, and penetrated by several lines of railroad, and its canyons, plateaus, and forests, thronged with busy multitudes, who are cutting its timber, digging its silver, gold and antimony, and building towns and cities that teem with life and energy. Suddenly our lines are drawn close together and our outposts begin to interlap each other as the little streamlets on the tops of the mountains from whence they flow down through the great rivers to the sea. No wonder there was rejoicing as we met at Spokane Falls. We had reason to thank God and take courage.

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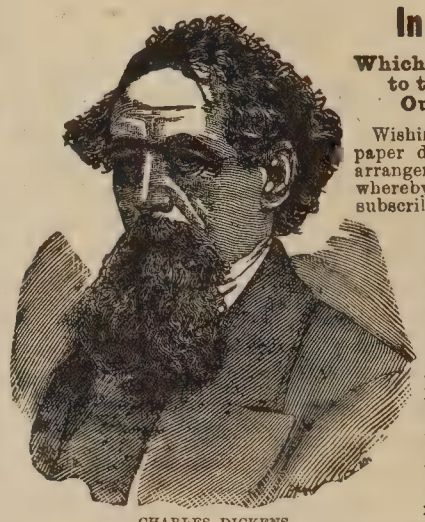

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great Missouri, to the mouth of the mighty Mississippi, extending through one of the grandest countries in the world, where the nations are already pouring in their millions who are coming to acquire wealth, establish homes, and in the providence of God, to learn from us of Him of whom Moses and the prophets did write. What a cordon of posts, what a line of battle, what a front to present to the heathen world on the west—and to all the nations. By strengthening our forces and enlarging along the lines into which the great Captain of the armies of Israel has so wonderfully led us, and by continuing faithful under His leadership, what may we not expect in the not distant future? "Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whither so ever thou goest." These words spoken to Joshua come with double force to every minister of the Lord Jesus Christ along our Western frontier to-day. Let us go forward.

——o——

A FOUNTAIN OPENED.

"For about three years of my life I was going forth tunnelling; we had to bore, you know, sometimes for water. Well, we used to go on boring down until we touched the spring, and when we touched the spring, we did not want to say, "Is there any water?" It showed itself directly, bubbling right up to the top of the hole, as soon as ever we broke through the crust and touched the spring. And bless the Lord, this spring has been bored too. Come along with me, and I will show you how. Let us go to yonder passover. See—He dips the bit in the plate, and He says, "One of you will betray me and you will all forsake me!" Follow Him into the garden of Gethsemane; see Him there, the Man of sorrows, exceeding sorrowful, even unto death." There He is wrestling in prayer; and now an angel comes and strengthens Him. Then He gets up and wakes his disciples; but they fall asleep again. And then he wakes them for the last time. "Stand there," He says, "Hush! methinks I can hear the rustling in the thicket of some wicked men." And then up comes a band of ruffians with swords and staves to take Him. Look at them, the traitor is there; his name is Judas Iscariot. He approaches and kisses Him, saying, "Hail, Master! I sold thee for the money they gave me; and now I come to betray thee after eating the bit out of the dish with thee!" Oh! Judas, what hast thou done? It would have been better for thee that a mill-stone had been hanged about thy neck, and thou cast into the sea, than that thou hadst done this thing!

They drive Him from the judgement-hall up the steep of Calvary. Yonder, they extend Him upon the cross. They strive like devils who can abuse Him most. "Let me strike at that nail once," says one, as he jags it down into the hand which wrought so many mighty works of love; which lay in blessing upon the little children's heads, and lifted the ruler's daughter into life. Now the tree is planted and the Lord of glory hangs in agony upon it.

And as he gives up the ghost, the earth quakes; the rocks are torn; the veil of the temple is rent in twain; the graves are opened, and out come the dead, for "It is finished," and the death of Christ is life to them. Now look at this Roman soldier! He thirsts for blood; he strikes in his spear; he pierces that sacred heart. Glory be to God! Now the spring is reached. The living water gushes forth. Tremble, devils! "The fountain is open for sin and uncleanness!" Sinner, wash and be clean! Thank God for the soldier's spear! The Lord directed it. He knew where to bore. The devil thought he would drain the life-blood of the Son of God, but "through death He destroyed him that had the power of death," and sinners, you may drink and live, wash, and be clean every whit. "Oh, Love divine!" what hast thou done?

"Behold the Saviour of mankind
Nailed to the shameful tree!"

Men will go miles to see some great transaction—the opening of a Great Exhibition, or the laying of a fountain-stone. Look up and see your Saviour die. Behold the opening of the fountain for sin and for uncleanness! See God laying the fountain-stone of the Heavenly Jerusalem.

——o——

A Warning Against Counterfeit Half-Dollars has been issued. The warning was necessary because the usual tests of coin fail in the case of these counterfeits, as they are of the same size and weight as the genuine coins. Counterfeiting of this sort is exceedingly profitable when done on a large scale, as detection is practically impossible. It is believed that most of the metal used is from remelted trade dollars. By the purchase of these in large quantities the counterfeiters obtain the metal already mixed at just the standard alloy. The market price of one hundred trade dollars, before they were called in, was $84, and the metal in them is sufficient to make two hundred and seventeen standard half dollars, which gives a profit of $24.50. The coins pass readily in the course of trade, neither the public nor the merchant detects them, and it is only when they go to the Treasury or the mint, where the genuine coins are made, that they are surely found out. It is so with human imposture. Ministers and churches in the world are apt to think that the man who has picked up the cant phrases of religion and is living a moral life is a genuine Christian, but when he appears before God, who alone can give the new birth, the imposture is revealed (Matt. 7: 32, 23.)

——o——

"Mamma, Isn't God Here."

Many years ago, while staying with a party at the Isle of Shoals, east of New Hampshire, we were out in a sail boat, and suddenly a wind cloud threw our boat about roughly. We were ordered by the Captain to keep still on our seats, but many from fear and lack of self-control disobeyed, and the boat was in great danger.

Sitting next me was a little girl with her mother on the other side. She was but six years old, but as the storm swept over us, she made no demonstration of fear.

Her mother and myself were passive and obeyed the Captain's orders. After watching the party who were restless and panic-stricken for a few minutes, the little girl looked up at hee mother and said, "Mamma, Isn't God Here?"

Storms sweep over us, wherever we are. Difficulties which seem like waves, mountain high, rise up before us. It seems almost impossible to sit with folded hands and feel undismayed at the prospect of danger. But as the fixed stars go on with their shining and feel undisturbed by the silence around them or even a burning comet whizzing by them, so we can walk through all experiences, and under all circumstances feel that "God is here." E. M. R. G.

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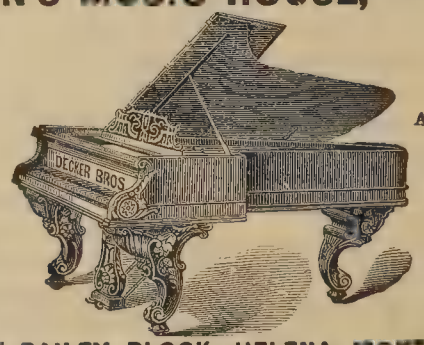

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THE

Montana Methodist.

Vol. 2. OCTOBER, 15th, 1890. No. 28.

NEWS AND NOTES.

—A young man by the name of Redding, who formerly lived near Clancy, was recently killed by falling about sixty feet down a mining shaft The family and friends have our deepest sympathy in their sore bereavement.

—Mr. Fred. Clark, a son of our Bro. R. S. Clark, recently met with the sad misfortune of having one of his legs broken, crushed, by the premature dumping of a car of ore which caught him under it. He came near losing his life. It was a painful wound. We are glad to learn that he is doing well, and that both life and limb will be saved.

—The completion of the new church at Townsend has inspired our friends with stronger confidence in the work. They are disposed to take hold and help more than ever before, and the pastor, Rev. R. S. Clark, is encouraged at the outlook.

—As we passed up the Deer Lodge Valley on the cars last week, the sky was cloudless except a smoky mantle that overhung the mountains about Butte City, twenty miles or more away to our left. Above this murky base and surmounting it there rose a great dome-shaped cloudy, pillar, massive in appearance and gigantic in its proportions, as it towered far above the highest mountains and stood out in bold relief against the blue canopy overhead. Its surface was beautifully corrugated, and glistening in the bright sunlight it looked like a mighty mass of silver. It resembled the dome of some immense capitol building, and stood directly over the Silver City. It could be seen for more than fifty miles, and it was with difficulty that we were persuaded it was nothing but smoke. What an illustration, we thought, of many things in this world—beautiful, interesting, imposing to all outward appearance, but they end in smoke.

—We hear good reports of the new presiding elder's labors in Helena. He starts off well, will soon come to feel at home in the new harness, and we predict for him a successful year's work. We are glad that Sister Couey and the children stood the trip so well, are back again and so comfortably situated in such a delightful little city as Deer Lodge. If Brother Couey ever gets through "fixing" things about home he will be ahead of this scribe.

—We acknowledge the receipt, with the compliments of Mrs. T. E. Weaver, of St. Joseph, Mo., of a copy of the Twelfth Annual Report of the Woman's Missionary Society of the M. E. Church, South, also a copy of the Minutes of the Twelfth Annual Meeting of the W. M. S. of the Missouri Conference, which was held at Moberly, June 14–18, 1890.

—Mrs. Weaver is the District Secretary of the W. M. S. of the St. Joseph District, and takes an active part in the work, and is quite successful. She is the lady who 19 years ago at the time of this writing, filled a large pair of saddle bags (while the owner was away getting his other outfit) with lunch consisting of spiced ham, chicken, chow-chow, pickles, jelly, jelly-cake, etc., etc., enough to feed several hearty preachers all the way across the plains, and pretty near to Montana. It was from her hospitable Christian home that we took our final leave, and launched forth into what seemed to be a wilderness, and we never forgot the kindness shown us. In looking over the minutes we see many names that are familiar. We read with much interest the address of the President, Mrs. Adam Hendrix, who is the mother of our Bishop Hendrix. We hope to see the day when we can have a similar organization in the Montana Conference. Hitherto our ladies have thought best to work in connection with the Woman's Department of Church Extension, which was about all they could manage.

—A few mornings ago we were aroused from our slumbers just after daybreak by Mr. Reuben Weatherford, our hired man, who came rushing in from the barn, where he had gone to do the feeding, and commenced pounding unmercifully on the room door, and shouting, "There's a big bear out here in the orchard; hand me the needle gun and some cartridges quick, so that I can kill it." The necessary munitions of war were supplied on short notice, and before we could get dressed and rush to the scene of action with the only weapon left—a shot-gun loaded with chicken shot—a well directed bullet at a range of only fifty yards, penetrated bruin's skull and laid him low in the dust. He was a full grown black bear, weighing about 400 pounds. We are thinking of what a fine rug we shall have this winter to adorn the floor of the editorial sanctum of the "Montana Methodist." It will be fine, don't you think so?

—We are indebted to Rev. C. I. Nau Deventer for a splendidly executed picture of the Missouri Conference. There are one hundred and twenty-six faces, each one occupying a space about the size of a silver half dollar, and arranged in an oblong circle. The space occupied is about 18x24 inches. Bishop Hendrix is the central face, double size. We have it in a neat frame, and it is to have a place in our Montana home. We take no little satisfaction in looking over the faces that appear there and thinking over the scenes and associations that they recall. We also think not a little of some who do not appear there, who have joined the triumphant hosts above, but who are in our heart to live forever. It is a singular fact that but one member of our class—that of '69—appears there—Bishop Hendrix, and he is not a member of the body. Gone, all scattered and gone! What changes have taken place since that session at Chillicothe! What crosses, conflicts, and conquests. What sorrows and what joys, and how many more to be experienced ere we shall meet in heaven.

—It was a pleasure to be present at the annual meeting of the First Bible Society of Montana, at which officers were elected for the ensuing year. We took notes, but unfortunately have lost them, and can write only from memory. Brother D. B. Price is Chairman of the Executive Committee. The meeting was held in the Broadway M. E. Church, and the next will be in the Congregationalist Church. Rev. P. C. Heitzler, the District Superintendent, was there and made an interesting talk. He said that a Methodist Bishop once introduced him to a Conference as "agent for the *biggest* book in the world," "and the *best one*," added the agent. Yes, it is the biggest and the best—big enough in its provisions to include us all, and good enough to save us all if we comply with its conditions, which are free to all—in reach of all—without money and without price. The agent spoke of the great destitution that prevails in some portions of the North-west, between this and the Pacific coast. A young lady was found at one place, sixteen years old, who had never seen a Bible (and perhaps never heard of it), and a great many Sunday School children are found who do not own one. We suggest that this latter is partly owing to the modern methods of teaching in Sunday Schools—lesson papers instead of the Scriptures. The object of the society is to furnish everybody with the Scriptures at the lowest possible rates, making donations to those who are unable to pay. The agent said that he had never found people more ready to respond liberally to calls for help in this work than they are here in Montana. In Anaconda, on the street in company with one of our members, in a few hours he raised $75, which was cheerfully given. I fear that as ministers and laymen we neglect our duty in this important work of circulating the Bible. It is the basis of our churches, and of all our institutions. "If the foundations be destroyed what can the righteous do?" The first Conference of the M. E. Church, South, that was ever held in Montana (and the first organization of a similar kind, of any denomination ever held in the Territory), adopted measures for the organization of a Bible Society and the inauguration of this kind of work. Let us not come behind the chiefest in circulating the Holy Scriptures, which are able to make men wise unto salvation.

—The "Sunday School Budget"—"Magazine," "Weekly Visitor," "Little People" and "Lesson Quarterlies" is on our table, fresh and sparkling with rare gems of thought for Sunday School teachers and pupils. Our Sunday School literature is hard to excel already, and is getting better. Let our families who are so isolated that they cannot have a regular Sunday School, send and get the "Magazine" (for 50 cents), and the "Weekly Visitor," which is the same price, and devote an hour on each Sunday morning or in the afternoon, to the study of the Sunday School lesson. I have known these little home Sunday Schools, where the mother or father would act as teacher, to be made very interesting and profitable. It helps to the proper observance of the Sabbath, cultivates both mind and heart by assisting in a systematic study of the Scriptures, and keeps you abreast of, and in sympathy with, the grand army that is marching on in its effort to bring the kingdoms of this world in subjection to the kingdom of our Lord and of his Christ.

—Our columns are crowded this week. Several papers will have to lie over. The paper only holds so much. We wish it were as large again.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. J. E. Squires, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm.
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

—You will enjoy what Bishop Hendrix has to say about Montana and the North-west, Surely his trumpet gives no uncertain sound. It means aggression and development, and that without delay, all along the line from the beautiful and fertile valleys of the Upper Missouri to the Pacific Ocean.

—o—

IN OUR GREAT NORTH-WEST.

BY E. R. HENDRIX.

Nearly two months have been spent in an official visit to Montana, Washington and Oregon, and the Church has the right to expect a report of the impressions made. As it was my second visit to Montana I was not altogether without a basis of comparison, both as to the work there and as to similar work in the adjoining fields. The work in Montana has solidified perceptibly since my former visit, three years ago. We have made progress in Helena, Butte and Deer Lodge, and are growing in the Gallatin and Bitter Root valleys. New churches and parsonages have been built, the membership has been increased and greater confidence awakened as to the permanent success of our work. More is being done in the way of self-support and the work is looked upon as less the work of a few noble pioneer spirits and more the expression of the sympathy and confidence of the great church which has sent her representatives to this important field. There was a time when the presence of Stateler and Stanley seemed necessary to success. But while these noble men still live and labor, yet the feeble health of Brother Stateler circumscribes his field and Stanley was appointed at the last session of his conference to pioneer a new district which forms the connecting link between the Montana and East Columbia Conferences, leaving to others the development of the region which he helped pioneer years ago. The Montana Conference not only always meets the assessments made upon it by the boards, but has her own domestic mission in the Flat Head Lake country. With preachers and laymen, such as any conference in the connection would be glad to claim, we look to yet greater progress in the next quadrennium. Oh, for $10,000 Church Extension money and a like amount from the Board of Missions to occupy strategic points already in our plan of work!

Washington is one of our younger sisters, but she has already outstripped in population her near-by rivals, and developed resources most surprising. Alike on her eastern, western and southern borders, the greatest activity prevails. Spokane Falls affords the immense water power to crush the ores of the mountains, saw the lumber of the foothills and grind the grain of her wonderful valleys, and is destined to become a great inland city. She will need to divide the great harvests of the Palouse and Big Bend countries and the twin cities of the tide water, with Tacoma and Seattle, whose commercial importance even San Francisco cannot ignore.

Seattle promises to be the largest city on the Pacific Coast, San Francisco alone excepted. Her business thrift, her numerous cables, and her great stores and banks are already strong reminders of Kansas City and St. Louis. But the splendid harbors of Puget Sound and the mild climate caused by the Gulf Stream of the Pacific will make possible numerous cities along this Mediterranean of the Pacific. Dr. Atkins, of the Corvallis College, accompained me on my visit to these cities, as well as to Portland. We found many friends and former members of our church at Seattle and Portland, where I preached in the leading Methodist Episcopal Churches. Some of them express a strong desire for our ministry provided we can send them a representative man. Property is held at Kansas City prices in both cities. The great advance in real estate in such places as Seattle and Spokane Falls more than covered the loss of the buildings destroyed by the fires which threatened the destruction of these cities. I could but wish we had as good property in each of the others as we have in Spokane Falls, where $600 invested some four years ago by the Board of Missions, followed afterwards by liberal aid from the Board of Church Extension has secured for us property worth some $20,000. This part of Western Washington is the natural outlet for the Columbia Conference, since the division. The more rapid development of the Pacific Coast is here. The wisest use of missionary money would be to appoint a sagacious man presiding elder of Puget Sound District and supply him with money and men as openings appear. Nor in this rapidly developing country can any delay be permitted. What is done by us must be done within the next two years; better in the present year, if we hope to be a positive factor in the religious development of our great North-west.

Fifteen years ago the more rapid development of the North-west promised to be in Eastern Oregon and Washington. Bishop Kavanaugh, presiding at the session of the Columbia Conference that year, appointed three men to enterprise a district in that trans-mountain region. From that work undertaken then has come the East Columbia Conference, formed by the action of the late General Conference, and now as large as the original Columbia Conference when the new work was enterprised. In fact, the growth of the Columbia Conference has been largely in this outlet, as has been the growth of the State of Oregon. Beautiful as is the Williamette Valley the conference must grow beyond it even, to hold it.

Here is our future pathway to China and Japan, shortening the voyage by many days. Here is to be a great population, cosmopolitan in its character, embracing no small number of our more thrifty people. With iron and coal, with lumber and grain, with fruits and fisheries, without number, that population can be easily sustained. Shall our great church have no part in their religious development? In these new and open fields shall we not eagerly labor to extend the kingdom of our Lord?—*South-western Methodist.*

Kansas City, Mo., Sept. 19th, 1890.

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NEWS FROM THE CHURCHES.

BOZEMAN CIRCUIT.

Rev. B. E. H. Warren made a trip to Wonderland right after Conference. From private sources we learn that he has returned, and is moving around on the Bozeman Circuit with his accustomed zeal and energy, getting things ready for a fall and winter campaign. He is arranging to seat the new church at Belgrade. We look for things to move in Gallatin Valley this year.

The campaign has begun in earnest, as will be seen from Brother Couey's Notes. Brother Squires has a protracted meeting under headway in Butte, with a fine prospect for success. He is well received by the people.

DEER LODGE.

Rev. S. B. Tabor has been transferred from the Missouri Conference and stationed at Deer Lodge. He is represented as "having *staying* and *establishing* qualities," is a worthy and efficient man and a valuable acquisition to our Conference. Welcome, thrice welcome, Brother Tabor and wife to our great North-west. May you be blessed abundantly in your labors this year—We learn that Misses Maggie and Dolly Evans, two of our efficient workers in the Sunday School and Church at Deer Lodge, are attending college at Fayette, Mo., and also that their mother, Mrs. Evans, expects to spend the winter east. This will deplete the ranks of the workers very materially, but the pastor will find other devoted friends who will rally to his assistance, and we anticipate a good year at Deer Lodge.

STEVENSVILLE.

Rev. J. B. Parnall, that wide-awake pastor, writes: Just a line or two of news, which you may use for the "Methodist" if you need the same.

I preached Friday night last at a new appointment—Fair Play S. H., near Woodside. Had a full house. No preaching there before for 3 years. Found the people hungry for the Word of Life. Had the pleasure of receiving into the church by letter two live Southern Methodists from Missouri. They have a good Union Sunday School at the place. I expect to commence a Protracted Meeting there in about three weeks, after having spent some time in a meeting with the Ambrose Creek friends.

Had good services at Victor on Sunday.

Obtained a new subscriber for the "Methodist," and collected a renewed subscription.

We are praying and working for a revival all over the circuit.

Following are the services for Stevensville Circuit—J. B. Parnall, pastor:

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

[We always need such news as the above. Thank the Lord, the fire is burning. We are gaining ground. Let us go forward.—ED.]

EAST COLUMBIA CONFERENCE.

From Moscow, Idaho.

Dear Brother Stanley:—I did not think that I could write so soon when I saw you at Conference, but I will give you what news I have now. We held our first service last Sabbath, and the Spirit was present. The brethren received me with open arms, and you know that helps a poor itinerant wonderfully, and they promised to do more for the Master this year than ever before. I shall look wistfully for the "Methodist" when I think it is about time for it to arrive.

Our Conference at Spokane Falls was a success, was it not? I am so glad that our Conferences can shake hands. We are getting closer together. Oh, there is so much work to do and so few men to do it. I believe I am the only member of the Conference that lives in all Idaho. My circuit is large enough for a presiding elder's district. I close, wishing you abundant success in your new field of labor. W. S. HORNBUCKLE.

[We are glad to hear from our Brother, and appreciate his kind wishes, for we believe they come from the heart. His letter has the right ring. Yes, it helps wonderfully to receive such a welcome back again, though we are not surprised at that welcome. Then, that promise to do more for the Master than ever before. How encouraging. May they have strength to carry it out. We know what it is to be isolated, but rejoice that the gaps are being filled and we can shake hands occasionally. We hope that big circuit will develop into a presiding elder's district, and that

it will be presided over by some one with as much faith, and courage, and earnestness as our Brother shows in his work.—ED.]

WALLA WALLA.

Dear Brother Stanley:—Of course you know of my appointment to this place. Our prospect is very encouraging, and I believe we will have an awakening all along the line. Our Conference session was a great blessing to us all. I will write soon at length. P. M. BELL.

EAST HELENA.

I arrived in this work September 12th. Have been very kindly received by the people both at East Helena and Alhambra. I have preached three sermons at each place, and have had fair congregations and good attention. The attendance is increasing at each place. The Sunday School at Alhambra was re-organized yesterday; there was a good attendance, and the prospect for the school is encouraging. I have not had the privilege of being present with the Sabbath School in East Helena, but the school, as I understand, is doing moderately well. I have visited about twenty families, and have been favorably impressed with all whom I have met. My wife, with our household goods, is expected about the 1st of November, and when we get settled we will be better prepared for the work. I have met with Bro. Rush McDonal, a member of the South-west Missouri Conference, at Alhambra, who is here for the benefit of his health. He expresses a willingness, if restored to health, to labor in this field, and I am favorably impressed with the Brother, and believe he would be useful in the work. I am well pleased with this country, and am hopeful for a successful year. I hope to have the sympathy and prayers of all the brethren in the Conference.

L. BRAMBLE.

FROM FLATHEAD VALLEY.

Rev. E. L. Lee writes that his school will soon be out and he expects to go right into the work of holding protracted meetings. He thinks this is the only successful way of building up societies. They have $500 subscribed on the new church at Demersville, have the rock about all on the ground for the foundation, and expect the plans and specifications to arrive and the work to begin soon. Brother Lee says, "The day seems to dawn. The work is not without signs of encouragement. I have fair congregations and exceptionally good interest. I feel that God is in the work. He certainly has given me more liberty than ever before. To His name be all the glory." To all of which we say amen.

FROM BUTTE.

Dear Bro. Stanley:—Will you say through the "Methodist" that we are entering hopefully upon the work of the year, at Butte charge?

We came at some sacrifice, of course, but we are vastly more than repaid for it all by the warm reception given us here, and the promise of good we read in the signs around us.

Our first quarterly meeting was a most delightsome time. Not only our sweet spirited P. E. with the "new" on him, but Father Stateler, the Patriarch of the Conference, was with us, conducting the "Love Feast," and otherwise lending largely to the spirituality of the occasion.

The name of Brother Stateler had been a household word in our home for thirty years, and when, after preaching on Saturday evening (for we began the quarterly meeting after the old style on Friday before the Sunday), I learned that he was in the audience, I felt like going down and putting my arms about his neck and weeping like a boy. I felt honored that my life should thus touch one of such usefulness and such sacrifice.

Well, the congregations are good and the worship very devout. The brethren planned largely for their preacher, amd we have planned likewise for the church, and will begin a "revival" meeting on Thursday evening next, the 25th, (D. V.)

Will all of my brethren pray that a great victory may now come to the church here? "Ask largely that our joys may be full," are the encouraging words of our Master. Let our motto for this year be "a revival of religion in every charge in the Montana Conference." I am sure such a mark is not too high for us, and my faith claims thus much and I am ready to expend my energies to this end. May God direct us in all of our plans, and give us strength for their execution.

—o—

STOP AND CONSIDER.

Young man, what would you think of any engineer with a train or passengers in his keeping, and seeing the Danger Signal, a red light moving before him rushing madly on, would you not say he was mad? But he, like a brave true man, stops his engine to see what is the matter, and will take no risks in running by the Danger Signal. How many men there are who do not stop at these Danger Signals waving even in their faces in everyday life, but who rush madly on past them to certain death and destruction. A friend says, "Don't go into that saloon, see that red light,—Danger ahead!" But he only laughs. The experience of thousands of men who were just as confident, whose prospects in life were just as bright, are no warning to him. He must "sow his wild oats," he says.

Ah, but if you do, remember you must reap the same, and more *than you sow!* "Whatsoever a man soweth that shall he also reap." You are sowing a crop which will yield you a harvest of iniquity. Look into the faces of those who are now reaping the harvest of their years of sowing, and see disappointment and unhappiness written on every feature. Will you not listen to God's Spirit as he comes to you just now as you are reading these lines as he says to you, "My Son give *me* your heart." Won't you let Jesus come into your heart and life? He will make such a change. Will you not change Masters to-day? "The wages of *sin is death*, but the gift of God is Eternal Life, through our Lord Jesus Christ."

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MAIN LINE.

BUTTE. Leaves		Arrives	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.

No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.

No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.

No. 5—Marysville Express, 10:00 a. m.

No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.

No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.

No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.

No. 6—Marysville Express, 7:30 a. m.

No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

B. H. LANGLEY,

General Ticket Agent.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

CONF. DIRECTORY.

HELENA DISTRICT.

A. C. Couey, P. E.
Helena Station—D. B. Price.
East Helena and Alhambra—L. Bramble.
Townsend—R. S. Clark.
Butte—J. E. Squires.
Deer Lodge—Thos. W. Walton.
Boulder and Elkhorn—J. H. Johnson.
Bozeman Station—W. T. Goulder.
Bozeman Circuit—B. E. H. Warren.
Willow Creek—H. B. Cockrill.
Whitehall—L. B. Stateler.
Great Falls—To be supplied.

MISSOULA DISTRICT.

E. J. Stanley, P. E.
Missoula—To be supplied.
Stevensville—J. B. Parnall.
Corvallis and Grantsdale—E. J. Stanley and T. W. Flowers.
Wallace—To be supplied.
Flathead—E. L. Lee.
Thompson Falls & Horse Plains — } To be supplied.
Editor Montana Methodist—E. J. Stanley.

Entered at the Pittsburg Post Office as second class matter.

NEWS AND NOTES.

– On the day after the great fire in Wallace, Idaho, which laid every business house in ashes, and every saloon but one, that happened to be across the creek from the main portion of the town, Rev. Mr. Gunn, the Episcopal clergyman, who is located there, was heard to remark, "For once we are even with the saloons. We have just one church and one saloon left." The church was in the resident portion of the town, and was saved. It was a happy hit. It required a mighty conflagration to level them down. And then the equality in numbers did not long continue, for before two days a number of saloons were in full blast, and there are twenty or more there now, while the little church still stands alone.

—Rev. Rush McDonald, a member of the Southwest Mo. Conference, has had to desist from preaching for awhile, and is health seeking in Montana. He is a valuable man. We hope he will find friends, feel at home among us, and find speedy restoration to his usual strength.

—We are glad to get a cheery note from Brother Bramble—have had good reports from other sources of his favorable reception by the good people at East Helena. We trust that he may do much good in Montana.

—The October S. S Magazine contains an ably written article from the pen of Rev. W. A. Shannon, of the M. E. Church, who is well known in Montana, about his visit to Gethsemane. We had selected a portion of it for the columns of the "Methodist," but it is crowded out of this issue.

—And so the Rev. George Needham, preacher in charge, presiding elder, college agent, business manager, corresponding editor, and the dear knows what else, (they seem to need him for everything) is now editor and proprietor of the "Rocky Mountain Methodist." Well, "misery loves company," they say. We both started in the new role about the same time, are both "green" in the duties of the new situation, but will have to learn, as in nearly everything else out in the great West, by practical experience, and "shall see what we shall see." We have been an interested reader of, first the Colorado and later the Rocky Mountain, "Methodist" ever since its first issue, whenever we could get it, and surely our interest shall not abate since the wide-awake, energetic, versatile and irrepressible Needham is in charge of it. Already he has made it a weekly, and is publishing it at Denver. We shake hands across the thousand mile stretch of mountains and valleys, and bid our dear Brother God-speed.

—The "St. Louis Christian Advocate" and the "South-western Methodist" have consolidated, the latter paper having been bought out by the proprietors of the "Advocate." We never were more surprised in our life. The name of the venerable D. R. McAnally still stands at the head of the editorial staff, and we trust it will remain there as long as the grand old man lives on the earth. This is a wonderful achievement for our Methodism in Missouri and the South-west, and insures unity and greater efficiency in carrying forward the work. We praise the Lord. We can but regret the loss of Dr. Godbey from the tripod. The South-western was one of our most familiar friends and welcome visitors, and we had come to look to its able and common sense editorials and spicy paragraphs as part of our regular mental pabulum. We shall miss its cheerful and sunny face from our mountain home. May great grace abide with our brother, and great success attend his labors in his new field.

—Try and send us a new subscriber to the "Montana Methodist" this week. We mean YOU.

—The Bitter Root Valley has been blessed with a refreshing rain, while the mountains are enveloped with a mantle of white which extends down close to the foot hills. It reminds us that winter will soon be on hand.

—Brother Price has raised all his collections. Let others follow suit. Do you know that by taking the missionary collections early in the year all over the church, enough would be saved, which now goes to pay interest on the drafts issued, to support two missionaries abroad? Think of this and take your missionary collection at once.

Helena District.

A. C. COUEY.

MR. EDITOR:

Since the annual Conference I have done the most traveling for the length of time in all my life. The first thing after getting from Deer Lodge was to go to Murfreesboro, Tennessee, for Mrs. Couey and the children. I cannot now take time or space to give you details. I am thankful to report, however, that I had a very pleasant trip, and safe return, landing in Butte, Friday, September 12th, with my little family.

BUTTE QUARTERLY CONFERENCE.

I found Brother J. E. Squires, our new transfer, with his family, consisting of his wife and two sweet little girls, with Sister Squires' sister, domiciled in the parsonage. Already had this wide-awake brother gotten the work under good headway, though he had only been in about ten days. He had arranged for an old-fashioned quarterly meeting. Commencing with the prayer-meetings on Thursday evening, announcements had been made as follows: Preaching Friday night, after a day of fasting; preaching Saturday at 11 a. m. and 7:30 p. m., love feast Sabbath 10 a. m.; preaching at 11 a.m., followed by the Sacrament of the Lord's Supper, Sunday School at 12:30 p. m , Young People's Meeting at 7 p. m., and preaching at 7:30 p m.

All these services were held, and God was with us in all. One young man was received by letter at the morning service, Sabbath.

We found it most convenient to hold the business session of the Quarterly Conference Wednesday eve We had a full attendance of the official members. The salary of the preacher was fixed by the stewards, making a very liberal allowance for the pastor. Bro. Squires has introduced a fine system of finance, which, if followed, will work well.

For a few days Brother Squires suffered some inconvenience by the delay of his goods. All was right, however, by Thursday following the Quarterly Conference, and now the Butte preacher and family are happily and comfortably prepared for good work.

THE REVIVAL BLAST has already sounded and the campaign opened. A good way to introduce the year's work. We hope for very gracious results. The collection for Church Extension, according to the request of the Board, will be taken and forwarded to Dr. Morton the first quarter.

THE PRESIDING ELDER'S FAMILY.

We have rented a comfortable house, and have Mrs. Couey and the little ones in Deer Lodge, one of the best resident towns in the district.

Duties away from home forbid our "fixing" except by piece meal.

HELENA CHARGE.

I found Brother Price and family quite well, and hard at work. I could not reach here before Saturday evening, after supper—I did not miss my supper, however.

The services at 11 o'clock a. m., consisting of preaching and the Sacrament of the Lord's Supper, were well attended, and I believe enjoyed by us all. The Sabbath School was good. The officers and teachers all promptly present with interesting children. In the evening we had another (to the writer) very pleasant service. The Quarterly Conference was held Monday evening. We invited the membership to be present, as well as the official members of the Conference. The allowance for the preacher had already been made. We had a good business session. Bro. Price, and his wife as well, are in great favor. I consider the charge doing finely. The pastor and people are anxious for greater results A revival effort is contemplated in the near future. For this we pray. Bro. Price has taken all the collections ordered by the annual Conference. This is good, and we hope others will follow the example.

EAST HELENA.

Tuesday morning I ran down to East Helena to meet our new transfer from West Virginia. A card had gone ahead, and Bro. Bramble met me at the depot. I found he had been on the field two weeks, having preached both at East Helena and Alhambra. He had visited among the people, and seemed perfectly at home; expressed himself quite cheerful and hopeful. I noticed one thing, and a very important one—that Brother Bramble knew nearly every person we met while in the town. I think he has a fine instinct for "*rustling.*" I went down to arrange to take care of the preacher, but he had the thing reversed and I became a guest. I got a splendid dinner, too. Brother Bramble's wife will join him this fall, when all is arranged for housekeeping. The works, which have been closed since spring, will open up quite soon, which means much to church work at this point. I was glad to meet Sister Burns and Sister Riggs, in company with our pastor. I write these lines at the parsonage in Helena Will take the train via. Northern Pacific to Deer Lodge to-morrow (Wednesday) to help Mrs. Couey make further arrangements for her and the children s comfort while I am away. In the absence of a preacher for Deer Lodge, as yet, I will give them a week night's sermon when there. I feel new and raw in the new order of things, but hope to become adjusted before a great while. I may not fill your old tracks, Mr Editor, but I will try to make some of my own.

[We have no doubt you will, and such as will abide, too. ED]

THIS AND THAT.

A. C. COUEY.

Thomas W. Alton was announced for Deer Lodge Station at the last annual Conference. He failed to come. Rev. S. B. Tabor, from the Missouri Conference, has been transferred and appointed to Deer Lodge. We expect him the first Sabbath in October. Although our people in this promising charge have regretted the necessity of an *interim*, we trust that Brother Tabor is the right man to do the important work here. Before this is in the reader's hands, he and his good wife are expected.

In the first issue for September, Mr. Editor, you give us the name of the "East Side" district, and make a little challenge of "*holy* rivalry" by the "West Side" districts. The young are very *daring* sometimes, but the mother understands the gambolling of the "kids." [We would like to know on which side of the mountains are the "kids."—ED.]

The Helena District is now *manned*, except at Great Falls, where we may get a preacher in time for some developments this year.

Our brethren are beginning their year's work with a courage and hope beyond anything we have known since our connection with the Montana Conference.

They are talking revival during our first quarter. The presiding elder is booked for several day's special effort with the Bozeman pastor, Brother Goulder.

Price is laying his plans for such work at Helena. Squires is already in the midst of *labors abundant* in a protracted meeting.

BOULDER.

Since writing a few days ago, I have seen to the Boulder and Elkhorn work. Bro. Johnson met me at the depot and conducted me to the home of Sister Wade, who recently came to Boulder for the purpose of school advantages. The hospitality was generous and greatly enjoyed. Announcement had been made for preaching Saturday evening, followed by the Quarterly Conference. We had a pleasant service and Quarterly Conference session, which looked into all the business, making ample provision for the pastor's support, and plans devised for enlarging the parsonage. Bro. Johnson rents a house in the meanwhile. Five members had been received by letter, and nine children baptized. Sabbath was one of the most enjoyable days I have spent in Montana. Love feast 10 to 11 a. m., preaching at 11 a. m., followed by the Sacrament of the Lord's Supper. The largest number of communicants we have seen at this place. Sunday School was held at 3 p. m. Brother Currin and his corps of teachers are doing the most satisfactory Sunday School work I have found on the whole district. This work is the *charm* of the charge. I was perfectly delighted. I found intelligent enthusiasm. Oh, for a revival of Sunday School work in all the districts! Let us work for the dear children.

At 7:45 p. m. we had a full house of intelligent hearers. God was with us. It will please me to visit Boulder again. Brother Johnson ran up to Elkhorn after Sunday School to fill the regular appointment there. I spent Sunday night at Brother and Sister Wm. Butler's, after early breakfast called at the parsonage to see Sister Johnson. I was glad to find her cheerful and hopeful. Cheerful wives have much to do in a preacher's labors.

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SUNDRIES.

D. B. PRICE.

Sunday, September 7th, 1890, will not be forgotten by our people in Helena soon. Dr. J. C. Morris preached in the Grand Street Methodist Church at 11 a. m. His text was Luke 15:10, and the sermon was grand, edifying and full of the sweets of the Gospel. This writer never heard a more unctious discourse. God was in our very midst. When the church honored Dr. Morris it made no mistake. His stay in Helena was too short. He came late Saturday evening and left Sunday afternoon. We said, when we say the action of the General Conference creating the office of a new secretary of Church Extension, that Dr. Morris would be the man. All Montana endorses heartily the action of the Conference in electing him to the office, and the prayers of the church in Helena will follow him in all his travels and labors.

The Helena charge prospers. All the collections ordered by the annual Conference have been raised, and an excess of fifteen dollars. In this particular Helena stands head. We are moving upon other lines, too. There have been four additions since our last report, and there are as many more to join soon. We are going to hold a series of meetings soon, and are devoutly praying for an outpouring of the Holy Spirit upon this entire city. We earnestly request every Christian who reads these lines to go to God in prayer daily in our behalf.

Our first Quarterly meeting was held the third Sabbath in last month. Rev. A. C. Couey, the presiding elder, was present. Although he is a new man in this relation, yet he is efficient. He fully understands the duties of his office and is wide-awake.

Reform: This question has been seriously agitated of late in Helena. The prime movers in the work were the ministers of Helena. The readers all know that gambling in this State is a licensed business, and is prosecuted as openly as that of selling dry goods or groceries. Our Sunday law is merely nominal. It forbids the opening and operating of gambling houses, hurdy-gurdy houses, theaters, lotteries, or any game of chance on the Lord's Day. But this law has never been enforced in Helena, and it is violated in every particular every Sunday. The clergy of the city secured the co-operation of a few staunch laymen, gained evidence, and went before the grand jury, which had been in session more or less for the past fifteen days. The grand jury investigated the complaint made and found bills of indictment against fifteen persons. We are awaiting the action of the court with patient solicitude. The sentiment of good people of Montana needs arousing on this matter. We have some alarming facts for the readers of this paper at another time.

The worthy editor of this paper was in the city last week. He had an eye to business and found some items for the paper. He was hopeful and full of plans for the success of the "Methodist." Come again. "The latch string to our door always hangs on the outside."

Helena, October 1st, 1890.

—o—

KINDNESS.

When Madame Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Madame Sontag, in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said, "Come here, my little child, come here. Who is that you are leading by the hand?" And the little girl replied, "That's my mother; that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman, and it was said that Madame Sontag sang that night as she had never sang before. And she took a skilled occulist, who in vain tried to give eyesight to the poor blind woman. Until the day of Amelia Steininger's death, Madame Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy. But, oh, hear a more thrilling story still. Blind immortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss thy Lord away—Christ comes now to give thee sight, to give thee a home, to give thee a heaven. With more than a Sontag's generosity he comes now to meet your need. With more than a Sontag's music he comes to plead for thy deliverance.

—o—

—I trust we will not wait for the week of prayer before we begin aggressive work in spiritual things. "The field is white to the harvest." This should be the best year we have ever known because it is our latest year. Thrust in the sickle now. Do some gleaning early. Don't wait for the revival harvester to start.

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Our Young Folks.

DANGEROUS TRIFLING.

One day when I was at Glendale, Va., a couple of Negro boys drove up with a mule and cart, and began to dump out at the blacksmith-shop a lot of stuff picked up on the battle-field of Malvern Hill, writes a *Detroit Free Press* correspondent. There were bullets, buckles, stirrups, belt-plates, musket-barrels, rusty swords and bayonets, and in the lot was a loaded shell, which had been fired from a heavy field-piece. The blacksmith was an old darkey and the boys were his sons. When he saw the shell he said:

"You git out wid dat yere foolishness! Didn't I dun tole you not to bring any mo' of 'em yere?"

One of the boys threw the shell aside, and then the old man went with me down the road to point out the public hitching-post. We were gone about half an hour, and were within one hundred feet of the shop when there was a loud explosion. A great hole was blown out of one side, and a part of the roof was bulged up' and the two boys came tumbling out through the smoke and ran against us. The old man grabbed one by the arm and whirled him around and demanded:

"Didn't I dun tole ye to let dat foolishness alone?"

"She's 'sploded!" gasped the boy.

"In co'se she's 'sploded, an' now I'ze gwine to 'splode you!"

And he drew him to a shade tree, broke off a limb, and tanned his jacket till the boy yelled murder. Then he entered the shop and found it almost a wreck. The boys had placed the shell on an anvil, and struck it with a sledge, and the anvil had been blown ten feet away. Miraculous as it may seem, neither boy was injured in the slightest.

"Sich triflin' can't be abeared," growled the old man, as he hunted around for his scattered tools. "Didn't I dun tole 'em to let dat nonsense be? Didn't I know dat dem Yankees didn't go an' fill their shells wid co'nmeal and breeches-buttons? Of co'se she 'splode. It was her bizness to 'splode. Now you sot down till I find Moses an' wollop him, an' den I'll tell you what part of dat fight I seed wid my own eyes."

ANOTHER STORY.

We read the above, which was copied into the Nashville CHRISTIAN ADVOCATE, for the entertainment of some young friends who live just across the way. At the conclusion the father of the children spoke up as follows: That was a wonderfully hard-fought battle. I had a cousin who was in the Union army who was wounded at Malvern Hill. His name was Aldridge. I have his picture here in my album now. He used to tell us of an interesting incident that occurred near the close of the battle. He and his comrade had been foraging, and had succeeded in getting a haver-sack full of nice fresh bread at a farm house, which was a great luxury to the boys, after living on "hard tack" so long. They were exultant over their good fortune and congratulated each other over the feast that awaited them when the day's battle was over. Just about this time a grape shot came along, struck the haver-sack, carrying contents and all to regions unknown, and knocking the comrade out of the ranks, heels over head, and leaving him in a sad plight. As soon as he came to himself, unmindful of his personal injuries and of his peril, thinking only of the demands of a long neglected stomach, with tears in his eyes, and with a pitiful expression, he cried out, "Lou, Lou, our bread's gone, our bread's gone, what will we do for supper?" As it turned out "Lou" wasn't in a plight to have enjoyed the supper very much. While crossing a corduroy bridge, a cannon-ball from a Confederate battery struck the cannon that he was guarding right in the muzzle, knocking it end over end, when my cousin was struck by a piece of the bridge timber, knocked into the stream, from which he was taken and placed on the bank, where he laid all night, and afterward was carried to Philadelphia and placed in a hospital for treatment.

STILL ANOTHER.

This same cousin, before enlisting in the army, had been a sailor, and on a certain occasion had given ten dollars to an unfortunate sailor in New York, who had just come from a voyage, was broke, and homesick, and trying to get back to his home in Philadelphia. Years passed by. The event was about forgotten by the giver of the ten dollars, but not by the receiver. On looking over the list of the wounded, who were brought to the hospital in Philadelphia from the battle of Malvern Hill, the ex-sailor, who resided there, saw the name of the man who had helped him at New York, in a time of need, hastened to the hospital, accompanied by his wife and mother, all of whom now visited the wounded man daily, extending to him the fullest sympathy and providing him with every luxury and comfort possible until he was restored.

We thought the above incidents would be interesting to our young folks. The first illustrates the truth of the old saying that "boys will be boys," the world over, regardless of race, color or previous condition. The second reminds us that

"The best laid schemes of mice and men
Gang a' agley."

The last one teaches us never to lose an opportunity of lending a helping hand to one really in need. The Master says, "Inasmuch as ye do it unto one of the least of these, ye do it unto me."

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Life Among the Indians.

BY L. B. STATELER.

The location of the Delaware mission was made at a point adjacent to a fountain of water and where the soil was good, with a view to making the school as nearly self-sustaining as possible. But it was not as central to the main community as would be desirable for a place of worship.

In the course of time the missionary set about the work of building a house for public worship in a more central locality. After consulting with the leading Christian men, work was commenced.

We went into the woods, felled trees, "scored" and hewed them, hauled them to the place and with our own hands built a comfortable house. It was all accomplished with our own means and labor, except a few dollars contributed by friends outside, with which to purchase windows and other needful commodities, such as lumber for the floor, etc. It was covered with clap-boards, which were made—riven out—on the ground

After getting a house of worship in a central place, it was an ardent wish to hold a campmeeting. By a further effort a large shed was constructed adjacent to the house, where campmeetings were held for many years. Those campmeetings resulted in great good to the Indians, who took a wonderful interest in them and would attend from far and near. Many of the wild Indians came to look on, out of curiosity, and were powerfully converted.

At our first school there were about twenty children. The duties of the missionary and his wife were quite varied. Many of the children would come to us in their native costume, and with the habits common to nomadic tribes of people. They had to be taught habits of cleanliness in person and in dress, how to work; the girls had to be taught to cook, wash, cut and make their clothing; the boys to plow and work with tools, and all of them how to read and write. It required no little tact and quite a goo deal of patience sometimes to deal successfully with such a motley group of urchins.

The Delaware tribe numbered about fourteen hundred. They received about $10,000 or $12,000 annuities. A wagon-load of silver coin—they cared for no other kind of money—was brought to the place. They would come and camp together for days to get their annuities. Every person's name was called, man, woman and child, for a complete census was carefully kept, and each one would touch the pen to make his or her mark to show that the money was received. These were gala days, great occasions with the Indians. The money was paid in payment for lands that they had sold to the government before coming to this country.

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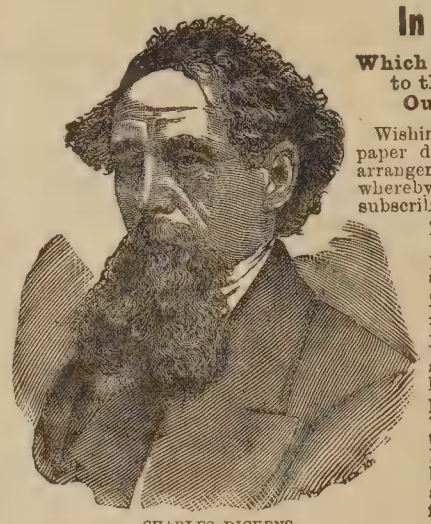

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D. B. PRICE, BUSINESS MANAGER,
HELENA, MONTANA.

I should have stated at the outset of this narrative that at the Conference of 1831 it was decided to establish missions among the Indians west of the state of Missouri. Two preachers, Thomas and William Johnson, were sent to what was called Kansas Mission.

At the ensuing Conference, the Shawnee mission and the Delaware mission were placed on the list, and Thomas Johnson was made Superintendent of the missions, besides having direct charge of Shawnee mission Edward Peery was appointed to the Delaware mission and William Johnson to the Kansas, or Kaw, mission (out near Council Grove.)

At the next Conference, which was held at Mountain Springs, Arkansas, in September 1833, Bishop Soule presiding, two additional stations were established, Peoria mission, to which N. M.Talbot was sent, and Kickapoos mission, to which Jerome C. Berryman was appointed, making the whole number of our mission stations five in number.

These brethren continued in their several charges until 1837, when Edward Peery located and I was sent in his place to the Delawares.

In 1838 the Conference was held at Boonville. Bishop Soule presided again. I was returned to Delaware mission. Thomas Johnson was continued on the District. The other preachers were also returned.

In the winter of 1838 the missionaries were called together to consult about the erection of one great central school for all the Indian children in the district. Arrangements were perfected and the work was commenced in the spring of 1839. The first building erected was a two-story brick structure, 40x20 feet, with an ell 100 feet long. The lower part was for a dining room, kitchen, etc; the upper part was for dormitories, and was used for school purposes for awhile. The next building was for schoolroom and chapel, with dormitories and teacher's rooms overhead. It was 40x100 feet, and two story high.

The children were taught in the chapel. One-half of it was for the boys, one-half for the girls—one end for each, as they were about equally divided. As soon as practicable a female department,about one hundred feet long, was erected. It was two stories high and contained a large dining room and kitchen, with dormitories and other rooms overhead. The buildings were all near together. though the male and female departments were entirely separate.

It being a manual labor school,there was attached a large farm of three hundred acres, a mill was erected and milch cows were provided.

The boys were taught to work on the farm and the girls assisted in the household work, sewing, knitting, cooking, washing, ironing, etc., as well as attending to their regular studies.

The school was located one mile west of the Missouri line and two miles south-west from Westport, Mo. There was an arrangement made with the government and the different tribes represented, whereby the school funds belonging to each tribe should be concentrated and put into this school. The Board of Missions furnished the balance of the money for the building, the probable cost of which, with all attachments, was $50,000. and also appropriated about $10,000 annually, to support the school, to which was added the income of $8,000 or $9,000, annually, from the Indian school fund. The larger part of this fund came from the Delaware nation.

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BY GRACE ARE YE SAVED.

No truth is more precious to the Christian than this, and none more distinctly recognized in his growing experience. However plain it may be when the bands of sin are first broken and the aspirations of the soul are first turned toward God, every advance in the divine life increases its plainness and strengthens its certainty.

The *origin* of salvation was in Grace. in the free and eternal love and favor of God. Redemption was not an after-thought, as the sinful fall of man was not an unforseen and unprovided-for accident. If there are marks of unity and design in the universe of matter, the Christian sees even stronger evidences of these in the moral universe. In fact, the latter includes the former, and gives oneness of significance and aim to all God's works. There is a "plan" of salvation, which dates from eternity. It is that which furnishes the motive and pattern of creation. In the divine purpose, Christ was slain as the Lamb of sacrificial atonement from the foundation of the world. And this plan sprang from sovereign grace. The reason for it was in the will of God He so loved the world, even then, that he gave his only begotten Son for its recovery from the ruin which he saw to be certain. This is the everlasting and adamantine foundation of the Gospel. Our hopes are built upon the sovereign will of God, which has no reason but itself for its decrees and acts, and which needs no resources but its own omnipotent goodness. It is impossible for God to lie, and it is impossible that his grace should fail. He "hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

The *execution* of this plan was of Grace. The incarnation and atonement of Christ were as free and loving as was the original thought of redemption. There was no compulsion anywhere except the self-compulsion of divine love. The gracious purpose was graciously fulfilled. All the explanation the Apostle could give, or needed to give, was, "Christ loved me and gave himself for me." Christ again and again shows the greatness of his longing to complete the sacrificial work whereby those who believe in him shall be saved. The penitent believer, coming first to consciousness of his sin, and seeing first the saving mercy proclaimed in the Gospel, recognizes in it all, as planned and perfected, a free and sovereign Grace.

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Paints, Oils, Window Glass,
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The Largest and Best assorted stock in the state.

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The most superb patterns of the choicest makes of **Moquettes, Axminsters,** Body Brussels, Tapestries, Ingrains, etc. Curtains, Window Shades, and Housefurnishing Goods. Mattings in great variety, Rugs of every description.

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We have all the latest novelties in Ladies' Suites and Wraps, Cloaks, Shawls and Underwear.

Children's and Infants' Clothing, Underwear and Hats.

Men's and Boys' Clothing.

Artistically cut, well made and stylish. A perfect fit guaranteed in every case.

Hats and Caps, Boots and Shoes, Underwear, Shirts, Collars and Cuffs. Neckwear in endless variety.

Goods delivered Free by Express or Mail to any part of the State.

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BARRET & JACKY,

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GENUINE CONCORD HARNESS.
TENTS AND WAGON COVERS.

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WEST PARK STREET CLOTHER.

Men and Boy's Clothing and Underwear.

Our Tables and Shelves are Loaded with one of the Neatest and Best Selected Stocks of

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Manufacturers of all kinds of

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TABLETS.

All kinds of Cemetery Work executed in the neatest style.

Special designs and estimates furnished on application.

American and Italian Marble,
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MARBLE MANTELS,

Counter Tops, Shelves, Plumbers Slabs, etc.

Also, new designs in

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THE

Montana Methodist.

Vol. 2. OCTOBER, 30th, 1890. No. 29.

EDITORIAL NOTES.

—Stanley, the African explorer, has been advised by his physicians, on account of ill health, to desist from lecturing this fall.

—It is reported that there are sixteen of our United States senators, whose combined wealth amounts to $92,000,000. The money power is already a mighty power in our country.

—A centenarian, commonly known as "Uncle Dave"—one of Andrew Jackson's soldiers—recently died near Sheffield, Alabama. His wife died in 1842, and it is said that he has prayed at her grave every day since that time until his death. Such devotion is rare in these days.

—The death of Canon Liddon removes one of the ablest and most distinguished divines from the English church. While he was decidedly High-Church in his views, yet he was considered strong in the defense of the great essential principles of the Christian religion. He was the author of the celebrated "Bampton Lectures" and other able productions.

—Rev. R. N. Sledd, D. D., the fraternal delegate of the M. E. church, South, to the Canadian Methodist church, made a fine impression upon the General Conference of that church at its recent session.

—The Montana Presbytery held its fall session recently at Deer Lodge. There was a general attendance and a good time. The brethren report that the Home Mission Board of the Presbyterian church is considerably in debt, which operates somewhat as a hindrance to aggressive work in this field just now.

—Of the 6,894 churches among the Presbyterians, 1,170 are without pastors, and of their 6,128 ordained ministers, 1,129 are without churches. This great church is wrestling earnestly with the serious problem of supplying these idle ministers with fields of labor and these vacant churches with pastors. The Methodists, by their itenerant system, have solved the problem long ago. There is not an unemployed pastor in all Methodism, nor an unoccupied church so far as there is a pastor to supply it.

—The editor made another trip to Wallace, Idaho, and preached there on Sunday the 12th inst. The house was full at night, and the service the most interesting of any that we have held there. We succeeded in purchasing a good site in the principal street near the center of the town, on which a neat church building will be are elated at the idea of having a Methodist church there.

—We deeply regret the departure from Wallace of Dr. Plummer and wife and sister-in-law, Miss Colburn. Besides being an excellent physician, the Doctor is greatly interested in our church work and has promised liberal assistance toward the building. His wife is a daughter of Rev. N. W. Colburn, of the Pittsburgh Conference. She was formerly a teacher in Clarke University, Atlanta, where she became well acquainted with, and an ardent admirer of Dr., now Bishop, Haygood. We shall not soon forget their words of cheer nor their generous hospitality while in Wallace. May success attend them.

—We are also not a little disappointed and pained at the removal of Brother O. H. Olver and wife and family from Wallace. They go to Fairfax, Iowa. They are devout Christian people, deeply in earnest in building up the church in Wallace, and we were greatly refreshed in body and spirit as we ate at their table and worshipped with them in their mountain home.

— During our recent visit to Wallace, by invitation, we shared the hospitality of the Penny Hotel, which has a good share of the patronage of the town. The large new building will soon be completed when our popular host will open out on a much larger scale than is possible in a tent which he has occupied ever since the fire. The new hotel will be known as the Idaho House, where our friends will do well to put up when they visit the enterprising young city, the metropolis of the Coeur d' Alenes.

— While in the Coeur d' Alenes, we called at the home of Hon. J. H. Claggett, who represented Montana in Congress, in the years 1870—71, and who is generally talked of as one of the probable Republican Senators from the new state of Idaho. He was commonly known at one time as the "silver tongued orator of Montana." We found him to be an intelligent, affable and interesting gentleman, though not unlike many others, a little at fault in regard to some of the causes, historical data, etc., relating to the division of the great Methodist church, and the differences that exist between them at erected in the early spring. The season is too far advanced, besides, we found that the citizens of the place were suffering too much from the recent fire to be pressed for help in building this fall. Many of them the present time. He is eloquent in describing the resources of the State of Idaho, and particularly the vast possibilities of the Coeur d' Alenes and the Palouse country, just west of the mountains, the former a mining, the latter an agricultural region. He has an elegant home at Osborne, which is four miles below Wallace, and which he thinks, in time, will become the chief city of all this region. He regards the climate superior to that of Montana, and far better than that of Western Washington and Oregon.

—Harry, the little baby boy of Mr. and Mrs. H. Ellers, departed this life at Wallace, Idaho, Sept. 11th 1890. Age, 5 months and 23 days. His stay on earth was short. His work was early done. The Master has said, "Suffer the little ones to come unto me, for of such is the kingdom of heaven."

—We found Mr. J. M. Harris, the real estate agent of Wallace, very obliging in his efforts to assist us in selecting and purchasing a lot for a church at Wallace. We were not surprised at this, however, when we found that he was raised in a Methodist home near Manasses in old Virginia.

—We greatly desired to visit the Exposition at Spokane Falls, that we might meet more of the people and get a better idea of the productions of the country lying west of Montana. But we had only an hour to stop off on our return from Wallace and that—from 10 p. m. to 11 p. m.—was spent at the home of Brother E. P. Dyer. The exposition is well attended and is considered a success. No preacher has been sent, as yet, to occupy our church there; the pulpit, in the meantime, is supplied by visiting brethren. The Sunday-school goes forward under the leadership of Brother Crider. Brother Swift is improving in health. District work seems to agree with him, at which we rejoice, for he is a first-class man. Brother St. Clair is holding a protracted meeting, and writes that his country appointments are largely attended, and the prospect is good. The effect of the Conference lingers with our people at Spokane Falls as precious ointment poured forth.

— Brethren, this fall and during the early part of the winter while money is more plentiful than it is likely to be in mid-summer, is the best time to take up the general collections. Let us make a clean sweep and clear the decks ready for more special evangelical work the balance of the year. It will be better for preachers, stewards, members, saints, sinners, missionaries at home and abroad, church builders—everybody.

—o—

PRAYER FOR LABORERS.

An article in the October number of the Missionary Review on "The Prayer for Laborers" contains these timely words:

"There is a tendency in all intellectual culture, as in the gathering of earthly riches, to make us practically Godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will soon raise up a generation of sceptics. Our appeals and arguments will not give the church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration —that high logic of life.

Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the Mercy Seat, like Moses, Samuel, Elijah, Daniel, have kept up the apostolic succession of prayer. And because of this, and of this alone, doors have been opened, workmen thrust forth into the open fields and money has been provided.

Better twice as much devout preparation as work, than a hurried and brief communion with God, than unprepared and hasty dash and rush into activity. Let us linger before God until we get power and then life becomes grand. It shines with the glory of His face, and it moves with the might of His omnipotence."

What is true in the above with reference to missionaries to foreign fields is equally true as applied to laborers in the home field. Prayer is the pulsation of the Church's great heart in unity with that greater Heart from which it came, out of which it was born amid the agony and death-throes of Gethsemane and Calvary. It is the movement of the life forces within, the travail and pain without which there is no reproduction, no potent and saving energy, no growth, no extension into the regions beyond. "Pray ye therefore the Lord of the harvest that he would send forth more laborers into the harvest."

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev J. E. Squires, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

From Butte.

DEAR MONTANA METHODIST:—

You have come regularly to me since I transferred, and I do not know whether former letters written have appeared or not; but I write again in the midst of much business.

Our bustling city is not less busy than at the best period of its history perhaps, and that means wonderful stir and bustle and energy. Good residences are building rapidly and business keeps apace. We found a small band of loyal Methodists of our persuasion, who received the preacher heartily and provided for him well, and now are ready for any work that seems to come next.

We are drilling and arming our people and threatening an onward move—"charging" we sometimes call it.

The moral and religious forces of the city are rallying under the leadership of Bro. "Ben Hogan," and a fellow worker, Bro. Lavery, of Chicago, who for a week have been holding "Gospel Temperance" meetings in the Opera House nightly, and prayer meetings in the churches in the afternoons. Some interest is manifest, and we pray for "greater things than these." We contemplate continuing the meetings at our church when the Union services close, and thus dress and polish such stones as the present drilling and blasting process may throw out.

We hope to continue the fight for the next month or two, if we are encouraged, not neglecting any part of the regular work of the pastor. We "ask largely that our joy may be full." Will all my brethren join us in this?

Our dear Bro. Tabor, who comes to us from Missouri Conference, is to pass on to his work at Deer Lodge today. I tried to "lodge" him here awhile, but Bishop Hendrix told him to go via "Silver Bow," and he preferred to mind the Bishop.

Let us "deal gently with the young man," and make him forget that he has come to a strange field at all. I got kindly greetings from my brethren on the field, which helps me to feel at home.

My P. E. gives me fresh news from them as he passes through the "hub" to his work roundabout. He comes here to start out—takes the benefit of the altitude, as a "Sliden Elder" ought to do.

I am trying to do the best work of my life this year,—organizing the forces, young and middle aged and older, to secure and conserve all the good possible. Yours for Victory,

Oct. 9th. J. E. SQUIRES.

—o—

From Willow Creek.

DEAR BRO. STANLEY:—

You ask through the "Montana Methodist" for reports. I cannot tell much, but I am hopeful. Congregations as a rule good, and some interest manifested. I purpose holding protracted services at several points at an early date. Our parsonage is unoccupied. What a pity! Brother Stateler preached a sound and sensible sermon for me at Willow Creek last Sunday. He grows old gracefully. H. B. COCKRILL.

—o—

Notes From Bozeman.

Rev. W. T. Goulder began a protracted meeting the last Sunday in September, which still continues at this writing. The meeting has been a good one from the start, the purpose and prayer of the pastor being to have a genuine revival. He evidently strives to lay a sure foundation on which to build, working from bed-rock up. The necessity of the new birth, and conscious pardon are duly stressed.

Bro. A. C. Couey, our presiding elder, came on Thursday, Oct. 2nd, and remained until the Wednesday following, and did valuable service in the meeting, preaching, praying and visiting, and looking after the interests of the pastor. What our P. E. lacks in size he makes up in activity. He has the interests of his preachers at heart.

Since Bro. Goulder's arrival here the church has been painted inside and has been generally renovated and a lambrequin adorned with beautiful flowers, painted by the artistic hand of Miss Cora King, now covers the altar table, giving the interior a bright and cheerful appearance.

The presence of the ex-pastor, Bro. B. W. H. Warren, adds much to the interest of the meeting. This writer has also been present a part of the time assisting the pastor as he could. After the second Sunday in October Bro. D. B. Price is expected. The meeting will continue indefinitely. We pray for glorious results, though we have a strong enemy to oppose us. From the beginning of the meeting it has been snowing and raining nearly every day, making the roads and sidewalks disagreeably muddy. The nights also have been dark, our town not being lighted at present. These things have hindered the attendance no little, yet for the most part our congregations have been good.

On the whole we can but say that the Bozeman charge is in a hopeful condition. The faithfulness of Brother B. E. H. Warren makes it all the easier for the present pastor, Brother Goulder. The location of our church is good. Our presence here seems really to be needed and the pastor is encouraged to go forward.

There is one feature about Brother Goulder's services which adds much interest to them. Bro. G. himself a fine singer, is gradually drawing around him a number of good singers, and we doubt not but what our singing here equals if it does not surpass that of any of the churches in the city. H. B. COCKRILL.

—o—

EAST COLUMBIA CONFERENCE.

Walla Walla.

EDITOR METHODIST:—

Perhaps a word about this charge will interest the readers of the "Methodist." The town has about 7,000 inhabitants, and is well and beautifully located in one of the richest grain and fruit sections in the West; but like many others, is cursed with rum shops.

Brother Haggard did a grand work here last year. He laid a solid foundation, upon which we hope, by the help of the Holy Spirit, to build a strong structure, strong, not in numbers perhaps, but strong in the Spirit and love of God, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." I am trying to get the work thoroughly organized, so we can work by some system. Brother Haggard did not have time to attend to these minor details, as he built a parsonage and a new church. We have a few who are true and tried, these have entered into hearty co-operation with me, and I think we have a very fair prospect for the year, though it will take several years to get the work thoroughly organized. Our congregations are small, yet encouraging. I hope to be able to hold a protracted meeting soon, but I am praying for a *revival* in the church first, then we can reach sinners. I desire a deeper work of grace in my own heart, and a greater love for souls. I was indeed glad to welcome the "Methodist" to my home, it is like reading a letter "from home," and I am almost constrained to call it "Our" paper. [We have no objection to that.—ED.] May the blessing of God rest upon the labors of the brethren of the Montana Conference. Let us have for our watch-word, "Jesus saves," and "press forward."

Oct. 6th. P. M. BELL.

[We hope that our brother will write often, and also all the other brethren of the East Columbia Conference. We didn't invite them through mere formality. We mean it, and hope they will let us hear from them.—ED.]

Moscow, Idaho.

DEAR BROTHER STANLEY:—

The little "Methodist" came all O. K., and I think it is a spicy little "Methodist." My work is looking up. Well, I enclose one dollar for a new subscriber whose name and address accompanies this. I think I can get several subscribers on my work. Shall not forget to mention it as I go along.

W. S. HORNBUCKLE.

—o—

From Slater, Mo.

BROTHER STANLEY:—

I received the papers you sent, and with pleasure will try to get some subscribers. I am always glad to hear of the work progressing so nicely in Montana. Hope the paper will have a large circulation. I believe it will be a success. Would like so much to have the photograph of your Conference, and will try to get it. Enclosed find one dollar for the renewal of my paper. It came all right until March, and I have not received a number since. Don't know where the trouble is. We want to take the paper all the time, if we can get it. We are so glad that Brother Squires has gone to Montana, for he is a good workman.

MATTIE E. KEITH.

If the "Methodist" had more friends like the writer of the above it would be bound to succeed, and we believe it will, anyhow. Mistakes will occur sometimes. If you do not get your paper regularly, let us know. We surely intend for everybody to have it that wants it. We wish thousand persons would write for it right away. We shall not stop anybody's paper until ordered to do so, and then shall hesitate about it unless good reasons are given.

Address, "Montana Methodist,"

Corvallis, Montana.

—o—

FROM WARSAW, KENTUCKY.

DEAR MONTANA METHODIST:—

When I left your home I promised to write you an occasional letter, and whether you care for it or not I know you expect it. I think, however, that if your new editor keeps up the good licks with which he starts out, your readers will not care much whether your correspondents write or not. Still they should keep their promises even if now and then they only help out the waste basket.

I take it for granted you want to hear something about myself and my wanderings since I left you. Bro. Couey has probably told you all that was of interest concerning our trip together to Chicago. I only wish to add that he is a first-class traveling companion, and I recall our three-days journey together with unalloyed pleasure.

I reached Tallmadge, Ohio, in due time, and found Mrs. Britt in good spirits and much improved in health. She was able to attend church every Sunday and to ride out more or less

every day. We acknowledge a gracious providence in God's dealing with us and are sincerely grateful. We spent several weeks visiting among relatives and friends, which I enjoyed very much. It was a true vacation to me, for, though I was attending meetings frequently and preaching nearly every Sunday, I had no pastoral charge on my hands, making me feel that I ought to be at home. I was among our Northern Methodist brethren, and I wish here and now to testify that when they know there is no danger of your "crowding" them they can be as hospitable and as fraternal to a Southern Methodist as anyone could desire.

I attended a number of their public and social meetings and, in one place, a quarterly Conference, and was pleased with their spirit and the plans of their work in nearly everything. Their congregational tendency in choosing their preachers, however, and the evil effects of it, are quite noticeable. It is a growing evil and one cannot see how it can be kept from growing when once it is started. It looks as if Episcopal superintendency with them would soon be only in name.

Our Kentucky Conference was held in Lexington—fine old classic, aristocratic Lexington, the queen and the pride of the blue-grass country. I would like to write a whole letter or several of them about Lexington, but not about the blue-grass. This product was a great disappointment to me. The samples that fell under my observation was of the sickliest variety that I ever saw in any State. I certainly saw it under unfavorable circumstances. But the whole country—meadows, pastures, fields and commons—was over-run with weeds, a striking contrast with the thrift noticeable in the north and west.

But Lexington was not a disappointment. It seems to possess much enterprise and is growing rather rapidly for a city here in the east. It is well supplied with churches—well built churches of all the leading denominations. The Christians, Disciples, Campbellites, or Reformers (they seem to prefer the latter name here), are the strongest. They have two fine colleges and much valuable property. Our church has hardly done her duty in Lexington. We have but one congregation. It is large and strong, and with proper enterprise would have divided itself into two or three before now.

Of the session of the Conference I can only say a word. I enjoyed it much. The cordiality of the preachers made me feel at home. Their spirituality and evident devotion assured me that the work of the Lord prospered in their hands. Many of them have hard fields—harder than any in Montana. Don't come this way, brethren, if you are looking for a sinecure.

The preaching during the Conference was of a high order all the way through. Dr. Messick's centenary address on Monday was clear, strong and eloquent beyond what you would be apt to hear in a long time. But his clearness could not save him from being misunderstood. A Presbyterian lady stopping at the same place I did, insisted that the Dr. was sadly deficient in a knowledge of history because he said the Methodist church was the first in the United States.

I must close at once, else I will be charged with gossiping.

I am at Warsaw, the place where I began my Itinerant ministry. Am well pleased with the appointment and with the outlook on the charge, but must defer till another time to tell you more of it. Fraternally,

W. M. BRITT.

Warsaw, Ky., Sept. 30th 1890.

——o——

SELF.

There is no fact that so clearly and unmistakably reveals the nearness of the individual soul to God, as the eclipse of the *ego*. John, the beloved disciple, most happily illustrates this truth. In writing his Gospel, when describing scenes in which he had most active and honorable part, he cannot mention his own name, much less parade his personality. There is nothing more significant and beautiful in the New Testament than the eclipse of the *ego* by the tested servants of the Lord Jesus Christ. The real Christ-man cannot be an egotist. Such an exhibition is impossible in the soul where Christ lives and reigns. He, therefore, who would press himself into prominence in the church, is wholly unlike those who have lived nearest their divine Lord. So says *Zion's Herald*.

——o——

Come, Just as You Are.

The Gospel is an invitation. The table is spread with the rarest bounties; the fountain of life and healing is open; all things are ready. The sinner has nothing to do in making the provision; Christ has provided and met the bill. All He asks of the sinner is acceptance; the surrender of himself and the taking of what Christ has to bestow. To you, fellow-sinner, is this offer made—the offer of free and full salvation. The final utterance of the New Testament is the proffer of this invitation, in which Christ and His people join, "The Spirit and the Bride say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." No one need despair; no one need hesitate. You may be poor, halt, blind; your services may be of the poorest; no matter. You will never succeed on merit; but you may come freely, without money or price. Come just as you are to One who is mighty and able to save—to one inviting you to come. If you neglect such an offer, what excuse can you bear to the throne of judgment? What plea can you make?—*Christian Guardian*.

——o——

GOD elects men not to privilege, but to duty. Their privilege is incidental to their performance of duty. No man was ever foreordained to greatness who could not have destroyed his prospects. —*A. E. Dunning*.

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MISSOULA, MONT.

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SPACIOUS ROOM FOR THE USE OF TRAVELERS

ALL STAGES STOP AT OUR DOOR.

Our Tables are recognized as the Standard of Excellence.

WM. KENNEDY, Prop.

Montana Union Railway Company,

MAIN LINE.

BUTTE.	Leaves	Arrives	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	8:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART.	Leave.	Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

H. B. CALDERHEAD, G. P. & T. A.

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No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.

No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.

No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.

No. 5—Marysville Express, 10:00 a. m.

No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.

No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.

No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.

No. 6—Marysville Express, 7:30 a. m.

No. 8—Marysville Express, 4:10 p. m.

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The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editorial Notes.

—The letter from Brother Britt will be read with much interest. There are hundreds in Montana, who will rejoice with him and his wife in her recovery. It seems like a miracle.

—We met with Brother J. M. Eastland on the cars the other day coming from Flathead Valley, where he now resides. He is enthusiastic over the prospects for that part of the country, and reports that crops were good the past season and were raised without irrigation. The prospect of the Great Northern passing through there is making times lively. He says that Brother Lee is in favor with the people, is working in great earnestness, and with good hope of success. Brother Eastland is the superintendent of the Sunday-school that was organized by Bro. Cockrill at Fairview last Summer. The school has been very successful.

—The Sunday-school Convention for Missoula County will be held at Victor, in Bitter Root Valley, commencing Oct. 30th. A good time is expected.

—It is possible that some communications intended for this issue of the paper will not get in, as the editor had to leave the office on the 16th inst.—just one day in advance of the set time for "closing the forms." But he had to go in order to make connection with stage and steamer for the Flathead country.

—We are appalled more and more as we come to know the wickedness—Sabbath desecration, gambling, drinking, revelling, robbing, stealing, swearing, all sorts, that is practised among the people. We could fill several papers with what has come largely under our own observation during the past few weeks. We appreciate the sentiments that stirred the heart of Nehemiah, and his surroundings, when looking over the desolation of his chief city said, "Ye see the distress we are in, how that Jerusalem lyeth waste, and the gates thereof are burned with fire." Surely there is enough to cause every true Christian "to sigh and cry" unto God for help. "Let us rise up and build, and let us hasten, for the work is great and large."

—We brought back about twenty new names for the subscription list of the "Montana Methodist." We hope the preachers and all our friends will make a special effort to extend the circulation of the paper. There is no telling what can be accomplished by an effort mixed with a reasonable amount of faith and courage.

—We are pleased to note that Rev. J. J. Tigert, of Nashville, Tenn., and Rev. G. C. Rankin, of Holston Conference, has been transferred to Missouri. We were favorably impressed with both of these brethren, whom we met at St. Louis last May, and hope to see them still further toward the land of the setting sun.

—Our friend, Mr. William Kennedy, the popular hotel-keeper, proprietor of the Rodgers House, Missoula, is erecting an immense brick hotel building, with stone basement, 80 by 150 feet, three stories, which will contain more than 80 rooms and accommodate 150 or 200 guests at once. Mr. Kennedy is one of the old timers, a true gentleman, a popular landlord and deserves the success that he has achieved. Don't forget to stop at the Rodgers House when you visit Missoula.

—A late issue of the "Northwestern Christian Advocate" contains a copy of the famous poem, "The Church and the World," written by Mrs. Matilda Edwards, of Grapehill, Va. It has gone the rounds of the religious press time and again during the last fifteen years or more. The authoress was a member of the M. E. church, South, and has been dead for many years She was a sister of that elect lady, Mrs. Thompson Kemper, now of Butte City, Montana. The writer has in his possession the manuscript copy of a poem, "My Mother," presented to him by the gifted poetess. We have been looking for years for a volume of her posthumous poems to be published.

—If the contents of this issue of the "Methodist" should appear to be of a "rambling" character, just remember that the paper was made up while the editor was traveling on the cars, waiting at the depot and in the bar-room of the hotel—just anywhere that he could catch an opportunity to write a few sentences. We write this closing paragraph at the hotel at Ravalli, in the Indian reservation, forty miles north of Missoula. It is past the midnight hour, and we wait to take the stage which is to convey us northward to Flathead Lake, thirty-five miles distant.

THE WOMAN QUESTION.

The M. E. Church (North) is being agitated from center to circumference just now upon the question as to whether women shall be admitted into the General Conference or not. The "New York Christian Advocate", edited by Dr. Buckley, is making a vigorous fight against it, though the odds seem to be in favor of the movement. Several Conferences have voted in favor of it. It is shocking to learn of the methods used by some of our sisters to carry their point. A number of names of distinguished women were forged and signed to a certain petition. But this is not all.

A leading paper of that church contained the following: "The Confession and the Discipline and Paul must all step aside before this tide of popular feeling. Paul may have made a mistake. He had no wife, and never listened to a woman's sermon, was closely allied to heathen customs, and sometimes spake on his own authority. However this may be, if living, he would certainly revise the record for this age."

This sounds very much like jest, but it is the logic of the movement in question.

Dr. Buckley, says an exchange, heard a woman in San Francisco, with "loud voice and ponderous gesticulations," use this language: "We shall never get our rights so long as that old book, the Bible, is the rule in this land. Talk about freedom! There is more slavery here than there was on the plantations of the South—slavery to an old book:"—then hissing through her teeth—"old Paul! Millions of people believe in him and grovel in the dust at his feet, and at the feet of the men that believe in him. We've got to break the shackles of the mind and set people free from that old book—the Bible."

Christian people, of course, are shocked at such shameful expressions, yet such is the legitimate result of the effort to belittle St. Paul, weaken the force of Scripture teaching, and the use of other means that are being used to secure the triumph of this movement.

If this measure carries in the church North, and if there were no other differences between the two great bodies of Methodism, it alone were enough to forbid the hope of organic union for the sentiment of great masses of the M. E. church, South, is against anything of the kind at the present time. The women of our church have abundant facilities for the exercise of the gifts with which nature and grace have endowed them, are doing a grand work and they are contented and happy in it. Let us be aggressive, but aggressive along the lines that are clearly indicated by "the book of the law," upon which we are to "meditate day and night," and from which we are not to turn aside neither to the right hand nor to the left. So shall we "have good success."

DOUBTING THOMAS.

In the course of a very impressive sermon on this subject by Dr. Morris, on Friday night during the session of the East Columbia Conference at Spokane Falls, the speaker said:

Thomas was a morose, melancholy man. He was not a credulous Christian. He challenged every thing. Did'nt even believe the things that were revealed to him. I am sorry that there was such a man among the disciples, that such an event as the one recorded ever transpired, but since there was such a man, and such a scene, I am glad that an account of it is given. With all his doubts, Thomas was a believer—he said, "My Lord and my God."

Notice the sceptic doubting, and the doubter believing. Observe the character of the doubt. It was most unreasonable. It was contrary to the testimony of Christ himself. He had frequently affirmed the doctrine of the resurrection and that he would rise from the dead.

It was contrary to the testimony of the disciples. They were God's best people, his chosen ones. They were true and tried, and Thomas knew it. They were his brethren, united by tenderest ties. Their testimony was plain, candid, consistent, unanimous. Yet Thomas said, "I cannot, I *will not believe*. I *must* have tangible, direct proof."

"But must Thomas believe in miracles?" I answer, it was not a question of philosophy, but of fact. Thomas had seen the Lord as he stood at the sepulcher at Lazarus' grave and raise him from the dead and witnessed the son of the widow of Nain raised to life. Let the world argue and philosophize if it wants to, but to him it was a matter of observation—of experience. Thomas had been endued with power from on high, had cast out devils, had been instrumental in performing wonderful works, yet in the face of all this he now stands and says, "I won't believe until I thrust my hand into his side." There was no excuse for Thomas.

It was the most painful experience in all his life. He was in darkness, and such darkness! The Master came at last and in mercy removed every doubt. But what a rebuke were his words, his very presence, to Thomas, as he said, "blessed are they who have not seen, yet have believed." Thomas brought it all on himself.

Learn, first, there ought to be nothing to challenge a Christian's faith. When God has converted a man from the darkness and vileness of sin, made him a child, an heir, brings him up to his side and fills him with perfect peace, how can he doubt? This is greater than all the miracles, than raising the dead, than stilling the tempest, than causing the sun to stand still. There oughtn't to be any *room*

for doubt. It is natural that the unconverted man, the worldly man, should doubt. Religion to him is only a theory. But not so with the Christian. He has the witness in himself. He has tasted and found that the Lord is good.

2. We ought to cultivate the spirit of faith. Faith is not a mere gift direct from God, but a principle to be cultivated, exercised, strengthened. Why our littleness of faith? Because we neglect to exercise it. We should walk by faith—by the things that are not seen—in all the affairs of every day life. If Christian men used their hands as they do their faith they wouldn't be able to lift five pounds. The man who walks by faith—lives as "seeing Him who is invisible"—in every day life, when everything is working smoothly, has the faith to save amid the trials and crisis through which we are called to pass.

3. When a thing is demonstrated to a man it ceases to be faith. We want to bring our religion within the domain of sight—down to a level with the base and material world around us. This destroys faith. Faith delights to stand on the verge of the dark and frowning cliff and look outward and upward. It laughs at impossibilities and shouts "it shall be done."

Alas, we are too much like poor Thomas; we insist on having tangible, visible demonstrations. Gideon asks for a sign—chaffers with God—wants the fleece to be made wet. Then, when it is so wet that he can wring water out of it, still unsatisfied, he asks that the fleece be dry and everything else wet. Like Elijah, we retreat and get back under the juniper tree. My brethren, God is in the stillness of the mountain and valley, where he ministers to us, as well as in the great tumult when the fire comes down and consumes the sacrifice.

God's promises are yea and amen. Jesus Christ on the cross is the seal that they shall all be fulfilled. The angels would blush, the stars would fall, the throne of God would be overturned, the whole course of nature would cease if one of these promises should fail.

We have the testimony of God's people of all ages that these promises are true. Our fathers, our mothers, the men of God through whose instrumentality we were led into the light—a great cloud of witnesses have testified that the word of God liveth and abideth forever.

I refer to my own experience. When I sought God in the pardon of my sins he made haste to answer me. He took me from the mire and pit and placed me upon a solid rock. He established my goings. He has been with me all along the journey. He fills me with his peace and love and joy every day and hour of my life.

Brethren, Christ is coming again. How we will be filled with shame to meet him with doubt and scepticism, as did poor Thomas. This is the victory that overcometh the world, even our faith.

AMONG THE INDIANS, 1841-45.

BY L. B. STATELER.

In the autumn of '41 I was changed from Delaware to Shawnee Mission. The old mission station here was merged into "The Indian Manual Labor School," and my residence was at the school, my wife being employed as matron of the girl's department.

William Johnson was presiding elder of the district. His brother having fallen into bad health had left the Territory. J. C. Berryman was changed from Kickapoo Mission to superintend the Manual Labor School. Edward T. and J. T. Peery were sent to the Delawares. N. M. Talbot was sent to the Kickapoos, Nathan T. Shaler to the Peoria Mission and William Johnson was also in charge of Kaw Mission.

In 1842 we lost Brother William Johnson by death. Edward T. Peery was appointed presiding elder in his stead. Thus things went on until 1844, when the General Conference erected the work in the Indian country into a separate Conference, called the Indian Mission Conference.

The work was partitioned off into three Districts, viz: Cherokee, Choctaw and Kansas River. The first session of the Conference was held at Riley's Chapel, Cherokee Nation, in September, 1844, Bishop Thomas A. Morris presiding. The following persons were appointed to the Districts: David B. Cumming, Cherokee; L. B. Stateler, Choctaw; N. M. Talbot, Kansas River.

The seat of the Conference was 250 miles south of Shawnee Mission. The trip was made in carriages and wagons overland on the military road. The preachers traveled in companies, camping out on the way. The Bishop accompanied the preachers from the Kansas District. We had a tent in which we slept. We held religious services every night and morning. The Bishop greatly enjoyed it. He was a very pleasant man and full of anecdotes, which he would relate for our entertainment as we sat around our log heap camp fire at night before going to bed. There was little game along the route.

My appointment this year took me 400 or 500 miles from my former field of labor. I had to return North and get my family, then back again, which required me to travel over most of the road three times before I was settled in my new field of labor, Choctaw District. My wife was in very delicate health. As soon as I could, after making one round, I built a cabin at Cherokee Oil Springs and placed my wife there, that she might have the benefit of the healing waters. Having situated her, I would leave for my work, 80 or 100 miles distant, and be away for a month or more at a time.

I wish to bear testimony here to the great virtue of these most life-giving waters. They seemed to eradicate all disease, and cure the individual using them of whatever ailment he might be possessed. My wife's health was fully restored by their use. The springs are situated about twenty-five miles west of the Arkansas line and thirty-four miles from Fayetteville, Arkansas.

The District included the Choctaw and Chickasaw Nations. It included almost all the country west of the State of Arkansas and south of the Arkansas River to the Red River on the west. It was about 500 miles around. The following stations were included in said District: Fort Coffee Male Academy, W. H. Goode and Henry C. Benson in charge; Meshula Tubbie Circuit, Isaac Collins, John Page; Choctaw Circuit, John M. Steele; Chickasaw Circuit, Erastus B. Duncan; Little River, James Essex.

The year passed away without any remarkable incidents. W. H. Goode and Henry Benson left the Circuit during the year, adhering north in the vote as provided for in the plan of separation adopted by the General Conference. They went back to Indiana. Wilson L. McCallister was transferred from the Tennessee Conference and took their place. I had to move my wife to Fort Coffee and take charge of the school, my wife taking control of the boys and making their clothes with her own hands.

Negotiations had been entered into with the Choctaw Nation for the establishment of the school at Fort Coffee, a military post on a high bluff on the south side of the Arkansas River, the Indians agreeing to furnish $5,000 annually, on condition that the Board of Missions would furnish $1,000 annually, and provide the school with teachers. The next Conference was held in the month of September, 1845, at the Indian Manual Labor School, 300 miles north of Fort Coffee. Bishop Soule presided.

—o—

Self-Examination.

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Am I going on in holiness?

Do I intentionally aim to please God in all things?

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Why the Sinner will be Eternally Lost.

Character is destiny, because it is life's harvest garnered, life lived, its possibilities developed, its needs assimilated, interwoven with the dexterous fingers of desire, by the sovereignty of the will, into the very texture of moral being. "The soul that sinneth it shall die," will be God's final verdict upon every unpardoned sinner, because it will have been the inevitable worked out by him during their probation, under the law of progression and retrogression, which registers every moral effect, of thought, of word, of affection or of deed, whether positive or negative, or whether good or bad, in the character, into the very nature of the soul. Socrates directed the attention of the Athenians to this great law of assimilation when he advised them not to present "their hero-gods in obscene attitudes," as such a presentation of their characters would corrupt the youths of their aspiring state. God does not damn a soul because it is His pleasure to do so. He says that He "has no pleasure in the death of him that dieth." Then the soul in sin is damned, and only damned because it has reached an irretracible end in these relations, where it is like a fish out of water when help to replace it therein is impossible, it can but remain, in eternal deprivation, in these abnormal relations, where, in the very nature of things, "its redemption ceases forever," when it can but "have its reward, be filled with its own devices." Dear sinner, if you should read this, don't be deceived, by the enemy of your soul, into the impression that your sins are too slight to be visited with eternal results, for small sins, as well as great ones, place the soul in destructive relations to its environments. It was "the little foxes that spoiled the vines," and they were as effectually, and as irretrievably, ruined, as if done by the larger ones. The mode or manner of doing cannot effect the nature of the thing done. Life destroyed with the point of a pin, whether with one or oft repeated punctures, or whether effected in a moment, or during a lifetime, would be as effectually done, as if by a ball shot from a cannon. So "sin when it is finished," in a completed character, under the probationary or formative period, "it bringeth forth death" to the soul, whether it be small or great, or whether it is the accumulation of a life ime, or whether it is the result of one act. "All of his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it." No relief could possibly come to the fish that is out of water by the slightness of the means that placed it there, it might have gone out with the tide, and been left when it returned, or it might have, by a single effort to obtain a morsel of meat, placed itself into land and air relations, but neither the one nor the other could afford it any relief in this unnatural state. Nor, indeed, could assistance come from any source whatever while these relations remain unchanged, as that would require such a change in its nature as to adapt it thereto, which would be destruction in its worst form. "Prepare to meet thy God" then is, indeed, the wisdom that crieth from without through the inexorable laws with which He has benevolently connected your destiny, that the highest results of being may be reached by their use, while the lowest depth of ruin is visited by their transgression, or by their neglect. There is no height, in the system of fallen human life, at least, for which there is no corresponding depth. Better then, by far, is that wisdom that meets life's conditions under its laws, "than rubies;" and all the things that may be desired are not to be compared to it. "For whoso findeth me (her) findeth life, and shall obtain favor of God. But he that sinneth against me, wrongeth his own soul. All they that hate me love death."

HELENA. R. S. CLARK.

—o—

A REMARKABLE BOOK.

BY REV. T. DEWITT TALMAGE, D. D.

This is said to be a year of remarkable books, but doubtless the most remarkable that will appear for some time to come is Rev. T. DeWitt Talmage's new work on the "Life of Christ" and "Palestine and its People." Some idea of what the book contains and how it was prepared may be obtained by reading the following extract from the Doctor's preface:

"In my American home, on the Atlantic, on Mediterranean, on camel's back, on mule's back, on horseback, under chandelier, by dim candle in tent, on Lake Galilee, in convent, at Bethel where Jacob's pillow was stuffed with dreams, and the angels of the ladder landed; at the brook Elah, from which little David picked up the ammunition of five smooth stones, four more than were needed for crushing like an egg-shell the skull of Goliath; in the Valley of Ajalon, over which, at Joshua's command, Astronomy halted; on the plain of Esdraelon, the battle-field of ages, its long red flowers suggestive of the blood dashed to the bits of the horses' bridles; amid the shattered masonry of Jericho, in Jerusalem, that overshadows all other cities in reminiscence, at Cana where plain water became festal beverage, on Calvary, whose aslant and ruptured rocks still show the effects of the earthquake at the awful hemorrhage of the five wounds that purchased the world's rescue, and with my hand mittened from the storm, or wet from the Jordan, or bared to the sun, or gliding over smooth table, this book has been written."

This book will certainly be worth reading and preserving. It is not only a life of Christ from an entirely new standpoint, but it is also a very interesting history of a country and people who occupy a prominent place in the thoughts and feelings of all Christian nations. The large number of excellent pictures of places and scenery in the Holy Land with which the volume is illustrated, give it a special interest and value. We cannot all go to Palestine, but this elegant book, through the aid of its pictures and Dr. Talmage's wonderful descriptions accompanying them, brings Palestine to our very doors. The book is indeed a positive necessity to a proper understanding of the Bible accounts of places and events. We can understand and appreciate Bible history all the better when we see photographic representations of the places where this history was made. "FROM MANGER TO THRONE" marks a new era in the literature of Bible lands, and we are not surprised to learn that the demand for the book is phenomenal. If is sold on the exclusive territory basis, and persons desiring to secure agencies will find the Publisher's announcement in another column.

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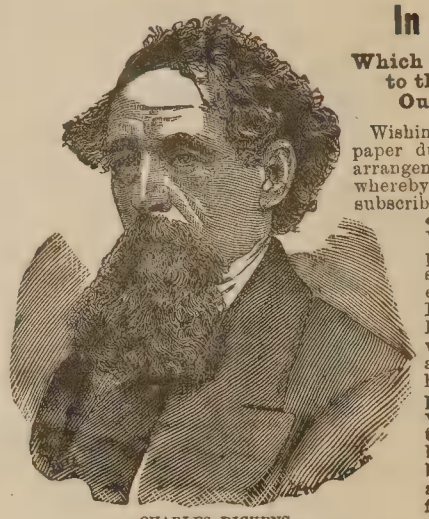

CHARLES DICKENS.

Wishing to largely increase the circulation of this paper during the next six months, we have made arrangements with a New York publishing house whereby we are enabled to offer as a premium to our subscribers a **Set of the Works of Charles Dickens, in Twelve Large and Handsome Volumes,** with a year's subscription to this paper, for a trifle more than our regular subscription price. Our great offer to subscribers eclipses any ever heretofore made. Charles Dickens was the greatest novelist who ever lived. No author before or since his time has won the fame that he achieved, and his works are even more popular to-day than during his lifetime. They abound in wit, humor, pathos, masterly delineation of character, vivid descriptions of places and incidents, thrilling and skillfully wrought plots. Each book is intensely interesting. No home should be without a set of these great and remarkable works. Not to have read them is to be far behind the age in which we live. The set of Dickens' works which we offer as premium to our subscribers is handsomely printed from entirely new plates, with new type. The twelve volumes contain the following world-famous works, each one of which is published *complete, unchanged, and absolutely unabridged:*

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D. B. PRICE, BUSINESS MANAGER,
HELENA, MONTANA.

—o—

The Sailor Lad.

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly, but she finally consented. As the boy left home, she said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled down to pray.

But on the return voyage, some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to say his prayers, he went up to him and, giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now, Jamie, say your prayers, and if he dares to touch you, I will give him another dressing."

The next night the devil put it into the little boy's mind that it was quite

unnecessary for him to create such a disturbance in the ship, when it could easily be avoided if he would only say his prayers quietly in his hammock, so that nobody would observe it. But the moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and, dragging him out by the neck, he said:

"Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?"

During the whole voyage back to London this profane sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie? When the Great Eastern returned to England after this successful voyage, Queen Victoria bestowed upon him the honor of knighthood, and the world now knows him as Sir James Anderson.—EXCHANGE.

——o——

What Christ Asks.

DR. JOSEPH PARKER.

A negative relation to Christ has always ended in his crucifixion. Pilate said: "I find no fault in him;" Herod said: "I find no fault in him;" but they gave him up to the murderers! From the spiritual necessity of the case that was inevitable. This is the irresistable sequence. Beware of it. There is no security in negativeness. If you merely find "no fault in him", you will assuredly give up Christ under external pressure. Christ asks us for no good-conduct certificate. He asks us for the loyalty of the heart's whole trust. He claims the throne of our undivided love.

——o——

—He who waits for something to turn up, will be distanced, in life's race, by time, while he will be overtaken by want and ruin. Remember, brother mortal, you who are, of necessity, working out an eternal destiny, that opportunities, like the moments that bear them back into eternities recorded work, never return. Better start, and keep up something, if it is not just the thing that you desire, for in such a case the "good wins," is sure to "come last."

R. S. CLARK.

——o——

PRAY FOR MISSIONS!

The saintly mother of a missionary used to pray with a map of the world before her closet, every day. She would plead with God in behalf of one country for successive days, and then for another and another. When her daughter wrote home of the great awakening at Harpoot and of the many conversions in that city and in the villages of the plain, the mother replied: "I am not surprised. I have been expecting this for months to pass. I have spent the hours before the dawn of every day in praying to God for an outpouring of his Spirit upon Harpoot."

Judson's testimony as to prayer was 'I never was deeply interested in any object—I never prayed sincerely and earnestly for anything, but it came at some time; no matter at how distant a day, somehow, in some shape — probably the last I should have devised, it came.

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would ensue if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsœver ye shall ask, in prayer believing, ye shall receive."— *World Wide Mission.*

——o——

A Model Sexton.

Josiah H. Haywood, sexton of the Church of the Unity, Boston, has recently celebrated his silver wedding. Among the incidents of the festive occasion was the reading of a letter from Rev. M. J. Savage, his pastor, in which he said:

"I propose, therefore—entirely for your own good—to suggest a few faults. If you can only manage to cure these you will have become the deal sexton, and you can command a salary of $10,000 a year, or perhaps more than that, by traveling with Barnum as the greatest curiosity of the age. The faults I allude to are these:

"First—You have not learned how to make the church hot and cold at the same time. You must learn how to have one pew mark seventy-five degrees Fahrenheit, and the next one to it is down where it would be comfortable for an Eskimo.

"Second—You do not seem to know how to have a free circulation, a plenty of fresh air, and yet not have any draught anywhere. You must invent some way to make all the draught skip the pews where rheumatic and bald-headed people sit.

"Third—You have not yet acquired the art of having the church flooded with light while all the blinds are shut at the same time. This should be attended to at once, and you should not offer any such poor excuse as that it is impossible. To a sexton nothing should be impossible.

"Fourth—You must find out some way of giving everybody the best seat right in the center of the church, no matter whether the pews are full or not.

"Fifth—You must learn how to fill all the pews with strangers without making anybody 'mad' about it, and, at the same time, have plenty of room left for the regular pew-holders.

"Sixth—And, finally, you will spend your leisure time in inventing a patent church that shall be just warm enough, and not too warm; not too light, but just light enough, where all the people, whatever their mental, moral or physical condition, will be perfectly comfortable, and—crowning achievement of all—that you shall have all the seats in the middle.

"What is a sexton for, anyhow, if he can't please everybody at the same time?"—Selected.

——o——

"Never be ashamed to own you have been in the wrong; it is but saying in other words that you are wiser to-day than you were yesterday."

——o——

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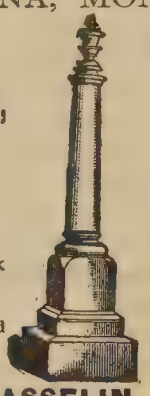

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THE

Montana Methodist.

Vol. 2. NOVEMBER, 15, 1890. No. 30.

EDITORIAL NOTES.

The readers of the MONTANA METHODIST, and in fact the people throughout our entire Church, should consider themselves fortunate in being permitted to read the personal reminiscences of Rev. L. B. Stateler, as they will be published from month to month in our columns. Just think of sixty years of active life in the Methodist Itinerancy on the frontier, extending from Kentucky to the Columbia and through the exciting scenes enacted between the years 1831 and 1891. There is no man living, perhaps, who has had such a long and varied experience in the Methodist ministry as Rev. L. B. Stateler. He helped to lay the foundation of Methodism in Iowa, Missouri, Arkansas, Kansas, Indian Territory, Colorado and Oregon. He has labored side by side with such men as Roberts, Morris, Soule, Bascom, Capers, Early, Pearce, Marvin, Scarret, and a host of others to whom reference will be made in these charming letters, which alone are worth several times the price of the METHODIST for a year.

We have always opposed the policy of dedicating church buildings before they were free from debt, but in one or two instances have yielded to the pressure of circumstances and consented to such a course. But we have done so for the last time. We have no right to give anything to the Lord that does not belong to us. It matters little whether the money is coming to the Church Extension Board or any other party. The Board needs the money it loans to individual churches and expects to get it, and has as much right to expect it as any one else. Let us finish our houses and pay for them before we give them to the Lord and expecting him to accept and bless them.

In a private note from Rev. L.B. Stateler he says: "Health not vigorous, but as I have nothing to do in the vale below I go on still crying: 'Behold the Lamb of God that taketh away the sin of the world.'"

As will be seen in another column, Rev. D. B. Price has resigned the office of business manager of the METHODIST, and the duties of this position for the present will devolve upon the editor. Bro. Price has been faithful in his duties and has by his forethought and management contributed no little to the inauguration of plans by which our paper is sustained. His labors are appreciated by his brethren. May he enjoy the fullest measure of success as he gives himself up wholly to the one great work of preaching the Word.

—o—

These timely words are found in the CONGREGATIONALIST from the pen of Dr. H. A. Stimson:

"The church differs radically from all other institutions, and its chief officer, the minister, differs radically from all other workmen. The church is set in charge of the Gospel of Jesus Christ, and the minister is His ambassador. He has a message, not a message and something else, but a message solely. He testifies to a power, not to one among several, but to one alone. His duty is to proclaim a Master, not Him and others, but to cast up a highway for Him as supreme. This is true enough and plain enough, but is this the uppermost thought to-day?"

We commend this view of preaching, from the *New York Observer*: "It is ever to be borne in mind that the preaching of the Cross of Christ will always seem to men of high caste a stumbling-block, and to men of high culture, in heathen as well as Christian lands, foolishness. Men are seldom, if ever, argued into a personal saving faith in the Lord Jesus Christ. The story of the mighty love of God, as manifested on Calvary, has a divinely quickening power. It breaks and melts and wins the hearts of millions. The Gospel is the power of God unto salvation. It has been simply, earnestly, intelligently and constantly proclaimed by the great body of Christian foreign missionaries. It has won many thousands of hearts to the Redeemer. It has captured many an enlightened mind in foreign lands. The triumphs of this glorious Gospel bid us thank God and take courage. With a wide increase of the prevailing methods and a richer outpouring of men and means, in order to make known the same Gospel in every nook and corner of the world the ingathering of souls will be more in accord with the hopes of those who believe in the promises of the Divine Word."

—o—

The editor regrets the delay of several excellent communications that have been on hand for some time. It could not be avoided. The paper holds just so much and no more. We are glad to have our correspondents write, and shall endeavor to publish their contributions in the order of their reception and importance. Some articles can wait while others cannot.

—o—

At times we have felt a little worried over the typographical errors that creep into our paper; but upon comparing it with others we find the METHODIST so much better than they that we feel like complimenting our printers and proof-reader, rather than complaining.

—o—

—The revival fires are burning, More than thirty conversions and accessions are reported in this issue of the METHODIST, and the work goes on. Praise the Lord.

—After more than a year's close confinement at home, the editor's wife and family recently enjoyed a vacation of about six weeks, which was spent at the old mansion at Whitehall and vicinity. They are at home again safe and sound, "abiding by the staff," "holding the fort" while this scribe goes forth to the battle. There's not a preacher's, particularly a presiding elder's, wife in the church but will appreciate the words of sympathy expressed by Bishop Key, at the late session of the Missouri Conference. But the keepers at home shall share equally in the reward, only they will have, as they deserve, by far the largest share, when the harvest is gathered home.

—Rev. D. C. Kelley, a prominent minister of the M. E. church, south, recently accepted the nomination for Governor in the state of Tennessee. At the recent session of the Conference he was arraigned, tried and suspended from the ministry for six months for having left his work without the consent of his Conference.

—Mr. — King, of Bozeman, and Miss Emma Duke, of Willow Creek, were married about the 17th of last month by Rev. L. B. Stateler, at the residence of the bride's parents, George L. Duke and wife, near Willow Creek, Montana. The happy couple have our hearty congratulations.

—o—

Letter From a Little Boy.

There was a camp-meeting four miles North of here, at Moodyville, which lasted two weeks. There were sixty conversions. Thirty joined the M. E. Church and the rest went to other denominations. We got to attend only two days because ma got sick. There were thirty-eight tents on the ground. There were about three thousand people there the last Sunday.

We enjoy reading the "MONTANA METHODIST" very much ever since we know the editor so well. We wish you success in your new field.

Frank Hort.

Westmoreland, Kansas.

We are glad that our young friends enjoy reading the "Methodist," for we desire to make it interesting to the young people as well as to the older ones, and will be glad to give them a corner in the paper when they write such modest, interesting letters as the above.

More than twenty years ago, the editor assisted in a revival meeting held in the country school-house on the spot of ground where the town of Westmoreland now stands, at which there were many conversions.

The country was then sparsely settled, the settlements being confined principally to the water courses. Since that time the vast prairies have been covered with fields and groves and the homes of industrious people, and the place where our meeting was held is now the county-seat of a large county—a beautiful town where there are several good churches. At a large gathering of the citizens in the court-house there last May, we recognized very few of those with whom we were associated in the years that are gone. We are glad to know that God's cause is prospering there.—*Ed.*

—o—

OBITUARY.

Maud, daughter of J. H., and Mary Lippard, departed this life near Demersville, Montana, September 8th 1890, aged 8 years, 11 months, 2 days. Little Maud was an intelligent and remarkably amiable child. She was greatly interested in the Sunday-school and took great interest in memorizing verses, in the selection of which she manifested an aptness for spiritual things, surpassing many persons of riper years. The last that she repeated at Sunday-school was, "Oh, taste and see that the Lord is good." Her pastor compared her life to that of a rose opening its petals to the sun and shedding its fragrance on all around. The lovely flower has been transplanted to a more congenial clime. The Master has said, "Suffer the little ones to come unto Me." May the hearts of her parents follow her thither.

CHURCH SERVICES.

HELENA STATION.

Rev. D. L. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev J. E. Squires, Pastor.

Preaching every Sabbath, 11 a m, 8 00 pm
Sunday-school, 2 30 p m,
J. H. Brown, Superintendent
Prayer Meeting and Teacher's Meeting Tuesday evening, 8 00;
Choir practice, Friday evening, 8 00.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

2nd Sabbath, Lo Lo, morning and night.
3rd Sabbath, Stevensville, morning and night.
4th Sabbath, Victor, morning and night.
5th Sabbath, Burnt Fork, morning.
Ambrose afternoon.

Helena District Items.

A. C. COUEY.

A note just received from Brother Goulder, dated October 14th, says: "My meeting in Bozeman continues, with increasing interest. Brother Price, of Helena, is with me this week. I am encouraged, and will continue indefinitely." A good revival at this point will be of incalculable value to the establishment of our cause in this beautiful, growing valley city.

Church Extension and Sunday School work have been given special emphasis at the points visited in the District. At some places where the preachers have just come by transfer, their immediate necessities demand our first consideration so far as finance is concerned, so that the collections for Church Extension will necessarily be held in abeyance for awhile.

I believe we have better Sunday School prospects than ever before. We should double the attendance during the year at every place where we now have schools.

FINANCE.

The matter of the preacher's support, I believe, is in advance of what it has ever been so far as I am able to learn, and yet not up to what is desirable. The first quarter, I think, will be the most difficult of the year, just after many of the preachers have moved, thereby incurring more than ordinary expense. It is impossible to change appointments without the loss of some necessary article which costs money to replace.

The preachers seem to have the revival fires burning in their bones. Several already are making special efforts. We hope we can soon make report of souls converted. This is our mission in Montana, and we must not lose sight of it for a moment.

The Presbyterians were in Deer Lodge October 10th–13th, in their semi-annual meeting for the year. Brother Tabor and myself were privileged to look in on them for a short while Monday. We were voted *corresponding* members of the body. At the time we were in, the number present was not so large as the attendance at our Annual Conference. Quite a young man was *moderator*, and was timid in the putting of questions. We regretted not being able to see more of these *orderly ministers*.

BEN. HOGAN IN BUTTE.

I had the opportunity, October 8th, in Butte City, to hear Ben. Hogan, the Reformed Gambler and Evangelist. He had the nominal co-operation of most of the Protestant Christians in the city, and was holding meetings in the Opera House. The evening I was in, Revs. Howel, of the Congregational Church; Wood, of the Christian Church, and J. E. Squires, of the Methodist Episcopal Church South, were present and taking part. A gambler occupying a front seat, undertook to gainsay Hogan and put him off his base by saying that he failed in gambling and had gone to preaching for a living. Hogan was equal to the emergency and made a most effectual *finish* of this *knight of the card table*. I am sure he will never try Ben. again, under similar circumstances.

The money subscribed to the annual Conference to cancel the debt on the Deer Lodge Church building has been collected except $5.00, in all $450, I believe. This speaks well for Bro. Nat Evans, who was made a steward at the fourth quarterly Conference in August, to whom was committed this work by Bro. Britt before his departure to Kentucky.

We yet owe $300 to the Church Extension Loan Fund to be paid in $100 installments annually, with interest.

One hundred and nine dollars on this loan fell due October 1st. We hope to raise this at the earliest date, for Brother Morton is now after us. Brother Tabor and the stewards have it in hand.

—o—

HELENA DISTRICT.

MR. EDITOR:

When I wrote last I believe I had just returned from Bro. J. H. Johnson's Quarterly Conference, held at Boulder, of which I gave some account in the last issue.

—o—

Bozeman.

After spending a few days at home, very busily engaged in making further adjustments in our new home, I joined Bro. Goulder in his meeting at Bozeman. I reached there Thursday evening via. the Northern Pacific, or rather the Butte & Bozeman Branch of the Northern Pacific. In going over the mountain through the Home Stake Pass, we had the misfortune to break a coupling, which caused more than an hour's delay for repairs. One very interesting point which we passed on this trip was the famed 34th precinct of Silver Bow County. This is near the very summit of the main range of the Rocky Mountains.

Our train drew up to the Bozeman station about 9:30 p. m. Twenty minutes later found me at the door of *Castle* House, where I found the young pastor of Bozeman Station very comfortable indeed. Rev. H. B. Cockrill, of the Willow Creek Circuit, was with Bro. Goulder, assisting in the meeting.

The equinoctial gale was in full blast in this part of the state, so that the brethren were having the difficulty of snow, rain, mud and rather cold weather. In addition, the city was in darkness, owing to a change of gas company. Notwithstanding all this, on Friday night I preached to a very respectable week-night congregation. Of the number present there were four preachers—Revs. Cockrill, Warren, Goulder and myself.

Bros. Cockrill and Warren left Saturday for their respective appointments. Saturday evening we held a short, but very pleasant service, followed by the business session of the Quarterly Conference.

This was a noteworthy Conference, in the fact that the faithful few present were women. The male population of this charge is somewhat thin. We did not have an official member present—and if there could ever come a time for women to vote and hold office in the church, it seems to me here was the occasion for Bozeman Station.

They were present by courtesy, and were strong in vouches for the financial needs of the pastor. God bless those faithful six or seven women. Sabbath we had very pleasant services—love feast, preaching at 11 a. m., followed by the Sacrament of the Lord's Supper.

In the afternoon I looked upon one of the most interesting Sunday Schools in the District.

I would say for the benefit of Bro. Currin in the Boulder Sunday School, he will have a strong competitor for the District banner. Bro. Goulder has great reason for cheerfulness in such fine Sunday School prospects.

In the evening we had a very pleasant, and I am sure a very profitable service. One young lady joined the church by letter, from Missouri. I remained with Bro. Goulder until Wednesday morning, leaving him with Bros. Warren and Cockrill, who had returned to assist him. May great victory crown the efforts here.

—o—

Deer Lodge.

On Thursday, October 9th, Brother Tabor and wife, with a cousin, Miss Sarver, arrived in Deer Lodge.

By Saturday noon the pastor and wife were fairly comfortable in the parsonage. A little time given the members here will secure them more conveniences, I trust. Sabbath was an enjoyable day. Sunday School, all told, had thirty-nine; 11:30 a. m. service good—though the attendance was small, not over thirty-five or forty being present. There were three accessions by letter. Bro. Tabor would have the P. E. preach. In the evening we had Bro. Tabor's first sermon to this flock. It was plain and very spiritual. We feel sure it impressed all seriously, and we hope some made resolves never to be broken. Monday evening we held the Quarterly Conference, which, we believe, was satisfactory to preacher and people.

Bro. Tabor begins his work earnestly with proper methods. The Lord bless him, his dear wife and all the Deer Lodge Charge.

Mr. Editor, I begin to appreciate what a nice thing it is to get to stay at home a whole week. Mrs. Couey has kept me as busy as I most ever was in my life to get things to-rights before I go again. If all keep well I shall be in the field three weeks before returning. Next Saturday and Sunday I propose being with Brother L. Bramble on the East Helena and Alhambra Charge. Yours,

A. C. COUEY.

—o—

From Idaho.

EDITOR MONTANA METHODIST:

I returned home from Conference full of faith and joy. Faith to believe that the good Lord would answer all of the prayers that had been registered in Heaven, the prayers that he would give us this country for Him. That faith was based on his promise. O, that we would base our prayers on a desire strong and firm, and come with unflinching confidence in God.

The joy was from having met the editor of such a nice paper, and that we could shake hands together in our work. It gives me joy when I see our work prospering in the East Columbia and the Montana Conferences.

God is already beginning to answer our prayers. The revival fire is beginning to burn on our work. It does the itinerant good when he is returned to his work to have the people show their appreciation in such a substantial way as was shown to this unworthy scribe—in presenting him with a cayuse—a horse [We hope he is not of the "bucking" kind.—ED], and a cart with which to travel this extensive circuit. Our heart was made glad to think that we would have no more tired limbs and blistered feet from walking over these hills and mountains.

The revival season is upon us. How much will we expect of God this year? Should we ask for a hundred souls? I think that as preachers we ought to ask God to forgive us for asking so little of Him. I close this letter lest I weary you.

W. S. HORNBUCKLE.

Moscow, Idaho.

—o—

Bozeman Circuit.

MR. EDITOR:

Although I have said but little in the "Methodist" about myself or my work, don't think that I have lost interest in our brave little paper. I am swinging around the Bozeman work at a lively rate. I have five preaching places in the

great Gallatin Valley, and I occasionally preach at other points. As you well know, this is the garden spot of Montana, and truly the "Egypt" of the great North West. Our valley is said to have yielded this year over four millions of bushels of grain, besides thousands of tons of hay and thousands of bushels of potatoes, to say nothing of the big cabbage heads, turnips, etc. When you grow hungry, think of us! Well, we have almost any and everything that is good over here, and yet the people are not religious, as they ought to be. Infidelity is common all over our fair circuit. Sabbath desecration is common, and but few are as just and as religious as they ought to be. I am telling them the whole truth, and nothing but the truth. I believe God will honor His word in the conviction of sinners, and in the conversion of the people. We have bought seats for our church at Belgrade. We hope to get stoves and lights for it soon. Imagine my surprise when soon after Conference I went down to preach in our newly dedicated church at Belgrade, to find it without a single seat in it! No seats, no stove flue, no stove, no pulpit, no lights, nothing but an empty house. I found some boxes and nail kegs and made some temporary seats. Why are our houses dedicated to God before they are finished?

Personally, I am proud to say that I am flourishing and growing fat. I tip the beam at 192½ pounds, and still have a good appetite. My faith in Montana and Southern Methodism grows brighter, as wisdom and knowledge increases. Even our enemies think that our church has much vitality left, and one confessed to me recently that they could not do without us in Montana. Recently I preached at a school house to a fair congregation, and feeling that God was moving hearts, I called for all who desired to be saved to come to the altar for prayers, and five came weeping and bowed down and prayed to God. I hope to protract there soon.

Yours in Christian love,

B. E. H. WARREN.

—o—

NOT TIRED YET.

A good sister writes from Gallatin, Mo., as follows: "I send you a dollar to continue my paper. I gave my first dollar to Brother Stanley, when he was here in Gallatin attending Conference and I am not tired of the paper, but enjoy it so much that I wish to continue to take it. With all good wishes

MRS. J. D. COULSON."

A brother, a preacher in Kansas, writes, sends his dollar and says: "I love the *Methodist*. It has grown stronger and brighter since I began to take it." These cheering words provoke us to love and good works. We hope no one will get tired of the paper and that it will continue to grow stronger and better as the months and years roll on. We shall endeavor to make every number better than the preceding one.

The editor is not indifferent to any words of appreciation that come from the hearts of brethren beloved. He was not aware of having met any special emergency in doing the work to which he was called hy his brethren and appointed by the Bishop. Instead of considering the work on the *Methodist* a burden, we regard it as a pleasure, a labor of love, and shall ask no higher honor than to know that our efforts give satisfaction, generally, to our readers that they awaken a greater interest in Christianity and serve as a stimulus to a higher and purer type of religion and a closer walk with God among the people of this great Northwest. Kind words are coming in from all around. The tide is rising and the subscription list is increasing. Let each one act his part, get a number of subscribers for the *Methodist*, send in notes of the work being done, and before we are aware of it we shall have one of the best papers for its size in the whole church.

—o—

"HON." OR "REV." — WHICH?

"GRAND REPUBLICAN RALLY! JUDGE F. ATKINS and HON. S. E. SNIDER will address the voters of Egan, on Friday, Oct. 31st 1890, 8 P. M. Everybody invited! Free Dance."

The above notice was pasted in a conspicuous place in Flathead Valley, and a similar one published in the weekly paper there, announcing a "Rally" at Demersville on the night following. The "Hon." S. E. Snider is Presiding Elder of Helena District, Montana Conference, M. E. Church (North). We could but wonder why the title "Hon." should be used before one audience and "Rev." before another. It is calculated to mislead. We had hard work to convince a brother, a member of that church, that it was really "*Brother* Snider," although he had seen the notice, and we affirmed that we had seen the man with our own eyes. Although he was in a wagon with several other politicians, at first we supposed this to be merely accidental, and that he was visiting the valley solely in the interests of his church until convinced otherwise by the announcements.

Is there not betrayed in this incident a sense of unfitness of things in a minister of the Lord Jesus Christ entering the arena in the interest of any political party? It is contrary to the example and teachings of Him who said, "My kingdom is not of this world."

—o—

Please look through our advertising columns. None but first-class firms appear there. We can conscientiously recommend them. They are worthy of your patronage.

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BUTTE. Leaves		Arrives	
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U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

B. H. LANGLEY,
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The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

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Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editor Montana Methodist—E. J. Stanley.

Entered at Pittsburgh Post Office as second class matter.

WITH THE PEOPLE.

A. C. COUEY.

MR. EDITOR:—Like yourself, I am of the opinion that the Presiding Elders on big districts in the West never get matters "fixed" just as one could wish during the short time that can be spent at home. In fact, can there be such thing to one as home?

I left Mrs. Couey and the little ones Friday Oct. 17th, with the purpose of being out on the Helena District long enough to visit three charges before returning, unless dispatched for in the case of dangerous illness of two of the children, who were sick when I started.

—o—

East Helena and Alhambra.

After an hour's delay on Montana Central from Butte I reached Alhambra Friday evening at 7 o'clock, just as Bro. Bramble was coming out from supper at the Hotel, where the preachers eat when stopping here. From him I learned that services would begin within a few minutes, and that Bro. R. S. Clark was on hand and had been engaged to preach. Nothing could suit me better, for I was hungry and tired, and felt that to have some one to take my place was a God-send.

Supper over, Mr. Redding, with several members of his family, and I went over to the school-house, where an unusual congregation for a week-night had assembled. Bro. Clark discoursed from Mark XII:34, "Thou art not far from the Kingdom of God." This our first service of the quarterly Conference was good, because very spiritual. The business of the Conference was transacted Saturday afternoon. The reports were gratifying — the preachers greatly cheered, and those present in the Conference happy because duty had been performed.

This writer was put to work Saturday evening, preaching to a reasonably good congregation, and kept busy through the Sabbath and during the week following, up to Saturday morning, when he was compelled to leave to meet another appointment.

The preacher and members of the church at Alhambra had prepared for having a good meeting, and true to the Gospel promise, "according to your faith," the blessing came. The love-feast, the 11 o'clock service and Sabbath evening were all occasions of great joy to faithful Christians. We surely had the baptism of the Holy Ghost. Our souls rejoiced and sinners wept and came to the altar praying for mercy. Our congregations were good all the week, and the interest fine. In all there were seven persons who sought the Savior. Two professed conversion. The last night of the meeting, several who had not yet found the Savior, begged the prayers of God's people. The work goes on here, and we believe others will be saved. I believe this is one of the livest memberships in the State. It is small, but heroic. We have several of the most efficient women in revival work here, that I have seen. Bro. Bramble and myself had a very happy week.

Here I met Bro. Rush McDonald from Missouri, who came to Montana about two months ago to recuperate his strength. He has a severe trouble with his throat. Can speak above a whisper with great difficulty. He is improving slowly, and hopes, by proper care, to report for duty in a few months. He has a warm place in all our hearts. He has arranged to spend the winter in the neighborhood of Alhambra, with Sister Harvey, who will be able to give him good nursing. I gained flesh every day while enjoying the sanitary benefits of these springs. Drinking the mineral water, and bathing in the hot water is good for the physical man. Don't imagine that I can get fat, for that seems impossible.

—o—

Townsend Charge.

I met Bro. R. S. Clark in Helena Saturday evening, and we came to Townsend on the 4:40 p. m. train, a distance of 33 miles from the Capital. We went to the home of Bro. McFadden and enjoyed Kentucky hospitality till preaching time Sabbath.

At 11 a. m. we had a very pleasant service, with good congregation, in our new church, just dedicated by Bro. J. C. Morris, on his return from

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it has been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests, and shall labor in every laudable way to promote them.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

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extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

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We invite our friends, one and all, to join in the canvass and help double our list by the first of January 1891.

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To encourage the circulation of the MONTANA METHODIST we make the following offer: —

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MONTANA METHODIST,

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his western visitation in the church extension work. This is one of the best church buildings for its price we have in the District. Bro. Clark has not yet received the money promised by the Board—but will, possibly by the time this is in the hands of the readers. After dismissing the congregation at Townsend, I was made happy by the cordial manner in which the people remained and welcomed the young elder. I was happy among strangers. Oh, how much good it does a man to be thus received! We did not "lack". Among those met was a Sister Watt from Tennessee, who knows nearly all our preachers there. I know she and Mrs. Couey would love on sight.

—o—

Duck Creek.

I had often heard Bro. Stateler and some of my parishioners in Butte speak of this community. In the congregation Sabbath, at Townsend, were Bro. Frank Keene, his two little boys, three nieces, daughters of Bro. Flane Keene, and Sister Amanda Le Fever. With this company, we came from church to dine and meet an appointment at Duck Creek. Sister Frank Keene had a good ranche dinner awaiting us, which we greatly enjoyed. In the evening we had a pleasant service, preaching and the communion. We spent most of this week preaching at night and visiting the people. We held the quarterly Conference Monday morning and made the best provision we could for the year's work. A revival of spiritual religion is greatly needed. We labor and hope. Bro. Clark is greatly encouraged with the outlook on his work.

I write this, Mr. Editor, at the home of Bro. Flane Keene, where you have some strong friends, and where I hear some good jokes on you when you were yet a boy preacher. I have neglected to say, that here I find one of the finest farming sections I have seen in Montana. It is what is known as the Missouri Valley—and yet unfortunately for us the population is largely Roman Catholic. Nearly all the Protestants go to church, however.

—o—

From Spokane Falls.

Rev. R. G. Isbell has been transferred from the Alabama Conference. He is expected here about Nov. 8th. He is a worthy and efficient man and a valuable acquisition to our Conference, or Bishop Hendrix would not have transferred him.

Welcome, thrice welcome, Bro. Isbell and wife, to our great North-West. May God bless you abundantly in your labors this year.

We have a good church here. The membership is not large, but they are the true and the tried. The Conference did the church much good; it will be long remembered by the writer. It was indeed a feast.

We have a good Sunday-school. We are looking forward for better days when our new minister comes.

We have our weekly prayer meeting. There souls are fed and nourished and grow. There many find a perpetual feast of good things, and they are made "strong in the Lord" and "mount up on wings as eagles." There, in communion with God, souls are lifted above the earth and its cares, and the smile of the Lord refreshes their worn spirits, and we "thank God and take courage." There, in communion with saints, sympathy and tenderness and love for one another are cultivated and all feel that they are children of one Father, on their way to the family residence to join in celebrating the praises of that Savior, who sought them in their wanderings and saved them from their sins.

A METHODIST.

—o—

Butte Bits.

BY J. E. SQUIRES.

DEAR BRO. STANLEY:—Your departure was sudden, but the card explains. I will do what I can to secure "ads." and new subscriptions for our paper. Please give marked attention to its coming regularly here and elsewhere. I send you list of names herewith.

The revival continues with good interest and good congregations. Six were received into the church on last Sunday, making ten in all that have applied for membership, and "still there is more to follow." Sunday was a "field-day" for us in Butte, in several ways. Our own church service was good. Father Kemper, "an old soldier," 85 years old and his companion, were out by special arrangement, and after receiving members into the church—and baptizing their grand-child—we partook of the "Lord's Supper" with these ripe old saints of God. It was a touching scene to see the S. S. children and all the young people come up and take the hands of these old veterans.

At 3½ p. m. a most enthusiastic mass meeting was held in the Opera House, where laborers and clerks declared their rights to shorter evening hours and rest on Sunday. Later in the afternoon our sheriff, a man of some moral courage, went out to the race-track, and arrested a number of violaters of the Sunday law, and now "we will see what we shall see." "A little leaven leaveneth the whole lump."—Jesus said this long ago, and we see it manifest to-day.

—o—

Stevensville Notes.

We have some revival news that we wish joyfully to furnish you with. For two weeks past we have been holding meetings at the Ambrose S. H., a sparsely settled community, as you know. The people have turned out well, although the average attendance has amounted only to about 35, I should judge. There have been 5 conversions and accessions to date, 3 others were at the altar last night and the interest seems deepening. We expect to continue the meeting for some days yet, and earnestly pray that this may prove but the starting of a series of revival fires all over the circuit and beyond.

The marriage of Mr. James M. Buck and Miss Mellie Rowe took place at Stevensville on the 15th inst., your correspondent officiating. The interesting ceremony was performed, in the presence of a large number of relatives and friends, at the residence of Mr. and Mrs. J. T. Williams, uncle and aunt of the bride. The company then adjourned to the home of the bridegroom's parents where a sumptuous supper was provided, and a pleasant evening enjoyed by all present. The happy couple, who are both members of our church, and were the recipients of many valuable wedding presents, have the good wishes of a large circle of friends, for a long and prosperous career.

Stevensville has recently had its fire-scare, in common with other Western towns. On the 17th, the large hotel of Catlin & Harris, with the adjoining buildings, burned to the ground. Fortunately, the fire occurred in the day time, the wind was blowing in a favorable direction, and many willing hands with a plenty of buckets and water were quickly on the spot, otherwise a large portion of the town would inevitably have been destroyed. Another evidence of God's mercy and goodness to us! The hotel will, we learn, soon be rebuilt.

J. B. PARNALL.

—o—

What Makes Fanatics and Bigots?

Half-truths, formulated into creeds, or incorporated into sentiments, at the expense of principle, is the stuff out of which fanatics and bigots are made. Show us a fanatic, a bigot, and we will show you a man that has a half or part truth hobby, that ignores principle. This is why he is proof positive against any argument that may be brought against his position, and also why he supplements his lack of knowledge with an exclusiveness and a positiveness in his devotion to his beliefs, that is akin to certainty. "If the light that is in you be darkness, how great is that darkness?" Said the adorable Master.

Helena, Mont. R. S. CLARK.

HELENA. GREAT FALLS.

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Fairview, Washington.

DEAR BRO. STANLEY: —

Since our Conference at Spokane, the Lord has been sweetly blessing His servant.

We have had two revivals, which resulted in the conversion of quite a number, and eighteen (18) additions to the M E. Church, South. To God be all the glory, praise and honor.

We are expecting great things of our Saviour and He never disappoints us if we hold on to his precious promises.

The prospect brightens for two new churches, and a general awakening on all subjects, such as church Extension, Missions, etc.

Pray for us, that we may be used of God in bringing hundreds of souls to Jesus. Amen!

May God bless you, and all the Montana Conference. With Christian greeting to all the brethren, we are yours, saved through and through. Hallelujah!

Fred St. Clair.

—o—

FLATHEAD ITEMS.

Rev. E. L. Lee is pressing the battle in Flathead Valley. There was quite a religious interest awakened during a recent protracted effort at Fairview school-house. One was reclaimed, and professed faith in Christ, two signified their intention to unite with the church, and the faith of many was quickened. The contract has been let for the building of the new church at Demersville, which is to be completed in 60 days. The building is 26x40 feet, with 14 feet walls, ceiling 19 feet, a tower at corner 7½ ft. square and 45ft high. The work has been commenced. The house will be an ornament to the town, and, we trust, a means of great good. The enterprising firm of Clifford & Stonnard cheerfully donated the ground, 100x150 feet, and are taking quite an interest in the work of construction.

—Bro. Lee has many friends and is making more every day. He is arranging to preach at every available point in the valley.

—The town of Demersville is growing very rapidly. We would hardly have known the place, it has improved so since we were there last Summer. A number of buildings are in course of erection. Real estate is reported lively, while the Mercantile Company alone report a business in general merchandise of $20.000 per month.

—Our friends laughed at us for some statements made a year or two ago concerning the probable future of Flathead Valley, but the rapid developments now being made there prove that we were not deceived. Its rich soil, with so many extensive forests, and with such rich coal deposits adjacent, will give employment to a vast population. The Great Northern will likely be built through the valley next year, and it is thought that the Northern Pacific will also build a branch in there, which we think is quite likely. There are forty teams carrying freight from Ravalli across Flathead reservation, while the three boats are busy conveying it across the lake and up the river to Demersville, at the rate of 300,000,000 pounds a week.

—o—

The Missoula County S. S. Convention held its third annual session in the M. E. Church, South, at Victor, commencing with the evening of Oct. 31st 1890 and continuing over the two following days.

Not a large number of delegates were present; some, who intended coming from the North were hindered on account of the very irregular train service we have been getting lately, whereby the train is often delayed 5 or 6 hours to the great annoyance of travelers, and all to accommodate one wealthy man—even "Uncle Sam's" business on the Bitter Root Valley has to await the bidding of this autocrat! Such being the case on Friday night.

It was our privilege to be present only on one day of the Convention, Saturday, and a very pleasant and profitable time we foundit.

Dr. A. D. Raleigh, of Missoula, was elected President and filled the chair in a most affable, wise and pleasant manner. Rev. E. M. Ellis, of Stevensville, was re-elected Secretary, an office which is no sinecure, and admirably has it been occupied by him in the past; the untiring energy and zeal which he has evinced having largely contributed to the success which the Convention has already achieved. Miss Jessie Bond, of Victor, was elected Treasurer.

Reports were received from 18 S. Schools, showing that considerable work is being done in the county in that direction. A few other schools failed to report.

The ministers present and participating in the work of the Convention, beside the above mentioned, were Revs. J. J. McAllister, Mr. L. Rickman and J. B. Parnall.

The subjects that elicited the most discussion were: "The Influence of the Sunday School on the Family," shown to be promotive of family religion instead of the reverse as some have feared; "Use of Lesson Papers in the Class" which was largely condemned; "Methods of training Teachers"—they must chiefly be self-trained by practical work and earnest reading, thinking, and praying over each lesson; "A Chautauqua Sunday-school Course" was recommended; "Relation of Pastor to S. School"— many good things were said under this head; "Various Methods of Teaching"— Mrs. L. L. Wood handled this subject most admirably.

The hospitality of the Victor friends, who are comparatively few in number, was most generous.

Stevensville is to have the honor of the next meeting of the Convention.

J. B .Parnall.

—o—

Dr. Morris at Townsend—Another Church Dedicated.

Dr. I. C. Morris, our lately elected Church Extension Secretary, according to previous arrangement, arrived at Townsend at 6 o'clock P. M., the 7th inst., after preaching at Helena, 36 miles away, at 11 o'clock A. M. He was just off an extended tour through the Columbia and East Columbia Conferences, but he reached us in good health, fine spirits and in excellent preaching plight. He preached for us at night in our newly finished church to a large congregation for our village. His sermon was remarkable for its clear, forcible and charming presentation of Gospel truths. It remains with us, doing us good, not only the upright, but many there are who dwell upon it with pleasure, that we trust will come to "taste the good word of God and the powers of the world to come." After the sermon a collection was raised, and our church house, which we named Mittie Stateler Chapel, in memory of her who has done much to keep one missionary in the field in the West, during the last quarter of a century, was dedicated. Townsend is situated on the Northern Pacific R R. in an extended valley lying along the Missouri river, and is the point where the White Sulphur Springs, and the country on the headwaters of Smith river, reach the railroad, and hence has claims to a progressive future. And we think it is well that our church is here to aid in shaping the social and moral life. It was indeed refreshing to hear the Dr. tell of the future prospects of our work in Oregon and Washington. Our Western work generally, has grown in importance upon the Dr. since he has entered it in the interests of his new work. It has in him a warm friend, and that will help it forward as far as he is able, we believe. This confidence in his devotion to our cause in the West is subsequent, however, to his election to the Secretaryship of the Church Extension Society. He made a speech before the Episcopal Committee at the late General Conference, when we were pleading for more Bishops that we might have more of their valuable service, that we thought was prejudiced to the West and therefore, when we were approached upon the subject of his election, as Secretary of the Church Extension Society, we said: "No, he is not in sympathy with us in the West, and we can't afford to raise any man to connectional relations in our church, who is not in decided sympathy with us in the Great West." But when we heard the Doctor, at our Conference

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THE OLD CURIOSITY SHOP AND THE UNCOMMERCIAL TRAVELER,
A TALE OF TWO CITIES, HARD TIMES AND THE MYSTERY OF EDWIN DROOD.

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D. B. PRICE, BUSINESS MANAGER,

HELENA, MONTANA.

in Deer Lodge, in his first effort in the interests of the Church Extension cause, his spirit grew upon us in such catholic proportions, that we saw that our Western field was safe in his hands, as a connectional officer of the church. And we were pleased to approach him, which we did, with extended hand, and tell him that we were glad that he was elected to the position among us, that he had filled so well in this his first effort; that we did not vote for him, and why we did not, which he understood. The Doctor will better understand our joy at his success, and his love for us, and our cause in this advanced field then any one else, we dare say. May he live long to bless the church he loves so much, with his valuable service.

R. S. CLARK.

Helena, Mont.

—o—

Kind Words.

DEAR BROTHER STANLEY:

I don't know that you feel the need of any words of appreciation, but when I consider that you have met an emergency in taking hold of the paper under circumstances requiring a courage beyond the strength of any other man on the field, and in connection with District work too, and above all this giving us a good, live paper, almost without any help, so far, in the way of contributions from the brethren, I beg leave to assure you that I am not forgetful of your burdens, and shall endeavor to bear my part in the finance burden as well as help you in whatever way I can in contributions to the columns of the paper.

A. C. COUEY.

—o—

Life's Losses.

The losses of life are frequently its greatest gains. Rightly improved, our losses and trials help us to *be*, which is even better than being helped to *do*. It used to be thought that the coral insect was a patient *worker*, and that the islands upreared by him from the ocean depths into the sunlight were the result of his untiring toil; but modern science has shown that it is the endurance rather than the industry of the coral insect which uplifts these islands. It is the gradual hardening of the insect in its place that makes the coral; and it is his life built in on the lives of those who were before him that goes to form the basis of gardens of tropical bloom and fruitage, when the upper air shall have been reached by the successive generations of those who live and endure and die at their sea-swept posts. So it may be with us in our slow hardening of character and our slow dying unto self; at some post of duty, away under the surface, far out of the world's sight, our endurance may do more than our best work could do, and our progress may be greater while we wait than it could be if we moved forward.—Ex.

—o—

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

Our Young Folks

"MEIN POOR CATTLES."

A German Woman's Lament for Her Domestic Pets, Killed by the Cars, Near Helena.

Mr. Editor of the Independent Newspaper.—

HELENA, May 13.—I cannot hardly tell you how my heart breaks, when the great big locomotive and the line of cars come along by my ranch and runs over my cows and calves and cuts them into pieces and they die.

I am a poor, hard working, Deutsch woman, what raised all these little cows and calves by mein own hand from their own mothers; and when I went out into the barn yard every morning and every evening, they would come around me and lick mein hand, when I called them by name, "Here Dickie, here Susie, here Tommy, her Febus, here Venus," until they all stood around me, like mein own little children when I wakes them up in the morning.

I loved them little cattles, for I knew they would bring me some money when they grew into big cows and big steers, and then I thought I could send my little boys and girls to the school in Helena and they would get a good education and make fine men and women, like the American boys and girls do, who are so strong and noble like our great Kaiser Wilhelm and Prince Bismarck in our Faderland.

To-day I have applied to Mr. Shaw, who settles all things, for the value of the cattle I have lost by the great cars which run over them, and I think he will give me what they are worth in money, or what mein neighbors would have given me before they was killed.

Mr. INDEPENDENT, I don't care so much about the moneys as I do about how my poor little cattles felt when they was killed. When the cars run by my place, I heard all my poor, little cattles bellowing and screaming and making a great noise, and my little boys and girls says: "Mamma! the great iron cars has killed our cows and calves!" So we all run out to the track to see them; and when we got there we found some dead and some with their legs broken, and they made me feel so bad and all my boys and girls feel so bad we all cried. Poor Dickie, and Susie, and Venus had their legs broken, and when I came and spoke to them they turned their heads to me and licked my hands. I called them by name and they seemed to know me. I smoothed their faces, and they were dying and they made no more noise. Then I and my children we all cried again.

And pretty soon came along the men on mein ranch and said my poor little cattle would make good beef, and so they cut their throats and dressed them for the market, so we would not lose all they were worth. But we could not eat one little piece of them, although they were good beef; they seemed almost like part of our own little family to us, for we had raised them by hand in our home.

Mr. INDEPENDENT, if Mr. Villard was here, he would pay me for all my little cattles, because he is so good. He lived in my little village in Germany, and he was a great big, fine young man when I was a little, small girl going to school in our village, and he would never let the big boys hurt the little boys or girls in our school. So I hope the great Northern Pacific Railroad company will do by me as mein friend Henry Villard would. MRS. E. K.

P. S. My little girl which goes to school wrote this for me.—*Helena Independent.*

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THE

Montana Methodist.

Vol. 2. NOVEMBER, 29th, 1890. No. 31.

EDITORIAL NOTES.

—The Quarterly Review of the M. E. Church, South, is supposed to be the exponent of the best and maturest thought of the church. Every preacher and laymen who feels an interest in the great questions that are being discussed by the leading minds of the church, should have it. Price $2.50 per annum; to ministers $2.00. Published by Barbee and Smith, Nashville, Tenn.

— The Marion-Sims College of Medicine, corner Grand Ave. and Caroline Sts., St. Louis, Mo., is recommended by some of our best men as one of the best institutions of its kind in St. Louis. Tuition for only half price to sons of ministers and physicians.

—The announcement made by the editor of the "Montana Christian Advocate" that his church is going to "occupy every field in Montana," savors very much of the spirit that prompted the annulling of the solemn agreement entered into in 1844, and the avowal of the policy of "disintegration and absorption"—the reckless rushing into every region regardless of rights, promises, or proprieties. It is just this spirit and this course that are responsible for the strife and bitterness that have cursed Methodism from the Atlantic to the Pacific coast. Unhallowed ambition has ruined angels, men and nations, and it will in time destroy the influence of churches as well, when they are controlled too much by it.

—The "Montana Christian Advocate" notices the return of Rev. S. E. Snider from the East, but says nothing of his recent trip to Flathead Valley, nor of the mission upon which he went. We wonder that our wide-awake brother should overlook such an important item. However, it might not be edifying to some of his democratic readers.

—Just as we are mailing the matter for this issue of the paper, word comes of a good meeting and a refreshing time at South Boulder. Souls were converted and the work revived.

—Rev. J. B. Parnall is pressing the battle at Fairplay. We trust that our brother will have fair play, and that the word of the Lord shall have free course, save and be glorified.

— The population of Montana, according to the census report for 1890, is 131,769. In 1870 the population was 20,595, so you see there has been an increase of 111,174 inhabitants in ten years, and she ranks as the 44th state in the union in population.

—"I believe that anything which attempts or affects to alter the fundamental relation which the Almighty Himself has established and the designs which He has marked out in our constitutions and capacities to draw woman out of her own sphere, and to expect her either to exchange it for the sphere of man or to act in both with efficiency—that scheme that involves changes of that kind, for my own part, I contemplate neither with approval nor with sanguine expectation of happy results." This is one of the latest utterances of this Grand Old Man, who may well be styled the friend of universal humanity. N. Y. ADVOCATE.

—The "Baptist Mountaineer" has changed its name to "Baptist Vanguard," and is greatly improved in its general makeup. It is now published at Seattle. We wish it success in its new location.

—Brother Price discusses a question of great moment. We are glad to know that the people are beginning to realize the situation. Just the other day the leading physician of our town came to the writer with the question, "what can we do to save the young people of this community?" Let us rise up and build the walls of Jerusalem—the Church of God—rulers, priests, apothecaries, silversmiths, nobles, merchants, sons, daughters, old and young—just as they did when Nehemiah was in charge and *every man by his own house.* Get the people converted to God——this is the only effectual way.

—Rev. J. W. Shreve, of the East Columbia Conference, who was appointed to Weston, has gone to Deer Loring, Va., where he will spend a few months. His charge has been supplied for the time.

—The case of D. C. Kelley, who was suspended by the Tennessee Conference for six months for having left his work to canvass the state for Governor, is exciting not a little comment pro and con. Our opinion, of course, will have but little weight, but we are decidedly in favor of the action of the committee. If one man may leave his charge for that or a similar purpose, then may every other preacher, and at this rate we would soon have no itinerancy and no church. The office of a minister of the Gospel is higher than that of governor of a state, even though he be elected on the prohibition ticket, just as much as the Gospel of the Son of God in its entirety is greater than temperance. The former includes the latter; the latter is only a part of the former.

—We have enrolled more than one hundred new names on the subscription list of the "Methodist" since Conference, and still they come. We want a hundred more before January. Reader, how many will you send us? Please try and get one or more. Won't you?

—The letter from Rev. T. C. Downs was not intended for publication; but it is from one whom we have known so long to be a true friend of our church, and such a true minister of the Lord Jesus Christ, and is so full of interest to us that we thought our readers would enjoy it. Brother Downs is one of the leading men of the Western Conference and has represented his Conference in the General Conference one or two sessions. He is a "down Easter", and in coming West united with the M. E. church, South, from choice, because of its non-political character, and where he has been greatly blessed in winning souls to Christ.

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Notes

—Stanley, the African explorer, was tendered a grand reception in New York the 11th inst. Serious charges are being published against him in the English papers in regard to his management of the last great expedition. No man has ever accomplished anything or attained eminence without enemies and opposition. The matter will be tried by the courts when the great traveler returns to England.

—"Sowers and Reapers," is the title of a bright-faced little sheet sent out in the interest of missions, and is intended largely for juvenile readers. It is edited by Dr. I. G. John, the office secretary of the Board of Missions, and contains some mighty interesting reading for grown people. It is only 25 cents a year. Send for it.

—There never was a time when the subject of missions was agitating the Christian world as it is to-day. And so it ought. What has not Christianity done for us as individuals? as families? as communities? as nations? What it has done for us, will it not do for others in proportion to their capacities, if they receive it? The doors of the world are open, and the nations of the earth are calling loudly "Come over and help us." We cannot be idle or indifferent and remain guiltless. Christ so loved that he gave himself for us, and we must give our prayers, our efforts, our substance, our life, to rescue those for whom Christ died. Brother, sister, are you doing your duty in this matter? We hope the Montana Conference will raise $500 for missions this year. This was the amount first assessed by the Board, but it was cut down to $400. Let every one give as the Lord has prospered him; make it a matter of conscience and a subject of prayer, and God will make it a means of grace to your soul.

—What about the Woman's Department of Church Extension? What are the preachers doing in this line in Montana? They will see by reference to the Discipline that important and valuable changes were made in the regulations of this department of our work. The Parsonage Society is now known as the "Woman's Parsonage and Home Mission Society, the object of which shall be to unite the efforts of Christian women and children in the collection of funds, by private effort, personal solicitation, membership fees, donations, devises and bequests, for procuring homes for itinerant preachers, and *otherwise aiding the cause of Christ.*"

You will see that this last clause gives the society an almost unlimited field. It may do all the work of a pastor's aid society, collect funds for parsonages, church debt, visit and minister to prisoners, the sick or poor, or in fact anything that is to do in connection with church work. Send to the Conference Secretary, Mrs. E. J. Stanley, Corvallis, Montana, for circulars, and organize at once. We need several new parsonages very badly, and this society, if properly organized, might easily secure the building of one parsonage in our Conference each year without hindering any other enterprise. Enough fragments could be gathered up for this purpose that otherwise are lost.

——o——

WHEN sometimes God gives tardily he commends his gifts, he does not deny them. God withholds for a time that thou mayest learn to desire great things greatly. —*Augustine.*

——o——

—Nothing but thy unwillingness can keep thee from Christ.— *Baxter.*

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

NEWS FROM THE CHURCHES.

HELENA DISTRICT NOTES.

A. C. COUEY.

Since my last communication to the "Methodist" I have been with Bro. H. B. Cockrill on the Willow Creek Circuit. The quarterly Conference was held at South Boulder, commencing Friday night, Oct. 31. The meeting was protrabted a little over two weeks. I was with the pastor seven days and nights of the time. God was with us graciously, in soul stirring, convicting and converting power. The people came and heard the Word gladly. We were greatly refreshed. Bro. Cockrill will give the final results as to conversions and accessions.

—On Saturday, Nov. 8th, I joined Father L. B. Stateler at White Hall Station and rode through drifting snow up to Fish Creek, the point where we held the quarterly Conference—preaching Saturday night, Sabbath 11 a. m. and 7:30 p. m. and Monday night. By reason of the stormy weather, and preaching by a brother of the M. E. church some five miles away, on Sabbath, we had small congregations.

On this circuit there are very questionable steps being taken, looking to the building "altar against altar." Sin lieth at the door of some one. This could, and should be avoided.

Bro. Stateler astonishes us all with his almost marvelous strength and unabating liberty in the pulpit and life about the fireside, in the homes of his people. I confess to a degree of embarrassment, to act upon the role of presiding elder with this patriarch of Montana Methodism. There was no reason for this, however, on the part of Bro. Stateler. Those who know how to rule, have known how to be subject. This man's life is a benediction to me, every time we meet.

I close my first round among the brethren on the Helena District with Brother Warren on the Bozeman Circuit the fourth Sabbath in November. The *young* elder has been most courteously received by the fathers and young men at every place. The way seems to me open for a very prosperous year.

—o—

The Spiritual.

The *spiritual* of the District surely is on the up grade.

Goulder at Bozeman, Bramble at Alhambra, Clark at Duck Creek, Cockrill at South Boulder, Squires at Butte, have all protracted, some several weeks, others less time. The church has been blessed at every point. At several places souls have been converted, for which we praise God. I hear that other brethren of the District purpose revival efforts soon.

—o—

The Material.

Bro. Tabor at Deer Lodge, for the length of time on his work, and strength of his charge, makes a most gratifying report in finance. He also emphasizes the spiritual and is doing well.

Bro. Warren is talking parsonage and furnishing church at Belgrade. Bro. R. S. Clarke is "gathering up the fragments" at Townsend on the new church building. Johnson repairs and enlarges at Boulder.

The salaries of the preachers as I went round, were not commensurate with their zeal and labors. We hope for the revival in the heart, to go downward till another vital point is reached. Let the brethren educate the people to their duty on the grace of giving liberally and systematically.

We have emphasized the Sunday School and Church Extension work on the first round. Other matters will be given prominence the second round.

—o—

Missoula District Notes.

Rev. T. W. Flowers is preaching earnestly and acceptably to good congregations on the Corvallis and Grantsdal charge.

—o—

Stevensville Charge.

Rev. J. B. Parnall has closed his meeting at Ambrose school-house—six accessions in all, with hope of several others coming. He writes, "Closed up there finely on Sunday night. Praise God for victory."

—o—

Wallace.

Rev. E. J. Stanley held interesting services at this place the 9th of Nov. The house was crowded with attentive hearers at night.

—o—

From Deer Lodge.

I have been on the ground a month to-day, considering our small membership we are getting well organized for work. The outlook is promising, the attendance at prayer-meeting is almost equal in number to our church roll. Our Sunday-school is one-third larger than our membership, and our congregation is double, new scholars are coming in every Sunday. Our congregation is gradually increasing. The ladies have organized an aid society and are moving on nicely. They have liquidated over one hundred dollars of our church debt, and have partly furnished the parsonage. One good sister remarked that it was her first opportunity for twenty years to work for her own church.

Bro. Couey was home a few days last week. He brings good tidings from the field. We deeply sympathize with Bro. Staton and wife, our neighbors, who lost their little babe to-day. We are praying for and expecting a revival.

S. B. TABOR.

—o—

From East Helena.

Our first quarterly meeting for this charge was held at Alhambra, Oct. 18th, and protracted one week. The meeting resulted in two accessions and two conversions, and also in quite an awakening among the people. The church members were very much revived and built up in the faith of the Gospel. The presiding elder, Rev. A. C. Couey, was present from the beginning to the close and did most of the preaching. His preaching was in demonstration of the Spirit and of power, and was highly satisfactory to all who heard him. Bro. Clark was with us at the beginning and preached a good sermon.

L. BRAMBLE.

—o—

Walla Walla Notes.

EDITOR METHODIST:—Your invitation to "write again" is accepted. Our work is slowly but surely improving, especially in the Sunday-school, which has grown from 10 to 34 in two months, and all seem to be much interested. Our morning congregations are very small, but the evening services are well attended, and increasing in numbers.

We have partly furnished the church with new Hymn books, (the Prayer and Praise) but need more; and we have decided to put in electric lights, provided the company can furnish them to us.

I have been engaged in a revival meeting at our country appointment, but had to discontinue on account of throat trouble, which required an operation to be performed, which has been done, and it is now nearly well, I did not lose an appointment on that account, though I suffered much. I am unable to give results of the meeting. It is being continued by a brother of the United Brethren Church. We are encouraged and hopeful. We have received one member, by letter, since Conference. I was glad to receive a letter from my old friend and Conference class-mate, Goulder. Hope to see you both at our next Conference session.

P. M. BELL.

—o—

From Council Grove, Kansas.

DEAR BROTHER:—I find myself somewhat delinquent in paying up my subscription to the "Montana Methodist." I therefore enclose $1.00 for another year's reading of your sprightly little paper. I not only feel a deep and abiding interest in you personally as the result of early association, but in your work in that distant region. I often think of the Conference of 1871, when we perspired so freely before the committee of examination. Anxious to pass muster, and be ordained deacons. I remember, too, what a thrill of emotion ran through me when we stood before the sainted Marvin and received the imposition of his hands. From that Conference you went out from us to battle for Christ in that far-off land, and when I bade you adieu I felt that I would in all probability see you no more, but thanks to a kind providence, I have seen your face several times since, and have read everything that has come from your pen that has come within my reach. That Conference in '71, you remember was held in Council Grove. I had no thought then that I would ever be the pastor of the church here, but so it is, I have entered upon my fourth year, and pray God it may be the best year of my life. Nearly twenty years have passed away, since we took the solemn vows of deacons in the church of God and I thank God "that we have not run in vain neither labored in vain." We have some seals to our ministry. Council Grove has changed greatly in that time. From a mere village it has become a city of the second class, with a fine system of water works, electric lights &c. In place of one church, we now have seven. Our church has been able to hold its own amid all the changes and vicissitudes through which it has passed. We have some noble people here. Among whom I mention B. K. Scott and wife. They are natives of Ohio, but are as true to the church as if they had been born in the Southland, It is a mistake to suppose that our church is only for people born in the south. Its non political course in the past as in the present places it in a favorable aspect before an unprejudiced public. May God bless you abundantly in Montana.

Yours fraternally

T. C. DOWNS.

—o—

From Pattonsburg, Mo.

DEAR BROTHER:

I send you resolutions of esteem passed by our Sunday School here, after the departure of Brother and Sister Tabor for their new field of labor at Deer Lodge, Montana, which I hope you will publish in the MONTANA METHODIST. Bro. Tabor was our pastor for three years, and was faithful, earnest and efficient. And we will watch his corner in Montana with interest. May the Great Shepherd who blessed his works so graciously here, still bless his works in the Montana Conference. I received a copy of the MONTANA METHODIST, and was pleased to see what a footing our beloved church is gaining in the young sister State of Montana. May the good work go on until the Montana Conference may take rank with the older Conferences of our beloved Methodism.

Your Brother,

G. D. EWING.

RESOLUTIONS OF ESTEEM.

Pattonsburg Sunday School, Pattonsburg Circuit, Gallatin District, Missouri, Annual Conference M. E. Church, South, October 11, 1890.

The Superintendent, J. R. Beckner, appointed G. D. Ewing and J. C. Brownlee a committee to draft suitable resolutions expressing the sentiments of the school upon the removal of Bro. S. B. Tabor and wife to the Montana Conference.

The committee reported the following which was adopted:

WHEREAS, Our much esteemed pastor for the last three years, Rev. S. B. Tabor, was, at the last Missouri Conference transferred to the Montana Conference, and appointed to the station of Deer Lodge in that Conference, and the pleasant relations that have existed during these years, can now only be lived over in memory. Now, therefore, be it

RESOLVED, That in the removal of Bro. Tabor this School has lost a good and efficient worker and a faithful and good friend to the children, one whose memory we will ever cherish.

RESOLVED, That in the removal of Sister Laura Tabor, this School has lost a good and faithful worker, a kind and gentle teacher and one fully alive to the training of the children in the way they should go. Her memory we will ever cherish.

RESOLVED, That we can recommend Brother and Sister Tabor to the Sunday School workers in their new field of labor, and we confidently believe that our loss in their going out from us will be a blessing to the Montana Conference.

RESOLVED, That these resolutions be published in the *Pattonsburg Call* and a copy sent to the MONTANA METHODIST for publication, and that a copy be furnished Brother and Sister Tabor, and spread upon the minutes of our Sunday School record.

MISS IDA MAY, Secretary. J. R. BECKNER, Superintendent.

—o—

GAMBLING

is wrong in principle and vicious and demoralizing in its tendency. The gambler either takes the property of another without giving value received, or exposes his own property to loss without the probability of anything in return. In either case he does violence to his own nature and commits a crime against society and against the God of heaven who holds him responsible for the right use of every nickel that comes honestly into his possession. It is not to be compared with mining or any legitimate business or industry. It is illegitimate and evil altogether, whether in the shape of the Louisiana or any other lottery, game of cards, betting on a horse-race, investing in futures or buying chances in a ring-cake or a grab-bag at a church-festival. It feeds the flame of inordinate lust for gain; it fosters indolence, deceit, dishonesty, fraud; pampers and encourages every evil appetite, and utterly unfits the individual who follows it for any high and noble association.

It is appalling to behold the extent to which this vice is practised, and the high sanction that it receives. "Licensed Gambling House" is the sign that greets the eye over numerous doors along the main thoroughfares of many of the towns and villages of Montana. "Licensed" by the Legislature, and by public sentiment in a Christian land—and the fact emblazoned often in letters of gold, that for the sake of a nominal sum of money, men are licensed to carry on a business that robs their fellow-men of all their wealth of soul and body, and then turns them over to the demon of despair to be tormented forever and ever.

Could our readers but take a peep behind the scenes to-night they would be astonished to see how many young men, business men, those who are looked upon as model husbands, sons, brothers, partners, men representing nearly every profession, are spending the evening in these gambling hells. There is the secret of many a fall, many a failure in business, the foreclosure of many a mortgage and the turning out of many a helpless family upon the world. This is why many a man is not willing to give up all and become a Christian—it is the power that this demon has over him.

But how can we wonder at it when children are often schooled in the art around the centre-table from the time that they are old enough to throw a card (bless the memory of that sainted mother who would not allow a deck of cards about her home, and taught, and instilled it into the mind of her boy that there is poison in the very touch of a card), when our fairs are turned into horse-racing, of which gambling is the principal feature, when business exchanges are prostituted from their legitimate use and even church sociables are dull without grab-bags and other games of chance to make them exciting and draw a crowd and nearly everything is made to give encouragement to this vice. The gambling mania infects the very atmosphere of many portions of our great West. Even the women—wives, mothers, and sisters of our land—be it said with shame—are heard discussing stocks, and are found dealing in futures and even betting at horse-races. No wonder that we have had panics that have closed banks and business houses from one end of the continent to the other, and robbed thousands of men and women of all their earnings and have built up a vast monopoly that is able to buy the law-makers and bid defiance to the public sentiment of the best people of one of the great states of the American Union.

Let parents discountenance everything that could possibly lead to or encourage the habit of gambling in their children, let young men avoid this vice as they would the coils of a deadly serpent, let the pulpit, the press, and all the honest yeomanry of our country cry out against this monster evil by voices and votes until it is driven back to the doomed regions from whence it came.

Frank B. Norris,

Dentist,

ROOM: HERALD BLOCK,

Broadway, - - HELENA

MISSOULA. STEVENSVILLE

Missoula Mercantile Co.,

DRY GOODS,

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Implements of all kinds. We handle the best Wagons ever sold.

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COMPLETE STOCK of Favorite and Popular Rakes.

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Every accommodation afforded the travelling public.

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ALL STAGES STOP AT OUR DOOR.

Our Tables are recognized as the Standard of Excellence.

WM. KENNEDY, Prop.

Montana Union Railway Company,

MAIN LINE.

BUTTE. Leaves		Arrives	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	8:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

H. B. CALDERHEAD, G. P. & T. A.

MONTANA GROWN

FRUIT AND ORNAMENTAL **TREES**

Small Fruit of all kinds, Shade Trees and Roses, Iron clad and Russian Apple Trees. Send for our prices and compare with those of transient dealers and then order direct from the nursery.

BURROUGHS & LUDDEN,
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Helena, Boulder, Butte, Marysville, Great Falls and Intermediate Points.

SAFETY, COMFORT AND COURTESY FOR OUR PATRONS.

No Delays. Ask for your Tickets via the New Line.

Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.

For further information call on or address any agent of this company, or

B. H. LANGLEY,
General Ticket Agent.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

CONF. DIRECTORY.

A. C. Couey, P. E., Deer Lodge, Montana.

Helena Station—D. B. Price.

East Helena and Alhambra—L. Bramble.

Townsend—R. S. Clark.

Butte—J. E. Squires.

Deer Lodge—S. B. Tabor.

Boulder and Elkhorn—J. H. Johnson.

Bozeman Station—W. T. Goulder.

Bozeman Circuit—B. E. H. Warren.

Willow Creek—H. B. Cockrill.

Whitehall—L. B. Stateler.

Great Falls—To be supplied.

MISSOULA DISTRICT.

E. J. Stanley, P. E.

Missoula—To be supplied.

Stevensville—J. B. Parnall.

Corvallis and Grantsdale—E. J. Stanley and T. W. Flowers.

Wallace—To be supplied.

Flathead—E. L. Lee.

Thompson Falls & Horse Plains — To be supplied.

Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at the Pittsburg Post Office as second class matter.

Helena District—Second Round.

Butte Station,	Nov. 29th & 30th.
Helena "	Dec. 6th & 7th.
Boulder Ct. at Elkhorn,	Dec. 13th & 14th.
Deer Lodge Station,	Dec. 20th & 21st.
Bozeman,	Jan. 17th & 18th.
Townsend Ct. at Townsend,	Jan. 24th & 25th.
Willow Creek Ct. at Willow Creek,	Jan. 31st & Feb. 1st.
White Hall Ct. at White Hall,	Feb. 7th & 8th.
Bozeman Ct.,	Feb. 14th & 15th.
East Helena and Alhambra, at East Helena,	Feb. 21st & 22nd.
Great Falls,	

A. C. COUEY, P. E.

Notice:—Will the brethren on circuits please preach on missions and take collections for the same during the month of December. Let the pastor in stations please use Sabbath Dec. 14th for this purpose. As we have given prominence to Church Extension the first quarter, let us give the second quarter to missions throughout the District.

—o—

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

Brief Notes.

— The "Montana Good Templar" comes to us greatly enlarged and improved. It is now the official organ of the I. O. G. T. in Montana, and is edited and published by James T. Farris at Stevensville. The order of Good Templars has been a living institution in Montana from the very first. When the writer came here twenty years ago there were few schoolhouses and churches, but the Good Templar halls at Boulder and Diamond City and other places were opened for preaching, and we were glad to recognize the good work that was being accomplished by the order. It gave us no little satisfaction, after the hall had been destroyed by fire at Boulder several years ago, to know that the lodge could hold its meetings in the first church house that our hands had helped to build. While we believe that the church of God is the grandest temperance organization in the world, yet we wish our brethren of the I. O. G. T. great success in their efforts to banish King Alcohol from our fair mountain land. We congratulate our friend "Jimmie" on his recent promotion to the office of Grand Chief Templar and on the success of his paper. There is no telling what patience and perseverance will accomplish, when directed along right lines.

—While in Wallace, filling our last appointment there, we where entertained in the hospitable home of Mr. E. E. Morrow and wife, whose bright eyed, curly-headed, prattling little boy, two years old, adds much to the joy and sunshine of their home. Mr. Morrow has charge of the electric light works of the town, and from him we learned more about "dynamos," "arcs," "transformers", "motors" etc. than we ever expected to know, and the more we learned, the more we saw how much there is still to be learned. Just think of having electricity to light your street, your home, turn your grindstone, your washing machine, your sewing machine, and everything that is to be performed by machinery about your house, and all regulated—the power turned on or off—in a moment, just by touching a button or a thumb screw. This is getting to be possible. Verily in a short time the steam engine will be a thing of the past. Surely the world moves, and it will shortly be moved largely by lightning.

—It is with a sad heart that we record the decease of Mrs. Cora Hutchinson, who used to be so extensively and familiarly known in Helena and Prickly Pear Valley as Cora Burns. Two homes—her own and her parents — are draped in mourning. The afflicted ones have our deepest sympathy, and we join most heartily in the beautiful tribute to her memory by Brother Bramble in another column of this paper.

—o—

"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."

—Psalm 26: 8

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it has been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests, and shall labor in every laudable way to promote them.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

Our subscription-list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

The subscription is only **ONE DOLLAR per year**, in advance.

We invite our friends, one and all, to join in the canvass and help double our list by the first of January 1891.

Premiums.

To encourage the circulation of the MONTANA METHODIST we make the following offer: —

"To every person sending us five new subscribers, with the cash, five dollars, we will send an extra copy of the paper free to any address ordered, or a copy of "RAMBLES IN WONDERLAND," a clothbound book, by *Edwin J. Stanley*, descriptive of the Geysers and other Wonders of the great Yellowstone National Park (Price $1.00)."

"To any one sending us two new subscribers, with the cash, two dollars, we will send a copy of a pamphlet, "PATRIOTISM and RELIGION," by the same author. This offer holds good until the first of January 1891."

Begin at once; send money by money-order, postal note, registered letter, express or draft. All communications, business or otherwise, should be addressed to

MONTANA METHODIST,

CORVALLIS, MONT. OR 91 THIRD AVE., PITTTBURG, PA.

Out of Humor.

The "Montana Christian Advocate" is not in a good humor, as is evident from an article on the last page of the first paper issued since the recent election, The editor discovers that some of the members of his church have united with the M. E. Church, South, and have not all come back, is alarmed lest others living in the Flathead countrys, where they have never had a preacher, and in other places should commit the same unpardonable offence and that the M. E. Church (North) will not get complete control of every nook and corner of the whole earth, imagines that "tricks are being played," publishes to the world that his church in the near future will "occupy every field in Montana," whether or no. Till it comes, he informs his people that they may "co-operate with other churches" (though in what way nor to what extent is not stated), but warns them that "future trouble will be saved by remaining in the old church, unless an absolute withdrawal for all times is contemplated!"

This is refreshing. We wonder if the editor of the "Advocate" and his co-laborers have always been as scrupulous in advising the members of other churches that they have found without pastors scattered throughout the Northwest to remain in their "old church." We wonder if this is intended to notify all the Christian people of other denominational preferences who have found shelter in the fold of the M. E. church (North) for the sake of Christian fellowship and co-operation for the time being, that they are not longer wanted unless they are there for "all time" to come. Such is the logic of the course advised. It is a poor rule that won't work both ways. But we take it that this advice has a special application and is intended only to intensify prejudice against the M. E. church, South, whose presence and continued and increased prosperity here in Montana, in spite of so much opposition and so many predictions of failure (and which, by the way, begins to seriously affect the reputation of certain prophets for correctness) is causing some of our modern Sanballots and Tobiahs no little trouble and uneasiness.

There are to-day not a few of our members who have united with the M. E. church (North) simply because our church was not organized at the places where they lived at the time, and some of them at least were advised to do so by the preachers of that church. There are some of them under Dr. Raleigh's pastorate at Missoula now, and to our knowledge, no minister of our church has said aught against it. This being the case it ill becomes our brother to sit in his easy chair amid the luxuries of city life and publish slurs and insinuations against men who partly to avoid strife, have gone at no little expense and labor, out on the frontiers, preaching a pure Gospel to the people who otherwise would be in measure destitute, supplying them with the means of grace, and honestly and in the fear of God are striving to build up the kingdom of our Lord Jesus Christ. So far as the charge of "playing tricks" as made by the editor of the "Advocate" relates to the ministers of the M. E. church, South, in the Flathead country, we simply say he is mistaken in the matter, that he better sweep around his own dooryard before going to his neighbor's, and that people who live in such delicately constructed glass-houses should be careful how they indulge the luxury of throwing stones.

——o——

That "Falsehood"—Where are the Three?

Why did the "Advocate's" correspondent from South Boulder, and also the editor, pass by in silence that is significant, even if it is not golden, the correction of THREE erroneous and misleading statements that had appeared in the "Advocate?" And why does the editor seize upon one statement made by "Willow Creek," and without waiting for a reply, or explanation, or anything, pronounce a verdict, characterize it "a falsehood nailed," put it in bold faced type, and rush away to Flathead and make other rash and reckless statements. Consistency is a jewel that our brother should seek. It makes a difference whose ox suffers. If the prisoner at the bar were allowed to sit in judgment he would silence every witness. An impartial judge waits until all the evidence is in before rendering his decision. Another witness from the other side might throw light upon the subject. Possibly it might not be a "falsehood." Every question has two sides. We do not know who "Willow Creek" is. We were not in charge of the paper when his letter appeared. But we suppose that he is honest, conscientious and capable of taking care of himself. He shall have a hearing if he wants it. But until then, we remark just here, that when a new Methodist preacher comes into a community where there is but one church established, and that a Methodist church that is served by a regular pastor, establishes a regular appointment, visits the members of that church, and then when some of these members withdraw from the church and join with the new preacher in forming a new church in the same neighborhood, to a looker on or the pastor who possibly knew nothing of the promises made by previous pastors, it would naturally appear that the presence and influence of the new preacher in that community had something to do with the change in church relations. Especially would this impression be strengthened if there should come accounts of "questionable methods" being used in a neighboring community, such as are reported by a correspondent in another column of this issue of the "Methodist."

——o——

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

A Minister Murdered by Indians in '66.

While on a recent trip to Flathead Valley we met with Mr. J. W. Shaw, who crossed the plains in 1866. Captain Parks commanded the train, which numbered about 600 men with 400 wagons and teams and came by the Bridge route. There was a Methodist preacher in the train who traveled with a mule-team driven by a hired man. He was about 40 years old and had a boy about 14 years of age. He preached to the people when they were in camp on the road on Sundays, was an earnest man, and would frequently reprove the boys for swearing. When on a stream, called Rosebud, about two or three days travel from the Yellowstone, the preacher became impatient, left the train, and started with his wagon and team for the Yellowstone. The people remonstrated against such a course, as the country was full of hostile Indians, but he avowed his trust in God, and said he was not afraid of the Indians.

When the wagen-train arrived at the Yellowstone river, they found the remains of the wagon, which had been burnt, and the bodies of the party of two men and that of the boy lying near. They were riddled with bullets, scalped, and stripped of most of their clothing. The hired-man and boy had been killed near the river where they were fishing, as the fishing-tackle was lying by them. The body of the minister was lying on the left side, with hands extended above the head, about 20 yards from the wagon.

Mr. Shaw helped to bury the bodies. They were laid, each in a separate grave, with a blanket for a winding-sheet and left to sleep alone in the wilderness. Our informant could not remember their names.

——o——

Rev. W. T. Goulder is expected to attend the session of the Memphis Conference held at Dyersburg, Tenn. He promised to work for Montana and for the MONTANA METHODIST in particular. We wish him success, and a pleasant visit to his old Conference.

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AMONG THE INDIANS FORTY YEARS AGO—THE SHAWNEE'S-WYANDOTTE'S DARK DEED.

BY L. B. STATELER.

At the conference of 1845 I was changed to the Kansas River District, which embraced all the mission stations in what is now the State of Kansas. This involved another long move. The laborious travel of the previous year was repeated in getting to our new charge.

In connection with the District I also had charge of the Shawnee mission, which was one of the largest missions we had, and thus had to do double duty. I continued in this relation, filling both places. for the next five years so come, during which time we had great success among the Shawnees and gracious revivals on most of the charges.

THE WYANDOTTES,

just prior to these days, had been removed from Ohio to the West. They purchased a township of land, embracing the country lying between the Missouri and Kansas rivers, just above the junction of the two streams, including the site now occupied by the town of Kansas City, Kansas.

A missionary, James Wheeler, came with them to their new home in the West. A commodious and comfortable parsonage, or preacher's home, was erected with the proceeds from the sale of the mission buildings in the country from which they came. Brother Wheeler remained only about one year, adhering north in the separation of the church that occurred about this time.

Edward T. Peery was appointed at the ensuing Conference to Wyandotte Mission. There is an incident that is worthy of being recorded here. When the Wyandottes first landed at their new home, the brethren (Indians) said, "Though we haven't houses in which to dwell, yet the first thing we do shall be to build a house for God." Accordingly they went at once lo work and erected a large log house in which to worship.

The Wyandotte membership was very strong. Perhaps more than ono-half the tribe were well disposed toward Christianity and attended church. A more devout and happy Christian people than the Wyandotte people were at this time, I never had the privilege of laboring with. And this happy state of things continued from 1844 to 1848. We were a band of brothers, loving each other fervently.

In the meantime there was erected a large brick church, which was sufficient to accommodate nearly the entire tribe, numbering 350 or 450 persons. There were with them two native preachers, Brothers Squire Grey Eyes and George Clark, the latter a half breed who spoke English very well and was also a very good interpreter. There were also three Walker brothers, half breeds, whose wives were white women. They were educated, intelligent men, and good interpreters. Their wives were all members of the church. There were also two brothers by the name of Armstrong—Silas and John. They were half Indian, but their wives were white women. The men did most of the interpreting. Sister John Armstrong was the daughter of the late Rev. —— Bigelow, one of the prominent members of the Ohio Conference. Francis Hicks was principal chief of the tribe and a prominent member of the church. Father Hicks, as we called him—father of the chief—a Brother Bigtree, another Brother named Solomon—these men were pillars in the church. We had camp-meetings among the Wyandottes, which were seasons of great good.

I now turn to a topic that is sad to think about, and to an occurrence that was unfortunate and evil in its results.

The General Conference of the M. E. Church, North, chose to annul the plan of separation that had been adopted, and treat the Southern Church as a secession. It claimed the right to occupy the entire territory, regardless of the claims of the church, South. Not long thereafter the authorities of that church sent a missionary into our midst—among the Wyandottes—who so far influenced a portion of the members that they withdrew from our church and set up for themselves, and that, too, against the demonstrance of the most intelligent men of the nation, who predicted to them what the sad results would be to their nation. The strength of the church, however, remained intact.

The withdrawing party proceeded at once to the woods, hewed logs and erected another house of worship, so that the little tribe which could easily have occupied one house was divided.

Very sad results followde. That happy state that had existed for four years all vanished away. Brother was arrayed against brother. But a still sadder result followed. A brother of the seceding party had occasion to correct his son. The irate youth determined to have revenge, and went and set fire to the log church where his father worshipped, and it was burned down. The parties worshipping there charged the burning to the other side, and soon thereafter the fine brick church was discovered to be in flames and went up in smoke. Afterwards the boy confessed that he did the burning, and that the parties allied to the M. E. Church, South, were innocent. Thus a nation of these people was rent and torn and deprived of a place to worship in—all because a Conference failed to keep a solemn compact that had been entered into in good faith.

[Alas, this is not the only instance of bad faith of the same kind and in the same direction, nor of the sad, sad results that have followed.—EDITOR.]

—o—

"COWBOY CONFERENCES."

The Richmond CHRISTIAN ADVOCATE seems to be constitutionally opposed to our Western work and criticises it on every occasion. In a late issue the editor opposes the drawing of our strong men from the old Conference and placing them where, as he is pleased to express it, "their talents avail little for the Church." Of course, the judgment of all our Bishops and leading men who have been West and labored there, and understand the situation, goes for nothing! The true inwardness of the opposition is found in the following: "Cowboy Conferences *cost*. Prosperity here makes preaching possible there, and the soul of a Virginian is worth as much as the soul of a miner beyond the Sierra Nevada."

But what if the miner happened to be a Virginian, and the editor's own boy? Would his salvation be considered too costly? What if the "cowboys" should happen to be connected with one of the first families of "the old dominion?" Anyhow, they have souls for whom Christ died and to whom we must carry the Gospel. Of course they "cost." The salvation of this world was a costly affair. But God didn't hesitate or keep back anything on that account, and neither will we if we have his spirit. He so loved that he gave, and gave as he loved. It was selfishness and coveteousness that suggested the idea of "costliness" and "waste" when love was pouring out her offering to our Lord. How quickly and sharply the Master rebuked it. Of course, prosperity when the church is strong makes preaching possible on the border and in the "regions beyond." The strong help the weak. If one member suffers let all suffer with it. This is the Gospel rule. This is the commission given by our Lord.

Dr. Lafferty's argument applies equally against foreign mission work. Labor there often apparently avails little for the church for years. The time of harvest is not always at hand. Ministers are something besides highly geared McCormick reapers and railsplitters. Paul didn't simply go about eating fruit from growing orchards. He "*planted* and Apollos watered." He sowed for others to reap. He laid foundations for others to build upon. He sought to establish Christianity on the great centers and on the outposts, just as we are seeking to do in the West to-day. He didn't have very large congregations when he preached to a few women at the riverside, but he preached to them all the same and we see the result throughout all Europe. The good timber that is so easily worked in Virginia has been highly cultivated under favorable conditions for several generations. It ought not to require much work. Our mountain mahogany is rather gnarley and hard to work, but it is very solid and durable and capable of a very high polish. It isn't everybody that can work it successfully.

The truth is,the battles that we are fighting to establish Christianity in the public mind in the great West, were fought along the Atlantic coast more than a hundred years ago. Our work is to clear out the stumps, and prepare the ground and secure a better growth. It cannot be accomplished in a day. We must have time and have help. Our people at home ought to be glad to send their best men to help in this great work. If they all stay at home working only the little patches that their great grand-fathers cleared out and fenced, and planted for them, it is not hard to see the result. After a while the soil will wear out, and the people starve out; there will then be no place "out West" for them to go to for the fresh new land will be pre-empted by others, and the Pacific coast may yet have to send missionaries back to Virginia, as people in the Northwest have been called upon to do for portions of New England! Who knows?

After all, we are glad that the church at home begins to feel the draft made upon her by the West. When the "old nature" begins to squirm it is a good sign.

When the church begins to realize the scarcity of efficient laborers for her extending fields, as we have felt it here in the West for two or three decades, perhaps she will betake herself to prayer, as never before, to the Lord of the harvest for more laborers to be raised up. This is what is greatly needed.

—o—

A private letter from Deer Lodge contains the following cheering words: "Bro. Tabor is with us. We all love him and hope he may do a good work here this year. Congregations are on the increase, so is the Sunday-school."

———

A personal note from Bro. Couey says: "The brethren are stretching or spreading me out in their protracted meetings. I am now with Bro. Bramble, at Alhambra. We have had gracious blessings on Christians, and the spirit of conviction on sinners. There are several seekers with whom we now labor day and night. I am greatly encouraged. The Lord is very precious to my soul. My confidence grows stronger."

———

WITNESSES AGAINST CHRIST.

Among the Jews—as now among others—more than one witness was necessary to condemn to death. There was not one true witness who made out a clear testimony of wrong concerning Christ. A witness among the Jews was asked whether it was in a year of Jubilee, or in an ordinary year—what month—what day—what hour, he witnessed what he testified. Thus the judges were to make "diligent inquisition" of the witnesses. The witnesses versus Christ were not so definite, but although they may have given corectly the time and place, the great trouble with their testimony was, it was *false*. A false witness was to be subjected to the same penalty which he sought to have inflicted on the accused. False witnesses were sought, suborned, bribed by the immaculate (?) Sanhedrim to bear false testimony. According to Matthew, two false witnesses testified of Christ, he said, "I am able to de-

stroy the Temple of God, and to build it in three days." John 2: 19 gives the exact words of Christ. "Destroy (suppose you destroy) this Temple and in three days I will raise it up again," here he clearly alluded to his body. If they honestly misapprehended his meaning, they should have given an opportunity for explanation. If they fully understood his reference, the injustice is still more palpable.

Caiphas resolving himself into a witness more than a judge, asked Christ concerning his doctrine and disciples. Christ replied, that he had taught in the Synagogues and Temple whither the Jews resorted; in secret he had said nothing; he had done nothing in a corner. "Why askest thou me, ask them who heard me, they know what I said." It was not lawful for a prisoner to witness against himself. When Christ was smitten by ruthless hands for demanding justice he said, "if I have done evil, bear witness of the evil, but if well, why smitest thou me?" Witnesses were required to be examined separatly; but many testified at once, as well as inaccurately, and hurriedly, against our Saviour. What caricatures on justice were those witnesses? When Christ was also accused by false witnesses of preverting the nation, forbidding to pay tribute to Cesar, saying that he himself is Christ, the charges were equally groundless—a mixture of truth and error. This was also a shrewd dodge to prejudice Pilate. Christ tried to hold down mere excitement following his miracles and efforts to crown him a temporal king met no encouragement from him.

When asked by Caiphas whether he were the Son of God, he answered, "I am." This was considered blasphemy by the Scribes, Priests and Elders. In the first place he had come out of Nazerath, in Galilee. The place and circumstances of his birth were too humble. While Christ's claims were in accord with his life, both were rejected by the Jews because he failed to uphold the sinking earthly fortunes of a race whose leaders had eyes but they saw not; ears but they heard not; hearts but they understood not." Because he told the truth they sought to kill him. He verily was "from above, they were from beneath," To confess Christ, was to be excommunicated. His accusers virtually said, in fulfilling prophecy "this is the Christ." Jewish ignorance was rendered more intense by unbelief, their rulers believed the prophets, why execute their saddest, most injust predictions. Such are the fearful results of bigotry, prejudice; the last analysis of bitter hate.

J. H. Johnson.

—o—

Ill temper is a symptom revealing an unloving nature at the bottom; it is the intermittent fever which bespeaks intermittent disease within. Temper cannot be changed but by a change of heart. Souls are sweetened, not by taking the acid fluids out, but by putting love in. It is better not to live than not to love. —*Henry Drummond.*

Ben Franklin's Words of Wisdom.

Want of care does us more damage than want of knowledge. For want of a nail the shoe was lost, and for want of a shoe the horse was lost.

For age and want save while you may, no morning sun lasts all the day.

Experience keeps a dear school, but fools will learn in no other.

Lying rides upon debt's back; it is hard for an empty bag to stand upright.

What maintains one vice would bring up two children.

Plough deep while sluggards sleep; and you shall have coin to sell and to keep.

Work to-day, for you know not how much you may be hindered to-morrow.

Fly pleasure and it will follow you.

Keep thy shop, and thy shop will keep thee.

If you would have your business done, go; if not, send.

Who dainties love shall beggars prove. Fools lay out money and buy repentance.

He that by the plough would thrive, himself must either hold or drive.

The eye of the master will do more work than both his hands.

Silks and Satins, Scarlet and Velvet, put out the kitchen fire.

Always taking out of the meal tub and never putting in, soon comes to the bottom.

Drive thy business, let not that drive thee. Sloth makes all things difficult, industry all easy.

Early to bed and early to rise, makes a man healthy, wealthy, and wise.

—o—

CARE NEEDED.

Christian life in our day is full of activity. It finds pleasure in planning, giving and working for the growth of Christ's kingdom. The spirit of consecration gives joy to all Christians who recognize it and inspires confident hopes in the aggressive movements of the church. But it conceals, also, a great peril. All Christian power comes from communion with God, and from the indwelling of divine grace. One can do good to others only as his own heart pulsates with love to Jesus, and has a present experience of his love. We can impart only what we receive. Any stream will run dry unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal will be like sounding brass, unless the soul waits daily upon God, and finds new strength in prayer and in the study of the Bible. —*Sel.*

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THE

Montana Methodist.

Vol. 2. DECEMBER, 15th, 1890, No 32.

EDITORIAL.

We are glad to receive such a kind and cheerful letter from our Brother Isbell, at Spokane Falls, so soon after his arrival in the Northwest. It is not wrong to be "anxious" in the proper sense about the success of our cause in the Northwest. We trust that the enthusiasm of our Brother is of the kind that will endure, and that it will become contagious and fire the hearts of all our preachers and people in this mountain land.

Our readers will rejoice at the good tidings from Pendleton, Oregon. Brother Howard is one of the solid men in the East Columbia Conference. He calls attention to some things that we will do well to consider. We hope to hear from him often. The notes of victory that come from beyond the mountains greatly refresh and inspire us for the battle on this side. The lines are drawing closer together; the battle waxes hotter, and victory is perching on our banner. "Praise God from whom all blessings flow."

We take pleasure in publishing the short, note from Dr. Brunner, President of Hiawasse College, and in enrolling him as one of the regular subscribers to the "Montana Methodist." We trust that the dollar will prove a good investment, and only wish there were more such "links" to bind the church at home, and especially the colleges, where our young men are being trained for more service, to the great West. But they are rapidly increasing, thank the Lord. We are taking the best care we can of that "Hiawasse boy,"—giving him plenty af hard work to do—though from the staure unto which he has attained, and the vigor with which he wields a pen, there are not a few who consider him capable of taking care of himself. We hope Hiawasse will send many more such "boys" to the West.

The writer of a short article on "High Toned Dances" is reminded that we cannot publish communications that are not accompanied by a responsible signature. The editor must know the name of the writer, whether he makes it public or not.

Rev. C. W. Sanford, who was once a member of the Montana Conference, writes, acknowledging the receipt of the "Methodist," and in a personal notes, says: "I did not get my certificate in time to present before the Quarterly Conference for recommendation for readmission, and so am out this year again. I expect to leave here soon and go as a supply on the Santa Maria Circuit. Bro. A. A. Oats is the Presiding Elder. When we get moved I will write you again, and some things for the "Methodist." I will then tell you about my trip to San Bernardino, my visit to Sister Reeves, etc., etc. To be in her home and hear her talk carried me back to the years, '70-1-2-3."

The "Sister Reeves" spoken of is the widow of "Uncle Dick" Reeves, os he was familiarly called, a man of sterling qualities, full of religion, the old-fashioned kind, and class leader in the society at Willow Creek. the first of our church that was organized in Montana, until he removed with his family to California, where he died in peace several years ago. Their house was the preacher's home, where many a weary itinerant was refreshed in body and spirit in the early days. Hence these personal references awaken precious memories and stir tender emotions in the hearts of those who shared in the toils of those trying times. We are glad to know that our Sister still lives on earth, and trust that she may be preserved to a good old age, and at last have a happy and abundant entrance into "the home over there."

Rev. E L. Lee writes from the Flathead Valley charge: "At Demersville we are having fine congregations. Last night the large hall was nearly full of attentive hearers. Mr. Stannard was very kind in having the large hall lighted and warmed for the service. A good class of people are coming into the valley. I am praying that something in the way of saving souls may be accomplished at Demersville, and am working to that end."

Ren. W. O. Waggoner, of the Virginia Conference, has been transferred to the Montana Conference, and stationed at Wallace. He has a wife and one child, and is expected to be at his post by the third week in this month. Hundreds of people have been converted under his ministry. We rejoice at his coming, extend to him and his family a cordial welcome to this "country of the mountains," and trust that their labors may be abundantly blessed in the conversion of souls and in opening up a highway for our God in our great Northwest. Wallace is a new field, but a needy, and we believe, a promising one. The Wallace people will rejoice at his coming, and make him feel at home among them.

Rev. F. F. St. Clair, writing from Wilbur, Washington, says: "We open our batteries here to-night for a regular seige. Brothers Hornbuckle and Skee will assist me. The Lord has given us thirty new members since Conference. All glory to his name. Please pray for us. God bless you."

That is a grand report. We rejoice with our brother in his success. May the good work go on, and we believe it will.

At this writing Rev. J. B. Parnall is in the midst of a successful meeting at Fairplay school house, a few miles west of Corvallis, across the Bitter Root River. The writer was present at two services, when the log building was literally packed with attentive hearers, insomuch that the preacher hardly had room enough to kneel and pray. It reminded us of some of the meetings held during our early ministry in western Kansas. We saw a lady press her way to the altar, where she knelt for a few moments in earnest, agonizing prayer, and then arose with countenance all radiant with heavenly light and joy, and praised the Lord for a sense of His pardoning love. Thank God the Gospel is the power of God unto salvation to every one that believeth, among the miners, the ranchmen, the lumbermen, and all other classes of men in Montana, as well as anywhere else. There had been five conversions and five accessions to the church at last accounts.

We hoped before going to press to hear that the ice was broken—or had been thawed out at Willow Creek, and that there was a mighty outpouring of the Spirit and an ingathering of the people there. Bro. Neill is an honest and faithful minister, and we trust that his labors may be blessed of the Lord this year in the conversion of many souls.

Thanksgiving Day was observed with appropriate religious services, which were participated in by a large and respectful audience at Corvallis, Montana. The writer had the honor of doing most of the talking, and was assisted in the sermon by Revs. Cobleigh, of the Presbyterian, and Seaton, of the Disciple Church. We believe the day was generally observed, as it deserves to be, among our people.

A brother from the East Columbia Conference writes and asks: "Are you going to run the "Methodist?" or will you consolidate with the "Advocate?" (meaning the new San Francisco "Christian Advocate," that has not yet come out). Why should we not keep the "Methodist" right on? I for *one*, favor it."

We appreciate the friendly interest manifested by our good Brother, and rejoice to know that not a few others of our best men are like minded. There was some talk at one time of consolidating with the new paper, to be published by authority of the General Conference on the Pacific coast, but the sentiment is now in favor of going right on with the "Methodist." In fact we don't see how we could stop it when such lists of subscribers are coming in, so many old ones are renewing, and our columns are crowded to their full capacity with notices of revivals and other church work, and contributions of a high order on other subjects. The paper is just running itself. Though we do not propose to relax our efforts, and we want our preachers and our friends to do all they can in procuring subscribers and renewals, and in furnishing matter for the columns of the paper. There is plenty of "home talent;" as has been demonstrated, to run a live paper here in the Northwest. Let it be cultivated.

Before another issue of this paper reaches its readers, the Merry Christmas bell will be ringing over mountain and valley. How fortunate that the year ends with the festival that reminds us of God's great gift to men, and that as we engage in its innocent festivities, we are enabled for the time to forget the worry, and toil, and confusion of the past and are refreshed with the glad refrain of angels, as they sing, "Glory to God in the highest, on earth peace, good will toward men." Let us strive to observe the day in a manner becoming Christian people, and cultivate the spirit of good will that characterized Him who gave Himself for us. A Merry Christmas and a Happy New Year to all the readers of the "Methodist."

The Mission Committee (we call it Board) of the M. E. Church, North, held its annual session recently in the city of Boston. Large audiences attended, and great enthusiasm characterized the public meetings. It appropriated $463,415 to what is called the "home field." We do not know at this writing what is appropriated to the foreign field. But we have long thought that great wisdom is shown in a liberal policy toward the home field—the frontier that is developing so rapidly. For, in plant-

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

reaching at 11 a m, and 8 00 p m;
unday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.

S. S. at 10 a. m., promptly. J. W. Kemper, Supt.

Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.

Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.

Sunday School at 12 m.

Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.

2nd " —Lo Lo, morning and night.

3rd " —Stevensville, morning and night.

4th " —Victor, morning and night.

---

ing the church in these rich and promising fields at home, resources are being husbanded that will help swell the contributions to foreign fields in years to come. We notice that $58,850 are given to the "white work" in the South, and $55,450 to the "colored work" there. The sum of $62,750 is appropriated to the "Rocky mountain" region, of which Montana gets $10,000, the same as last year. We think this is much less than the brethren here were expecting, and it may interfere somewhat with the speedy occupancy of "every field in Montana."

BRETHREN, take up your collection for domestic missions and forward to A. G. Clarke, Treasurer, at Helena. Remember that $100 of this money goes to Brother E. L. Lee, of Flathead Valley, and he ought to have the second quarterly installment now, but cannot be paid in full until the money is collected by the preachers.

WHY not set apart the month of January for a special canvass of the "Montana Methodist?" Make an earnest effort to put it into every family under your pastoral oversight. There are many young men, who, if asked, would send it to their parents back home. We want each preacher in the Conference to send us one or more new names just now.

WE sympathize with our Brother Squires in the sad bereavement that call him home. It is a severe blow when the messenger of death visits the parental roof.

REV. W. T. GOULDER writes that that he had a most enjoyable visit to his old Memphis Conference, and says that he could have brought some of the best young men of the Conference with him to this work, if we had places for them or could support them. The Spirit of God is moving, and says to the church, "Separate these men for the work unto which they are called." The tide is rising, and the money will be forthcoming. Let us pray, and work and trust in God, who doeth all things well. Brother G. is at his post again.

ON his way to Wallace the editor was compelled by a wreck and a delay of the train to spend a night and part of a day at Spokane Falls. He spent a delightful evening, socially and religiously, at the home of Bro. E. P. Dyer, where he met with the new pastor, who is in favor with the people, and quite a company of friends who had gathered for a song service. Bro. Isbell has already received seven members into the church since his arrival, and others are coming. He is greatly elated at the outlook.

WE learned that the meeting at Wibur by Brother St. Clair was a grand success. Fifteen persons had joined the church at last accounts, and the good wook still going on.

WE are deeply pained to learn that our Sister, Mrs. A. G. Clarke, of Helena, will be compelled to go abroad on account of her health this winter. Brother and Sister Clark are strong and active workers, and will be greatly missed. Let the church pray for her restoration.

A LIGHT snow fell throughout the State about the 3rd inst.

SPOKANE FALLS has a population of 25,000. We want to give our readers a fuller account of this promising city at some future time.

WE are pleased to find the "Methodist" in favor with the people. Kind words come in from many quarters. If our friends will exert themselves and help us to increase the subscription list, we will promise a great improvement in the paper. What say you?

—o—

NEWS FROM THE CHURCHES.

From Pendleton. Oregon.

DEAR BROTHER STANLEY:—

Your visit to the East Columbia Conference strengthen the ties that bind the Conferences together. The visits of the little "Methodist" bring tidings of good to us. Revivals have visited several charges in the Conference, but we, of Pendleton, have not had the Pentecost as yet, but are praying with one accord for the "Power from on High." Pendleton charge was blest last February and March with a wonderful revival, resulting in the conversion of many souls, and forty accessions to the church. Two of them wers licensed to preach, and one was received on trial into the Conference, Henry Barnhart, and is now in charge of the Grand Ronde Circuit. The other, Thomas Means, will, I think, go to school and prepare for the ministry.

We have class meetings for the young people Sabbath afternoon, and prayer meeting Wednesday evening, and still we need a revival meeting, and are praying earnestly for it. Every pastor on this district is at his post, except Bro. Shreve, who has gone East. Bro. Michael, our P. E., hrs organized the work at Boise City, with Bro. Eagle in charge, with prospects for a good year.

Our school at Weston is now under the management of Prof. McHenry, a good man, and an energetic teacher. The attendance is small, owing partly to the delay of the Board in arranging for the term, and not being able to secure a suitable teacher until almost the opening of the session, and again our own people have not patronized the school in some instances, sending to schools of other denominations.

I think we are lame in educational interests in Oregon, Washington and Montana. Something must be done, or we will lose our opportunity. Others are doing well, we not so well. Comparisons are said to be odious, but comparative statistics would bring us to the blush. We know them; our Brethren from other churches know them; let us study them, and profit by them, and remove the reproach. I believe the Lord has called us to "spread scriptural holiness over these golden Western lands, and has set his seal upon our ministry, giving us many precious souls; let us arouse to greater diligence, and while we preach, and build, and gather in the flocks, let us see that all the agencies of the Gospel are called intc active use. I read with interest the reports of your preachers and ours; theirs trials and their triumphs; truly the harvest is great, and the laborers ers are few, pray that the Lord may send forth more laborers. In love,

M. V. HOWARD.

—o—

From Butte.

DEAR "MONTANA METHODIST:"—

I pen a few lines to fill my promise to you. The paper is good, and growing better each number, is my cool judgment. The brethren seem to be helping as they ought to do. It is our paper, and we ought to help to build it up.

You notice the "Rocky Mountain Methodist" has become a weekly, but not "weakly." I long to see ours do likewise. We must write, write, write this work into the notice of the church, and upon the conscience of our people.

Well, you have heard of the sad news I got by dispatch—the death of my dear sister. I could not reach home in time to see her face, o. hear her voice, but we know where to find her. And my bereaved parents and the other members of the family seemed to be greatly helped by my coming.

I recognize a sacred obligation to my father's home, along this line—visiting them in times of great trial.

Our meetings were again postponed by this sad dispensation, and I may not resume for some time. About thirteen additions to the church, with several conversions, were the results of the meeting.

Our Second Quarterly Meeting comes the fifth Sunday in November, and reminds me that the Conference year is rapidly moving on. The outlook for our church work is hopeful at this place, and elsewhere on the District, as far as I heard from my brethren. Yours Respectfully,

J. E. SQUIRES.

Spokane Falls, Wash.

Soon after my arrival from Alabama, in the city some copies of the "Montana Methodist" fell into my hands, and I must say I am well pleased with it—the character of its editorials, the spirit of its correspondents, the general make-up, even with most all I saw in its advertising columns. [We hope so.—EDITOR.]

I have been in the city since the 8th inst. Am well pleased with my charge. Have preached four times to good congregations Good Sunday School. Well attended prayer meeting.

The people have met all our wants, and have manifested great concern for the prosperity of the cause of Christ in this city.

This Methodist Itinerant never in life felt so much the need of the help of the Holy Ghost as it does now. Oh, how much to be done! The laborers so few, compared with the grea "fields white unto harvest." Yet, the words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom," came to our heart of faith with as much good cheer, perhaps, as they did to the first disciples. Our people are members of our church from principle, and are full of faith and good works—a foundation sort of element.

If our people back East and South were fully alive to the character and importance of our work in this "great Northwest," and were wholly consecrated to God with all their vast recourses of men and means, very soon much more of this country would be taken for Christ at once. So may it be.

How I admire the spirit of those heroic men who have laid the foundation for our work in this vast country. God himself will build them monuments, both on earth and in Heaven. Am I wrong in being so anxious about the success of the Southern Methodism in the Northwest? R. G. ISBELL.

—o—

Notes From Willow Creek.

BY H. B. CCCKRILL.

When I wrote you last it was from Bozeman. The meeting there closed without having accomplished what we had hoped. It was not, however, devoid of good results. Bad weather, snow and rain, dark nights, dog shows and theatrical performances of various kinds, political speakings, and a general election excitement, all contributed to hinder the success of the Gospel in that town. Besides, there is a strong prejudice existing against our church, and that, with a general indifference to the claims of Christ and a membership lacking in spirituality and courage makes it well nigh impossible for us to have a revival there.

But to come to my own charge in which, of course, my chief interest centers. Soon after Bro. Goulder closed his meeting I began to protract at South Boulder. The meeting began with the Quarterly Conference occasion, the 1st and 2nd of Nov.

Bro. Couey remained with me several days, and preached as a Methodist preacher should always do, "in demonstration of the Spirit and of power." Bro. A. J. Rundell was also present, doing much good by praying, exhorting, testifying and visiting. We continued something over two weeks,the weather being extremely disagrecable part of the time, but closed with a good interest, two added to our church and one to the M. E. Church (North), and the membership revived.

We closed at South Boulder to begin at once at Willow Creek. The meeting is in progress at this wriitng, this being the second week. So far our congregations are good, and we have had as fine weather as could be desired, but no special interest yet manifested. There seems to be a dead lock somewhere. The Spirit of God comes powerfully upon the preachers, but does not seem to extend either to the church or to sinners. Bro. Warren came to our rescue yester day, and we hope the ice will soon be broken, every hindrance removed, and that we may yet have a glorious time. We will give you final results.

I propose to begin a meeting at Poney, a small mining town in the bounds of my circuit, when I am through at Willow Creek. This is called a hard place. Here the preacher generally pays the way, and has a rough set to disturb him while he tries to preach. I have the courage, however, to begin the fight (that does not take much), but whether I will have the courage and strength to conquer. is a more doubtful question.

I rejoice to hear that some of the people of Montana are being converted to God. I rejoice to see that thousands are being converted in our church at large every week, and I am encouraged to go forward and press the battle to the very gates of the enemy. Surely we can overcome if we faint not.

——o——

From Hiwassee College, Tenn.

DEAR BRO. STANLEY:—

As a missionary contribution, where could I place a dollar to better advantage than to strengthen a paper in the great West? Then the dollar will bring much good reading to the East—a kind of link to bind us into one united people.

Take good care of our former *Hiwassee boy*, now Rev. B. E. H. Warren, one of the ninety and nine preachers that have gone from our halls, into the fields white unto the harvest. Others are here in training now. It is marvelous how God keeps up the supply of ministers in the church, against which the gates of Hell shall never prevail.

J. H. BRUNNER.

——o——

Brother Warren's Question.

MR. EDITOR:—In your issue of Nov. 15th, Brother Warren writing about the Belgrade Church, asks: "Why are our churches dedicated before they are finished?" Perhaps I can give some light without professing to have an special "increase in knowledge and wisdom." Had he written *furnished* instead of *finished*, it would have been more appropriate, and come nearer answering his question, for I dare say that many of our churches, especially in the West, are dedicated before they are entirely furnished, although they may be generally seated. The Belgrade Church was finished to the extent of neat ceiling, a rostrum for the book-stand, a large platform in front of the door, and a coat of paint on the outside when dedicated. As for the stoves and flue, we did not need them at dedication, for it was midsummer. We had thirty chairs. and planks to seat thirty more persons, loaned for the dedication. The Bishop did not ask why the church was not better furnished, but expressed himself as delighted with the situation. I believe there is no law, except that of expediency, as to know how well a church is to be furnished at dedication. I engaged plain benches in Bozeman to be shipped for dedication, but they did not arrive in time. Brother Warren, conversing with me after Conference, about buying seats for that church, expressed no surprise that it was not done before dedication, for he must have known something of our struggles to raise four hundred—or three hundred dollars above the four hundred donated by the Church Extension Board—to redeem and finish that house when it was five hundred dollars in debt—a mere hull—wrenched from its proper balance by a storm, it had become the laughing stock of infidels, when a year ago there was not to be found the scratch of a pen to entitle our church to the property, or guarantee the lumbermen and carpenters the money due them. I mention not these things to boast of my work, but to give the true situation to the readers of the "Methodist." It was thought best to dedicate that church while the Bishop was out here, when we might have a favorable opportunity to raise two hundred dollars, which we still owed, and this was done. I understood from one of the Building Committee, after the dedication, that he had some funds for seating the house. Ask the rich commonwealth of the "Garden spot of Montana" why the Belgrade Church is not yet adequately furnished. As there is an "increase in wisdom and knowlepge" over that way, we might ask why that entire "Egypt" of "The Northwest" is not converted to God.

Very Truly,
JOHN H. JOHNSON.

——o——

Please look through our advertisin columns. None but first-class firms appear there. We can conscientiously re commend them. They are worthy of your patronage.

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Montana Union Railway Company,
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BUTTE. Leaves		Arrives	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA
No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA
No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:55 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.
For further information call on or address any agent of this company, or
B. H. LANGLEY,
General Ticket Agent.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Helena Station—D. B. Price.

East Helena and Alhambra — L. Bramble.

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E. J. Stanley, P. E.

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Corvallis and Grantsdale — E. J. Stanley and T. W. Flowers.

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Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at the Pittsburg Post Office as second class matter.

Pioneer Sketches—Life Among the Indians.

BY L. B. STATELER.

There was, amongst the Shawnees, for years after the missionaries began to labor with them, strong opposition by the heathen party. This was evidenced in different ways. One incident I will relate. One of their principal chiefs said, "I will go and hear what this new religion is, and what my white brother has to say." He went, and became deeply interested about his personal salvation, not long afterwards joined the church, and to his unspeakable joy, in seeking after God, found the pearl of great price. A short time after his conversion the heathen chiefs summoned him to appear before them, and demanded of him the reason for leaving the religion of his fathers, and going off with this new religion. His reply was very much as it always is with a devout soul, that he had found that peace in his heart that he never had realized before. They told him that he would have to give up his new religion or he would be expelled from the council. He answered them, "You may take such action as you choose, but I will never give up my trust in Jesus." They accordingly expelled him from the council. He remained steadfast, earnest, faithful. The heathen party found that they had made a great mistake. They could not do without him in their council. They invited him to come back again, which he did, and continued faithful and useful, and died in great peace.

That man made known a very strange tradition belonging to his nation. Many generations before, he said, when the Shawnees had gone as far East as they could go—to the Alleghany mountains or beyond—there appeared to their forefathers a very remarkable personage, who gave to them many rules, which, if they would observe, they would be a happy people. These precepts were such if they would follow them, they would be blessed of the Great Spirit.

This mysterious personage then told them that their steps would be directed again to the setting sun. Before he left them he charged them that they should select out of their tribe a certain number of wise men to whom these precepts should be committed, and who should faithfully teach the same to the people, and thus they were to be transmitted from generation to generation. My friend, the Christian chief, was one of the "wise men" thus selected. It was further told them that the white man had these same good words given to him in a book, and that when their white brethren came among them with the book they should accept its teaching. This would be an evidence to them that they should not move again, and that by accepting the teachings of this book they would become a happy and prosperous people.

My friend said that when he saw the white man come with the book he was convinced that that was in accord with the teachings of his fathers. He was so fully convinced that he at once embraced the truths contained in the book. This is surely a remarkable story and a singular coincidence. This chief's name was Wa-wa-la-pe.

After the old Shawnee mission was transformed and merged into the Manual Labor School, we found it necessary to build a large central church, where the regular Sunday services could be held. We called the leaders of the church together, had a consultation, and agreed that we would build a church of hewed logs, 25x50 feet—double lengths of logs—and we divided our forces into companies, giving to each company so many logs to cut and hew, and haul to the place where the house was to be erected. The logs were all to be of one length, and to "face" one foot or more at the little end. The missionary was given two logs to hew and haul to the place for his share. The house was put up in good condition, rafters made of poles, and covered with short boards, which were riven by hand and nailed on, joists were put across and the building was ceiled overhead, The missionary solicited money from friends across the line, in Missouri, with which to buy

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it has been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests, and shall labor in every laudable way to promote them.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

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lumber and other necessary articles. There were in the church nine large windows and one large door. We commenced in the winter, performed all that labor, and had the house ready for use early in the summer. "The people had a mind to work."

An incident is given here which shows the vindictive spirit of those lewd, unconverted savages. They came in secret, broke all the windows, piled the seats on the floor, tore down the pulpit and defiled all the house. We had exhausted all our funds in building, and were in a great quandery. It required a mighty effort to refit things once more, but we succeeded in doing it. At this place we held a camp-meeting the same fall, which resulted in sixty additions to the church, and the power of heathenism was broken. Ah, that was a glad, glad day.

The Indiads were very devout in their worship. Penitents would come and kneel down at the altar and weep, and pray, and agonize, and when converted would rejoice and shout aloud and make the groves vocal with their praises. Many of the wild Indians who had not hitherto attended our services, came and were converted.

——o——

Lack of the Holy Spirit.

If I am able to discern the state of our church to-day, it is woefully lacking in the possession of the Holy Ghost. Not destitute, but possessed stingily of what is bountifully offered. Here and there you find a man "strengthened with might by the Spirit in the inner man"—they are even common in a few localities, but on the whole they are few and far b tween. How few of the Christians I know are possessed of "all joy and peace in believing," and abound in hope through the power of the Holy Ghost. But few have even a faint conception of the depth of Christian experience here indicated by the Apostle. So far as experience is concerned, most of us seemed to be living under the the Jewish dispensation when the Holy Spirit was sparingly given, and not under the Christian dispensation, where the Spirit is abundantly poured out upon all flesh. The reason why we are destitute of a rich experience is because of our unbelief. The preacher asks for a mighty baptism of the Holy Spirit, but is not at all disappointed when he fails to receive the answer. He would be greatly surprised if he should get an answer. The church member has fallen into the habit, partly in imitation of the preacher, of praying for an outpouring of God's great Spirit upon the people, but does not really know what he has prayed for, never having had his own soul flooded and his own body thrilled by the Spirit's presence in power.

Many of us have a little experience of peace and joy a way back in the past. Around this we cluster sacred thoughts and pure aspirations, which is well, and allow our imaginations to add all that we think needful to make out a good case of conversion, and in this we rest all our lives, when e might by one step of faith enter into a fullness of blessing that would eclipse all the past, though assisted by a vivid imagination.

We should take fast hold upon the promises of God in all their fullness, knowing that "he that believeth out of his belly shall flow rivers of living waters."

Those who are "ministers of Christ and stewards of the mysteries of God," should above all others be filled with the Holy Ghost, and should persist in proclaiming that fullness to others. H. B. Cockrill.

——o——

Anarchy in High Places.

"The confession, and the discipline and Paul must step aside before this popular opinion." "We shall never get our rights so long as this old book, the Bible, is the rule of this land." Such sentiments as the above, expressed in the interests of "woman's rights," the one by a religious paper, and the other by a woman in a public speech, is anarchy in high places. Chicago anarchy says: "Down with the law and order of men, and up with men and women to lawless liberty and unmerited equality." But this sentiment says: "Down with God's law, and the order that it institutes in social and practical life, that women may be advanced to positions therein, that are denied to her in that law." Is not this anarchism? It seems clear to us, that Christ was revealed to destroy this sentiment, or "the works of the devil" effected through it. If we understand correctly "the works of the devil," they have their first, highest and only expression among men in the transgression of law and the order that it maintains. Our mother, along the line of intellectual improvement, at the instance of the serpent, set aside law, that she might be wiser in the use of her faculties, as well as extend the sphere of their operation. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree desired to make one wise. She took of the fruit thereof and did eat, and gave to her husband with her, and he did eat." Should we be astonished then, when this sentiment for improvement at the expense of law, that was inaugurated into the life policy of Adam's race in the fall, is being organized for the final conflict, which will establish law and order in this world during the millennium, if women should press to the front in this hazardous enterprise? It would indeed be strange if it were not so. For the law of heredity, whatever else it may or may not transmit from parent to child, transfers with painful accuracy the effects of the fall, whether wrought in the soul or in the body, If the sentiment to improve her condition, and that of her race at the expense of law, was the policy of our mother in the transgression of law in the garden of innocence, then we should not be surprised if her children insists upon the abolition of even God's law, that "popular opinions" for the improvement of the condition of the race might come to the front. "Full well ye reject the commandment of God, that ye may keep your own traditions," said the Savior to the Jews, who had gone beyond the law of God in their efforts to better their condition. Such a sentiment, you see, carries within itself the only recognized standard of life, and hence is the sum of all iniquity. The veritable antichrist, which we see, is pressing to the front in many unmistakable forms, for the final conflict with law and order as established under the reign of "the seed of the woman," who was revealed to destroy this, "the work of the devil." "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." For yet a little while, and the wicked shall not be. Yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." This, because "the law is put into the mind, and written in the inward parts," by God's Spirit, of all who now live upon the earth, while the sentiment that seeks to improve the condition of men and women at the expense of law and order, is destroyed with them that entertained it. Will not the works of the devil then have been destroyed, and "the old serpent chained that he should deceive the the nations no more," into the transgression of law that good may come, "until the thousand years" of rest and quiet and of improvement under the undisputed reign of God's law, administered under the mediatorial triumphs of the Son of God, our Elder Brother, is "fulfilled." Then, should not God's people "look for, and hasten on," as divinely directed, "the coming of the Lord, Jesus Christ," by exposing the sentiment in high, as well in low places, that disputes His reign on earth, and thus hasten the final contest that shall "Crown Him Lord of all?" I came not to send peace, but a sword." "Even so, came Lord Jesus. Amen.

Helena. R. S. Clark.

——o——

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Jesus Before Caiphas.

Josephus tells of a sedition among the priests and others in Jerusalem. The leaders gathered about them a crowd of the baser sort of people, and the priests as well as others cast reproachful words and stones; there was no one to quell the tumult. The High Priests sent their servants to seize the grain, the postion-of the ordinary priests, and the poor families of many of these suffered greatly in consequence. We read of Chief, or High Priests, many or more than one in the same office at a time, which was contrary to law. Julias MacGath speaks of it as an office sought after by speculation—fraud. Men were elevated into this sacred function to gratify the whims of Royalty. Herod the Great, falling in love with the daughter of Simon Boethus, the most beautiful woman of that day in Jerusalem, displaced Jesus, son of Phabeb, and conferred this honor of the Priesthood on the family of Simon. Caiphas had given counsel that it was "expedient for one man to die for the people, and that the whole nation perish not." John xi:50.

When he solemly put Christ on oath as to whether he were the Son of God, the Savior answered "Thou sayest it." In this there was an acknowledgement that the Court was wanting in testimony, in witnesses, in proof, in grounds, for action against the Nazarene. The High Priest violated the law in putting Christ on the witness stand, to testify in his own Case, then in rending his garments. Christ and Paul answered the High Priest according to his folly; both were maltreated for calling a lawless Court to justice. Christ's prophesy that he should be delivered by the Representative Jews to the Gentiles began to be fullfilled when he was ushered into the presence of Pilate. J. H. Johnson.

—o—

"A Falsecood Nailed."—Another One!

Mr. Editor: Under the above head there appeared an article in the *Montana Advocate* of Nov 6th that deserves a passing notice because it is misleading, and shows the unfriendly feeling of the editor towards the Methodist Episcopal Church, South. The article was *written* by Mr. Riggin but *signed* by Edwin Cooley. This fact perhaps will explain why there are so many misrepesentations in the article and only the true facts in the case were suppressed. The article states that eight "members of the M. E. Church united with the M. E. Church, South, with the understanding that when they got a peacher they were to return to their "Mother Church." There was no such understanding. However, we don't object to members going from us into any church they choose. The facts of their leaving our church are these: Bro Cooley had a difficulty with a neighbor who was a member of our church there, and told his pastor, Bro. Finley, that "if he did not turn out said brother that he would withdraw from the church." Bro Finley refused to turn out the said Bro. because he was guilty of no crime, and Bro Cooley and his wife all at once became greatly interested in the "mother? church." Riggin came over at this time and plead, and visited, and begged our members to join their church, but four was all that joined him. After this the Montana Advocate stated that Riggin had organized at South Boulder with 12 or 13 members. This folsehood was denied, but Dr. Raleigh did not "Nail it!" While the Dr. is in the "nailing" business let him "nail" all. The editor of the Advocates exhorts after the said article and says, "We are warning our people up in the Flathead country where the same trick is being played." What trick, pray? He then says: "Stick to the old ship, etc." "Future trouble will be saved by remaining in the old church." It is a poor rule that won't work both ways, so we showed the above exhortation to a friend who had formerly belonged to our church, but who was then a member of the M. E. Church, and said member promptly withdrew and proposes to come back to his old "Mother Church." Three others will follow. If it is proper for the M. E. Church to drive all those who have formerly belonged to their church out of our church, let us have back all those who have gone to them from us. Let the rule work both ways! Keed up the strife Dr. and many of your best members will return happy to their old "Mother Church."

We are for peace, but if you take the sword remember "he that taketh the sword shall perish by the sword."

B. E. H. Warren.

Bozeman, Mont.

—o—

A LIVE WORK.

Rev. Russell Conwell, of Philadelphia, in speaking of the recent Mission Worker's Convention at Hartford Ct., said:—

Twenty years ago he went around the world to Hong Kong, China, to find a young man said to be there. He did not find the young man at the tea store where he expected to, and in his search he went into a gambling den. There he saw men playing with American cards. A card fell face up, and an old man swore fearful oaths. A young man at the table, named Harry, hummed a tune he had heard his mother sing. The cards were again shuffled, and again the young man hummed the tune. A third time the verse was hummed, as follows:

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home to-day, to-day,
Than I have been before.

The old man threw the cards on the floor, saying he would play no more cards. The reason being asked, the old man said the song had turned his life. The young man denied singing any tune, and in anger demanded more play that he could win back his lost money. The old man returned the money, saying: "Go and do good with it; I'm going to with mine." The two passed out, the old man asking Harry where he had learned the tune. That old man was Edgar A. Hodgkins. The speaker was correspondent for American papers and narrated the incident. Some time after Mr. Hodgkins wrote to the speaker, saying he had not heard that tune before for forty-three years, when a boy, living in Westfield, Mass. He became a missionary and labored for the saving of men until his death. He found his God on the other side of the globe.

During the last few years God has blessed the work in Philadelphia. The speaker was a captain in the Second Massachusetts regiment during the war. He had a boy—John Ring—to care for his tent. The boy had his Testament and read it. The speaker was an infidel then and laughed at the boy, saying he would have to be the chaplain. The boy said his mother's dying request was for him to read his Bible and he was going to do it. Shortly after he was found reading again, when the speaker was angry and threatened him with confinement in the guard house. He was first told to stand on a chair and preach a sermon from his Bible. The boy quietly turned to the speaker and said: "I love you, but you are a very wicked man." The speaker did not want him to preach after those words. How he felt, every convicted but unrepentant man knows. A few days later, during a battle where his regiment was driven across a bridge which was afterward fired, Johnny asked where the captain's sword was, meaning a beautiful sword presented to the speaker by the people of Springfield. He was told it was back in the captain's tent. The boy went back, found it and rushed to the burning bridge. He fought the flames and smoke until he was insensible, and died shortly after. The captain has never seen the boy's face again, but the sword hangs over the speaker's bed. If the speaker can do any good in the world it is all owing to the brave boy who gave his life to help him.

One curious thing about his work in Philadelphia is the fact that every week just seven persons rise for prayers—every week in the year, for two years. Can anybody explain this? He believed that any one led entirely by God will be led to success, but he did not claim this. Seven or eight weeks ago he exhorted and exhorted for one more, to break the number and make it eight, but it remained at seven. Five weeks ago he forgot to give the invitation, and at the close of the meeting seven came to the platform and gave him their names. It doesn't depend on the speaker, because the same number arise whether he is present at the meeting or not. It may be only a limit of faith, for the people show signs of getting ready to go home when seven have stood up.

A young man in his church came to him asking for instruction to enter the ministry. He agreed to act as teacher; others asked for permission to enter the class until forty were on hand the first night. This has grown until last year there were 1,420 scholars in the school, 143 of this number studying for the ministry.

There is no special means for meeting the bills, but they are paid as fast as due. The Sunday-school has increased until now it has 3,200 scholars, with a salaried superintendent. The new church will seat 5,000.

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The Unconfessed Sin.

Francis Xavier has left on record a most remarkable statement. In reviewing his experience of many years as a confessor, he refers to the vast number of "penitents" of all ranks in society who had come to him, numbering altogether several hundreds of thousands, and then he makes the following remark:— "The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear, but not one person has ever confessed to me the sin of covetousness." Were all his so-called "penitents" free from this sin, or were they ashamed to confess it, or were they so ignorant of their besetments as to think themselves innocent? Probably this last was the case, for owing to the deceitfulness of the human heart, very few persons consider themselves as covetous, though they readily charge others with being so. In referring to Xavier's Testament, Bishop Wilmer (of Albama) says:—"I can give almost the same experience. One man only has ever expressed the fear lest he should become covetous, and it is a suggestive fact that he was the most generous man I have ever known—John Stewart, of Virginia. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is a prevailing disease of old people. I fear it for myself as I grow older, and I know of but one remedy—giving! giving! giving!' He has hit both the diagnosis and the treatment of the disease." It is remarkable that the most liberal are the most fearful of selfishness, and yet it is natural that it should be so. The most learned most feel their ignorance; the most humble their pride; and for the same reason the most generous their selfishness. As to the sin of covetousness, it is undoubtedly extremely prevalent even among professedly religious people, though often hidden under a milder name. "The Lord Covetousness," says Bunyan, called himself by the name of Prudent Thrifty." But this vice is one of the chief obstacles in the way of all worthy efforts for the cause of religion and of charity. It is against this besetment that the warnings and denunciations of our Divine Master and his Apostles were chiefly directed. Many other sins are seen and discredited by moral and religious people, but this subtle one is unsuspected and remains unchecked. Well, then, did he, "who knew what was in man," give the exhortation, "Take heed and beware of covetousness." Let us all be on our guard against the tendency. — *Presbyterian Messenger.*

PRAYER.

Ere you left your room this morning,
For the labors of the day,
In the name of Christ, our Saviour,
Did you ask for loving favor,
Did you think to pray ?

When temptations overwhelm you,
Is Christ your guide and stay ?
By his grace and through his merit,
Do you claim the Holy Spirit,
Do you think to pray ?

When the clouds of anger gather,
Or reverses crowd the way,
Do you ask for grace to smother
Hatred born toward your brother,
Do you think to pray ?

When great trials overtake you,
Do you think to pray ?
When sorrow's blasts sweep through the soul,
When threat'ning clouds around you roll,
Does peace from Jesus then control ?
Do you think to pray?

—o—

THE BISHOP AND THE COMMERCIAL TRAVELLER.

One day, when Bishop———, who does not wear clerical raiment, but has somewhat the appearance of an active business man, was in the cars on one of his missionary journeys, a commercial traveller, espying the Bishop's grip-sack, and mistaking him for a fellow "drummer," sat down beside him and opened conversation as follows:

"Good-morning ! You're a travelling man, I guess ?"

"Yes," said the Bishop, who likes a quiet joke; "I'm on the road a good deal."

"So am I. What's your line of goods ?"

"Souls," replied the Bishop.

"Soles ?" said the drummer. "Oh ! boots and shoes, you mean. I carry gents' furnishing goods."

"I do something in that line, too, in the higher grades of goods. Have you been on the road long ?"

"About a year," said the young man. "I travel for Loud & Noise, of Chicago. Which house do you represent ?"

"Christ, Church & Co. A fine firm it is, too; I am proud of them."

"H'm ! don't know as I ever heard of them. Is it a new firm ?"

"No, a very old one. I have been with them twenty years myself, and we have branch houses all over the world."

"So ? Its queer I never heard of them ! How's trade with you now ? Getting many orders ? I find things rather dull. Competition is so sharp in our line that a fellow has to hump round lively to get any business at all."

"Indeed," said the Bishop; "I am sorry for you. We have some rivals, but our firm is so strong that we don't mind competition. The chief trouble we have is with an enemy which is always on the watch to spoil our goods and injure our customers. But we are sure to get him locked up some day, and we are obtaining new orders constantly."

"You're lucky there. Is your house good pay ?"

"Yes, excellent. I can draw on the firm for compensation whenever I please, and my drafts are full paid at sight—no discount. Then I frequently start a new branch of the house in some town, and always get something extra for that."

"By Jove," said the drummer, "that's a good hold. Say, does your house want any new men ? I'd like to travel for such a firm."

"Yes," replied the Bishop, "our house is always on the look-out for good men, especially for the West and for foreign countries. We have branches in China, Japan, Africa, and all over the world; but the firm is particular about its men, and will not employ any but Christians."

"That's a queer notion; but I don't blame them. Jews are a mean lot for travelling men. Say, I believe I'll write to Loud & Noise that I am going to quit them and go with another firm. What did you say the name of your house is ?"

"Christ, Church & Co."

"Where is their main office ?"

"In Jerusalem," answered the Bishop.

"In Jerusalem ! I thought you said they were Christians. I don't fancy those foreign Jews."

"So they are Christians, but the Head of our firm lives in the New Jerusalem now. All the employees have been invited to meet him there and have a great supper. He will bear all the expenses of our journey thither. I would like to have you work for the firm, too, if you are a Christian; or, if not, we'll try to make you one before the time for the great supper comes."

"I don't know about turning Christian," said the young man; "though I would like to go with you to the great supper; but, I say," he continued, catching the Bishop's eye, "what are you giving us ? You're fooling, aren't you ?"

"No, I am perfectly serious. I would like to have you turn Christian and work for Christ and the Church."

"Oh ! I catch on now ! You're one of these travelling parsons. Well, you're a sharp one, anyway," and he looked away and began to whistle softly.

"Well," said the Bishop, "here is the town where I stop."

"It's my town, too," said the drummer, "and I'd like to go and see your branch house, as you call it. I would not mind turning Christian and working for your house if all the parsons were as sharp as you; but those I meet are such awful milksops and duffers."

"Come on, then," replied the Bishop, "we like to get hold of wide-awake fellows like you. If you only knew what a glorious thing it is to work for Christ and His Church, I am sure you would join our company and go with us to the great supper when our travelling days are done."—*Standard of the Cross and the Church.*

—o—

ONLY the Christian religion puts morality on its proper basis, the love and fear of God. —*Johnson.*

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CINCINNATI, OHIO.

THE

Montana Methodist.

Vol. 2. DECEMBER, 30th, 1890. No. 33.

EDITORIAL.

NOTES.

—Butte City is considered the richest mining center in the world. It contains 150 mines in active operation; has 7000 mining claims within a radius of 5 miles; reduces 6000 tons of ore daily; pays out $1,000,000 to employees every month. Its yield of minerals in 1889 was nearly $25,000,000, while the yield for 1890 has been estimated at $30,000,000. Its mining men claim that there is enough ore in sight to keep the present force of 5000 men employed day and night for 100 years.

—Wallace, Idaho has been appropriately called "the Queen City of the Coeur d'Alenes." Its location, at the confluence of the gulches and canyons, which are the natural passways, is such as to make it the trade-center of the rich mining district around it. It already contains about 1200 or more inhabitants, and a business man recently remarked that there is as much money changing hands and as much business transacted as in an ordinary agricultural town of 10,000 inhabitants. There are 150 mines in the vicinity, some of which are known to be very rich, and 11 concentrators within 10 miles of the city, and others in process of erection. We believe that a vast population will one day throng these canyons and mountain sides. Let us make haste to provide them with the Gospel and the means of grace.

—Sitting Bull, the famous warrior-chief among the Sioux Indians, and his son, Crowfoot, together with five or six other Indians, were killed about 40 miles from Standing Rock, Dec. 15. He was arrested by the Indian police, and an effort made to rescue him. He was shot in the *melee* that followed. Well, his death has, in all probability, saved the lives of many white people. Whatever may be said concerning the cause of the late Indian excitement, yet the death of this man removes a disturbing element among the Indians, and doubtless many of our frontier settlers will feel more secure than ever before. We predict there will be little more Indian trouble in the Northwest.

—Three Indians belonging to the Flathead tribe were hung by the constituted authorities in Missoula on Friday, the 21st inst. for the murder of some prospectors in the northern end of Missoula County a year or so ago. They marched to the scaffold with the coolness and courage of a pugilist going into the arena to meet his antagonist.

—The track laying on the new line of railroad belonging to the Northern Pacific sytem, extending direct across the Coeur d'Alenes mountains along the route of the old Mullon road, from Missoula to Wallace, Idaho, is about completed. The distance between these two points by this route will be only about one hundred and twenty or thirty miles. It will be of great benefit to both Wallace and vicinity and to the people of Montana.

—Brother Isbell spoke in highest praise of the work of the "Itinerant Club," composed of the preachers of the M. E. church, which met recently at Spokane Falls. Bishop Vincent was the leading spirit. He was assisted in his work of lecturing etc., by such men as his brother, Dr. Strong, Dr. Cranston, Dr. Dorchester, the great statistician, and others. It is a kind of traveling university. What a treat to poor Methodist preachers out west who were never inside a university, or even a college. What a grand man Bishop Vincent is. He won our love when he talked so touchingly of his mother at the Centennial Conference at Baltimore, 1884. No wonder Brother Isbell is proud to claim him as an Alabamian.

—A number of Butte and Anaconda men were in Wallace this month looking after mining properties, which seem to be increasing in value. The mine attracting most attention among the party we fell in with is called "Poor Man's Lode."

— We would remind our good Brother, J. W. Bennett of Bozeman, that what appeared in the "Methodist" about a preacher taking part in political matters up in Flathead Valley, was more a statement of what came under our own personal observation than the preferring of any "charges." We stated what we saw with our own eyes, and copied from a "poster" that was put up at a conspicuous place, and which we have in our possession. If our brother doubts our veracity he is welcome to examine the original document on the files of the Indian Lake newspaper, and see for himself.

—The weather at this writing, is just delightful here at Corvallis. We can say truthfully of portions of this month: December's as pleasant as May.

About the Workers.

Rev. J. E. Squires writes from Butte and says, "Our second Quarterly Meeting was good to us all." He has been assisting Bro. Price at Helena, and doubtless rendered good service.

—Rev. J. W. Faubion, of Holton, Kansas, writes on a postal promising a communication, and adds, "I have been assisting the brethren in meetings for about five weeks. Have witnessed about 50 conversions. Uncle James Horn, of Circleville, is dead. God bless you in your work." We could not keep the tears back on reading of the death of dear "Uncle Jimmy," as he was familiarly known. He was a true Christian, and staunch member of the M. E. church, South, at Circleville. We have known him from our boyhood. How heartily he grasped our hand, how the great big tears stood in his eyes, and how peaceful and hopeful his expression, as he cast his eyes heaven-ward when bidding us good-by at our last parting. If he left an enemy behind him we do not know it. Peace to his ashes.

—Kansas was at one time considered a more difficult field for our church than Montana is to-day. There was a mighty array of prejudice against us, and no little effort was made upon the part of some, to intensify that prejudice. But our brethren were patient and persevering, kept aloof from political entanglements, "preached the Word" in demonstration of the spirit, and now are reaping a good harvest, souls are being converted by hundreds under their ministry. We take courage and go forward with glad hearts, feeling that we have a mission in the great West.

— The editor visited Wallace, Idaho and preached there on the 7th instant. The house was packed at night, and the people gave good attention to the word. The singing was the best we have had there yet. Mrs. Dr. Campbell presided at the organ, and rendered efficient service. The people rejoice at the prospect of a resident Methodist minister there. He will have a grand field for the exercise of his gifts. We rented a house with three rooms and provided it with a good cooking stove and accompanying utensils before we left. Vacant houses are scarce there, and rent is very high.

—While in Wallace we were the guest of N. R. Penny, the gentlemanly and popular proprietor of the Idaho House, which we take pleasure in recommending to our friends passing that way, as a first-class hotel. The fare is just splendid. We stopped with our friend when he dwelt under a canvass covering, and we enjoy his hospitality none the less since he has removed to his large building with such commodious quarters.

— Brother Parnall reports nine conversions and accessions to the church during his meeting at Fairplay school-house. At this writing he is engaged in a meeting at Burnt Fork school-house, and during the month of January the battle will be waged in another locality. Brother Parnall is eating no idle bread, and we rejoice that the Lord is blessing his labors so abundantly.

—Rev. W. C. Waggoner, who is stationed at Wallace, had several hundred conversions under his ministry last year in the Virginia Conference. He must not be discouraged if the visible results of his labors are not so abundant in this new field for a year or two. Christianity is not yet established in the public mind here as it is there. The "fallow ground" has to be broken up, the soil prepared, and the seed sown before a harvest. But we earnestly pray that our dear brother will be greatly honored of the Lord in winning souls to Christ and that the revival fire may be fanned to a flame that will sweep over this land as extensively as the forest fires that prevailed in our mountains more than a year ago. The result to the people would be quite different.

—Brother Couey in a private note remarks: "The brethren, as a rule, are doing well. My health is fine—my family quite well. The work moves on finely, at least smoothly." We rejoice at the good health of our brother and his family and at the prosperity of the work in his district.

— We appreciate the kind words spoken of our paper by the "St. Louis Advocate", which is one of the grandest papers in all Methodism to-day. What a career its senior editor has had, and what a work he has accomplished. What an influence far and wide this dear old *Advocate*—we love its very name—is extending throughout the church and country to-day in moulding public sentiment and in elevating the standard of religious and moral life among the people. It has always been a staunch friend of Montana and the West. We wish it could be in every home in our great and growing state.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays. 8 00 p m

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

FROM THE CHURCHES.

DEER LODGE.

Dec. 7th we closed a two week's meeting, which resulted in 5 conversions and accessions to the church. Bro. Couey was with us three evenings; he did faithful and acceptable work in the pulpit. Our work is moving forward.

Bro. H. C. Blakeman, who has been so faithful and efficient in the church here, has gone to make is home in St. Joseph, Mo. We are sorry to lose him, but trust he will be kindly received by St. Joseph Methodists. Your Brother,

S. B. Tabor.

HELENA.

Our weather is fine, and pleasant for Winter. We have a little snow, but it is not cold. Bro. Price and others of our brethren are engaged in a protracted meeting in our church here, and have been for several weeks, and still it goes on. While it takes a great deal of pounding, drilling and blasting to break down the walls of sin in this country, yet we are at last beginning to see favorable indications. The cloud on last evening made its appearance fully as large as a man's hand. Pray for us, that a great shower of grace may fall upon us in Helena before this meeting closes.

Bro. Squires, of Butte, is with us, and has been for several days and nights. Bro. Couey was with us for several days and did some of his very best preaching.

A. Collet.

FROM BOZEMAN.

Mr. Editor: — I had a happy time while in the South, during my two week's stay in my old home.

On my return I found my work very much as I left it. My good people gave me a joyous welcome on my return and made me feel that my lot was a happy one. I am very thankful.

Mr. Editor, our house yesterday at Sabbath-school was absolutely filled. A few more *might have* found seats. I never saw the like here before.

My congregations were reasonable and very attentive. I am trying to sow seeds of Gospel truth. I am encouraged. W. T. G.

Editor Methodist:—You insist upon us writing often. Certainly, I love to write when I have anything to write about. Everybody speaks in praise of the "Montana Methodist." It is leading all other religious papers in Montana. It is self-supporting, which is not the case with all of the others.

Through the kindness of some friend, Bro. Bennett, pastor of the North Methodist Church of Bozeman, is receiving the "Methodist," concerning which he makes some observations in the Montana Advocate. If he will read it carefully, he will be greatly benefited and will "grow in Grace and in the knowledge of the truth." Bro. Bennett had been ignorant of the fact that Rev. Hon. S. E. Snider, P. E. of the Helena Dist., had been stumping the Flathead Valley in the interest of the Republican party till the "Methodist" broke the interesting news to his astonished mind. Bro. Bennett has not yet faith in the truth of the statement. He says, in a letter to the Advocate, "Now, I do not think that Presiding Elder Snider would be guilty of such a thing as taking the precious time given him by our church to propagate Methodism in this mountain land and appropriate it to a political party, etc." Yes, it is too bad that Bro. Snider did this, but in doing it he is following in the footsteps of a large majority of the preachers of the M. E. Church all over the United States. A member of the New York Conf. complains in Zions Herald that most of their preachers had been stumping the state in the interest of the Republican party. From Missouri, Illinois, Colorado and elsewhere comes the same cry. And did not Mr. Raleigh a year ago pitch into me lively because I objected to preachers going into politics? If the fountain be muddy the stream will not be clear. Bro. Bennett says: "I *think* Brother Snider can, and doubtless will, vindicate himself from the charge made against him in the Montana Methodist." I wish Bro. Snider could honestly deny the charge, but alas! alas!! alack!!! he can't do it. Bro. Bennett seems to think I was wrong in referring to certain "enemies" of the church. I insist that our church in Montana has plenty of enemies. If Bro. B. will only open his eyes, he can see them. He assures me that Bro. Craven will not hurt me, etc. Yes, I know Bro. Craven is a "good, warmhearted brother." He was trained by our church, and this is a guarantee that he will keep out of politics and deal fairly. Yes, Bro. Craven did attend some of our revival services here, but Bro. Bennett did not. Complaint is made that I did not visit Bro. B. In all my experience I have never had to complain that anybody had slighted me. Bro. B. parades the news that "some of his children went to our Sunday-school, and taught in my Sunday-school." Yes, they rather enjoyed -t, as our Sunday-school was a good one and those who continue to come are growing in Grace. Our Sunday school here is large, but we still have room and invite all who want to have a profitable time, to come, It is a mistake that any of Bro. B.'s members ever played the organ for me. One person, who afterward joined his church, played for us, but she was paid for it and gave way for another organist. Bro. B. exhorts that all "caviling with one another" cease. AMEN and AMEN! Also, let all the preachers keep out of politics, and write "Rev." instead of "Hon." before their names.

B. E. H. Warren,
Bozeman, Mo.

FROM FAYETTE, MO.

God is with us on our new field of labor. I have just closed a gracious revival at Ebenezer Church, ten miles south of Fayette. Result in numbers, 17; added by profession of faith, 15 adults; baptized at the altar, one infant. Collections amounted to $100.00.

This makes 24 additions since Conference. To the Divine Master be all praise.

Bro. Hannah is getting on grandly at Fayette; has held a meeting of six weeks; had seventy or eighty additions by profession and letter.

Dr. E. K. Miller is doing well on the District, and having tolerably good health. He is a grand man.

Yours in the Gospel,
D. F. Bone.

MORE ABOUT SOUTH BOULDER.

Mr. Editor:—I am interested in letting the public know just the facts about that South Boulder case. Mr. Riggin and one of his members deny the charge of proselyting made against the former. One of our members there, who never belonged to the M. E. Church (North), says Riggin came to him and asked him about joining their church. The brother told Riggin that he saw no use in changing churches, as the M. E. Church and the M. E. Church, South, taught the same doctrine, to which Riggin replied, "Yes, but I can't stand the word *South.*" If Mr. Riggin don't want to be exposed, let him quit this kind of work.

CONSERVATIVE.

FLATHEAD VALLEY NOTES.

From a private letter, lately received from Rev. E. L. Lee, we extract the following;—

"We have good congregations at Demersville. I think the interest is reviving at Brockan's school house. Have opened up a new work near Egan. Many of the people are German Lutheran, or were in the old country. There is some diphtheria in the valley, and there have been several deaths. — We have not received a "Montana Methodist" since you left. Where have they gone to? [We think the "Methodists" are mailed regularly from the office of publication. We can't say where they have gone to. Those in charge of the postal service will have to answer that question. We are very sorry that such things occur.—Editor] I have been preaching, distributing tracts on missions and taking collections. Have gotten something, but not near the full amount of our assessments."

That is a good report, and even if the full amount of the assessment is not raised at once, such sowing will bring fruit in days and years to come. Our brother is in a new field. Many of the people are poor. But we are apt to neglect our duty on this account. Let the preacher educate the people by keeping the subject before them; lay it upon their consciences, and then, when they get able, it will be a joy to help send the Gospel into the regions beyond.

Dear Bro. Stanley:—I was once excusing myself to an old man for having failed to fulfill some promises and he cut my excuse short by saying, "Oh, well, promises are like pie crusts anyway, made to be broken." I do not exactly agree with him, but it does seem that I have failed heretofore, to write a few notes for the "Methodist" according to promise.

I find it is no child's play to build a church, especially where the preacher has to do all the soliciting, all the collecting, supervise the work and do part of it himself, see that all the material is on the ground in time and the thousand and one other things to be seen after, besides his regular preaching and pastoral work. Our church building at Demersville is progressing as rapidly as circumstances will permit. It is under cover and enclosed with one thickness of boards. The tower is beginning to point its spire heaven-ward. Nearly or quite all lumber is on the ground. The contract calls for its completion by Jan 1st, except the plastering and seating. As it will be too late to plaster this winter, we hope to fix it up temporarily inside for immediate use. We have managed to meet all pressing obligations to date, but the bill for the lumber, which amounts to about $300, is yet to be met. This bill is expected to be paid by Jan. 1st. The only way for it to be done is for all who have subscribed to pay up at once and everybody else do what they can.

I am doing all in my power to raise the money to pay every debt as it comes due. But let the brethren remember that this is our mission field. Our church here is weak in membership and money. The help we have received in this valley has been largely from people outside the church. We must not let the work stop now. Will not every charge in Montana send us a contribution for our church, which is the first in this valley? And will not those who have subscribed send their subscriptions at once? Come brethren, let us put every hand to the wheel and we shall soon have a neat and much needed house of worship. "Come let us build up the

wall of Jerusalem, that we be no more a reproach."

The work in general over the valley may be said to be in fair condition. Here-to-fore I have been preaching at five different points. There are two or three more which I expect to open up as soon as the diphtheria in those parts has subsided. Several deaths have occurred already among the children from that dreaded disease.

Demersville is growing rapidly. The M. M. Co., G. H. Adams, and others are doing an immense mercantile business. The leading merchants of the town and valley have had the courage to close their stores on the Sabbath and keep them closed. I have heard of no complaints of a loss of custom therefore. Strangers from all parts of the Union are coming into the valley and it behooves us to be ready to throw around them every religious help. Many of them are religiously inclined, but unless we are earnest and diligent in our Master's cause it will not be long ere they will be blinded by the "god of this world."

Demersville, Mont. E. L. Lee.

FROM QUEEN CITY, MO.

Editor "Methodist,"

Corvallis, Montana.—

Enclosed find a money order for one dollar, which place to my credit. I know I ought to have sent it sooner. I love the "Methodist" and pray that God will continue to own and bless it. May the Lord bless you, Mr. Editor.

John C. Patterson.

This town surely deserves the name of "Queen City" if it is made up of such citizens as the above writer. A man who prays for the success of a paper, prays for the editor and pays for his paper in advance, as our brother has done for three successive years, is surely a royal, good fellow. At least an editor thinks so, and we believe that the editor is more than half right. He that is faithful in little things, will have greater things entrusted to him. Life is made up of little things. In fact, the things that we call "little" are often greatest in the sight of God, greatest in giving type to character and in the results that follow in time and eternity.

But few know the thrill that a little note, like the above, often brings to the editor's heart, especially if he is out in the Rocky Mountains, devoting his time and strength — though most cheerfully — in connection with other labors, that extend over a broad field, to the publication of a paper that is to help in protecting and preserving the sacredness and purity of our homes and in carrying joy and sunlight to them, in saving our boys, and all our people, both young and old, and in building up the kingdom of our Lord Jesus Christ in this land. He feels that he is not alone in the great work. Heart answers to heart. While he muses, the fire burns. Those whom he has not seen, he loves, and believing, he rejoices with exceeding great joy and presses forward. We hope that several hundred of our subscribers will follow the example of our brother, and each one send us a new name.

——o——

„Like a Dozen Letters."

Brother Stanley:—

We received the dear little "Montana Methodist" last week, and it was like getting a dozen letters, for we heard from all the preachers all at once.

No doubt you have heard the sad news of the death of our beloved friend, Sister Britt. She died at Warsaw, Ky., on Dec. 10th, and was buried at Tallmadge, O., on the 13th. "God's children are gathering home." I never knew her in person, but I loved her from all I had heard, and from the beautiful letters she wrote me.

We had an excellent sermon this morning by Rev. M. U. Payne, the gentleman who gave this college to the M. E. Church, South. The Board of Curators have been memorialized to change the name of the college from Howard to Payne Female College. So, after June 14th, it will probably be known as Payne College. We enjoy excellent educational advantages, as well as religious training, here.

Rev. E. L. Kendrick, who spent some time in Montana last year, at Alhambra and East Helena, is here, attending school at Central College. He seems to be an excellent gentleman.

I am glad that Brother Tabor is liked so well at Deer Lodge, and I hope he may be able to do a good work there. M.

Fayette, Mo.

——o——

General von Moltke, who has just passed his 90th birthday, is credited with these sentiments: "I, myself, abstain altogether from alcohol

I do not consider it necessary or helpful, except, perhaps, after fatiguing work, when the principal thing is to revive one's strength at once. Certainly one of the greatest enemies of Germany is the misuse of alcohol. A healthy man needs no such stimulant, and to give it to children, which is often done, is absolutely wicked."

——o——

Lord, I have loved the habitation
of Thy house, and the place
where Thine honour
dwelleth."

—Psalm 26: 8

C. W. Lombard,
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MAIN LINE.

BUTTE.	Leaves	Arrives.	
U. & N. Ex.	7:50 p m.	Butte Ex.....	10:35 p m
U. & N. Ex....	1:00 p m.	M. U. Ex.....	12:10 p m
Anaconda Ex..	9:20 p m.	Anaconda Ex...	10:20 a m
Anaconda Ex..	5:00 p m.	Anaconda Ex...	3:50 p m
Anaconda Ex..	10:50 a m.	Anaconda Ex..	8:20 p m
M. U. Ex.....	2:30 p m.	U. & N. Ex.....	1:00 p m
Helena Ex.....	8:00 a m.	U. & N. Ex....	11:35 p m

ANACONDA BRANCH.

STUART.	Leave.	Arrives.	
No. 107 Ex.....	9:57 p m.	No. 102 Ex.....	8:40 a m
No. 105 Ex.....	5:40 p m.	No. 104 Ex.....	9.40 a m
No. 103 Ex.....	11:32 a m.	No. 106 Ex.....	3:08 p m
No. 101 Ex.....	8:45 a m.	No. 108 Ex.....	7:40 p m

H. B. CALDERHEAD, G. P. & T. A.

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No Delays. Ask for your Tickets via the New Line.

Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.
For further information call on or address any agent of this company, or
B. H. LANGLEY,
General Ticket Agent.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Pittsburg Post Office as second class matter.

EDITORIAL

—Rev. R. S. Clark has moved his family to Great Falls where his sons, who are grown, are engaged in business, and where he will doubtless spend more or less time in the intervals of his regular work on his charge. He preached there one Sunday for Brother Pope, the Baptist minister, who was sick at the time. He recognized in the congregation the faces of Bro. and Sister Bywaters, who were once prominent and active members in our church inPrickly Pear Valley, (because the church of their choice was not there) and who have now found a home in the Baptist church. Bro. Clark writes, "It called up memory of Christian fellowship and pleasant associations of from fifteen to eighteen years ago." This scribe knows something of those pleasant associations referred to, and would love to renew them. We thank God that Christian fellowship is not restricted to denominational lines. As strong a Methodist as we are, we will hold "close communion"—intimate religious fellowship—with the Baptists every now and then, and are glad to find that they enjoy it as well as we do. Blest be the tie that binds.

—Bro. R. S. Clark rejoices that a preacher has been sent to Wallace and adds writing from Great Falls, "I hope that the necessity will arise for many more preachers in the Montana Conference before the meeting of another Conference. There is room here for a Presiding Elder's district. I am pressing the subject of spirituality as a specialty upon my work, which is attended with some signs of success. Spiritual life and power are what we want, and what we must have if we fill up the measure of our mission in Montana. May it prevail until religion becomes a vital force in Montana in saving souls and in typing its young life and in fixing its institutions.

"My son, S. F. Clark, writes me from Helena that he is still unable to be out of his bed where he has lain for more than two months, but hopes to be out on crutches soon. We have had quite a snow-fall at Great Falls, but it has been "chinnocking" for two days past, and much of the snow has disappeared. This is a coming place. Business promises to be good in the spring. The navigation of the upper Missouri would greatly help the town. It is altogether practicable, and I have no doubt will be effected in the near future.

—"Where is my wandering boy?" Anyone knowing the whereabouts of Charles S. Bone, who is supposed to be somewhere in the west, will confer a great favor by addressing the editor of this paper at Corvallis, Montana. He left his home in St. Joseph, Mo., last summer, is 17 years old, about five feet high, has blne eyes and light hair, and will weigh about 140 pounds, and his front upper teeth push out his upper lip somewhat. If he could only realize the inexpressible anguish that his absence causes in the hearts of dear loved ones in a cultured Christian home back in Missouri he would make haste to write and tell of his whereabouts or return at once where he could join with lusty life in the old familiar chorus, "Home again once more." Will our preachers and friends who see this please make diligent inquiry?

—A gentleman in Missouri writing to his son at Corvallis acknowledges the receipt of the "Methodist" which the son had been thoughtful enough to send him and says, "I like the "Methodist." It is a good paper. Tell Brother S. that it has the old time Methodist ring." That is encouraging. Will not more of our young people follow the example of this young man, subscribe for the "Methodist" and send it as a present to "the old folks at home?" It will be a dollar well invested. Send us the money and address before you forget it. The paper will give more information about the country, than you could write in many long letters, and perhaps more of the kind they would like to have than is found in any other paper.

— A prosperous Sunday-school is in progress at Fair Play school-house. We had the pleasure of preaching and attending a profitable class meeting there recently. There is generally a good time religiously, in any service when our old friend, Brother James C. Gardiner takes part. He is a true Christian, and his prayers and testimonies are blessed of the Lord in helping others in the Christian life.

—We had a visit recently from our old friend, Brother H. B. Bell and his wife. He is a Christian of stalwart mould, and one of the staunch laymen of Stevensville Circuit.

—The editor and family recently made a visit to the hospitable home of Brother R. S. Fowler and family, near Victor. Our cellar now has a winter supply of the finest quality of vegetables, such as onions, beets, cucumbers (in salt), rutabagoes etc. The reader will have an idea where they come from—a Christmas present you know. Brother Fowler has a small patch, less than one acre, that he plants in onions, and which brings him several hundred dollars nearly every year.

—From the "Montana Methodist" we learn that our excellent friend, L. B. Stateler. yet lives and is able to do some work in the cause of the Master. He was admitted on trial into the traveling connection in 1837, and we do not believe there is a minister in the Methodist church who has made as great sacrifices of personal ease and comfort, or endured greater privations and sufferings than has Learner B. Stateler, nor is there one who has been more steadily or more faithfully at his work; and we suggest and insist that our friend Stanley procure and publish, or send it here to be published, the leading facts and incidents connected with Bro. Stateler's ministerial life, and lose no time in beginning the work.—*St. Louis Christian Advocate.*

The "Advocate" is mistaken as to the date mentioned. Bro. Stateler was received into the traveling connection in 1831 instead of 1837. Perhaps it was just a misprint.

The "Montana Methodist" is now doing just what the "Advocate" suggests. The editor has much of the matter already in hand, a chapter of which will perhaps appear in every issue of our paper for some time to come. It is mighty interesting reading—interesting to the entire church. Let everybody send $1.00 for the "Montana Methodist", Corvallis, Montana, and get it in full.

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IMPORTANT NOTICE.

The annual meeting of the Board of Church Extension of the M. E. Church, South, will be held at its office—705 West Chestnut Street, Louisville, Ky.,—on Wednesday, April 8th 1891. Our rules require that all applications for aid shall be on file in this office at least *thirty* days before that meeting; and to that rule we must rigidly adhere. Blanks for applications will be furnished by the undersigned free of charge to all who will ask for them.

No applications will be considered, nor any other business transacted, at the *anniversary* meeting to be held in March at Little Rock, Ark.

David Morton, Cor. Sec'y.
Louisville, Ky. Dec. 26, '90.

OUR PAPER.

The "Montana Methodist" is the principal medium of communication between our ministers and people engaged and interested in the work of the M. E. Church, South, in Montana and throughout the Northwest. Corvallis, where its editor lives, is more than a thousand miles from where any other paper, in the interest of our church, is issued. The field is great and large and there remaineth much land to be possessed. Hence, there is a demand for it, and it is doing a work that could not be done so well by any other. The preachers and people realize this, and are rallying to its support. We believe there is no doubt about our paper sustaining itself. It is out of debt and will have money in the treasury after the printers are paid for this quarter, with which to enter upon the new quarter and the new year, commencing January 1st 1891. If we had two or three hundred more paying subscribers, improvements could be made in the paper that would greatly increase its usefulness and extend its circulation.

The principal inconvenience in connection with our paper, is the distance of the place of publication from where the editor lives, and the delay in getting it out. But this is largely compensated for in the amount of original matter that is furnished in each issue and in the excellent make-up of the paper mechanically. Our publishers are doing their best, and doing well. Our correspondents are doing nobly. The variety of subjects treated, the ability shown in the discussions, and the amount of church news furnished by our workers, we believe compares favorably with any paper of the size and circulation of the "Methodist" that comes to this office.

We want it understood that this is not said, and the little extracts from letters that speak kindly of the paper are not published in the spirit of vanity or with any desire of self-adulation. Not at all. But we want our friends to know what others think of the paper. And then, we want them to think about it, and feel, and take the same interest in it as we do.

We want to see some enthusiasm. Let it become contagious, and let the contagion spread far and wide. Let every issue of the "Methodist" fairly sparkle with the warm, fresh life of the church throughout the Northwest. Let it become the crystallization of the earnest prayers, the active labors, the best thoughts and sentiments of its thousands of readers and scores of contributors, all baptized and quickened by the Spirit of our God. Like the sparkling streamlets, born of the gentle breezes under the bright rays of the sun, flowing down our mountain sides, eastward and westward, growing into great rivers that finally pour their waters into the two great oceans and help to sustain the commerce of the world, so let our little "Montana Methodist" send forth pure streams of Christian thought and life from the tops of the

mountains, where the Lord's house is being established, east west, north and south, until its influence shall be felt as a mighty power for good amid the many thousands of the representatives of the nations of the earth who are flowing hither to find homes in our own native land. Brother, sister, friend, go to work right at once. Make a special effort during the first month of the new year, and see who can send us the largest list of subscribers. Rest assured your labor will not be in vain.

Address:—"Montana Methodist,"
Corvallis, Montana.

SISTER BRITT AT REST.

"DIED—Dec. 10th 1890, at Warsaw, Gallatin Co., Ky.,

MRS. MARY BERGER BRITT.

Funeral at Tallmadge, Ohio, Saturday, Dec. 13th. Friends invited."

The above notice sent us in an envelope draped in deep mourning and addressed in the handwriting of our dear Brother, Rev. W. M. Britt, husband of the deceased, contains all that we know of the particulars of the departure of our sister. She and Bro. Britt were married at Colorado Springs three years ago last August or September, and came at once to Helena, Montana, where he was stationed for two years, then removed to Deer Lodge. During the last year Sister Britt was taken with La Grippe, and in the following Spring, advised by her physicians, she went to Ohio and remained at her father's home until she was joined by her husband, who, on account of her continued ill-health, and that he might be near her old home, thought best to transfer to the Kentucky Conference last Fall. She regained her strength to such an extent after the return to her old home and the scenes of her youthful days, that there was some hope of her being spared for years yet to come. But that dire disease, consumption, had fastened its talons too deep in her system to let her go.

Sister Britt was a lady of intelligence, good taste and refined manners. She was positive and firm in her convictions. Though somewhat reserved in manner, yet she was kind-hearted, gentle and forbearing in her disposition. She was a consistent and devout Christian, a true friend and a devoted wife. She was greatly interested in the church work. While her husband was associate editor and business manager of the "Montana Methodist" when it first started, which involved the labor of proof-reading, folding and mailing, she rendered not a little assistance in this arduous work. Her hands folded many of the papers, her pen wrote some of the articles, and perhaps her taste was more than once consulted in the selections for the paper.

She made friends everywhere. None knew her but to respect and love her. She was a great sufferer, but endured her sufferings with a remarkable degree of patience and fortitude. She never complained. She desired to live, but only to work for the Master and do more good. She was resigned to the Divine will, and, doubtless, when the time came, she was ready to enter into her reward. It seems like a sore affliction to see those whom we love snatched away in the prime of life, but the All-father knoweth best. Her work is done and she is at rest. We tender deepest sympathy to our brother in his sore bereavement. May that Gospel which he has so effectually preached to others, solace and comfort him in this hour of trial.

A wide circle of friends throughout Montana, who knew and loved Brother and Sister Britt, will be made sad as they read this announcement. But we shall still be joined in heart, and hope to meet again where sickness and sorrow, pain and death, are felt and feared no more.

PIONEER SKETCHES.

Life among the Indians.—A Happy Conversion.—Indian Singing. A Thrilling Incident.

BY L. B. STATELER.

I will mention a little incident connected with one of our school-girls at the Indian Mission. It was during a protracted meeting. She was deeply concerned about her soul, came to the altar every day and was there seeking and praying until the meeting was about to close without her having received the blessing she sought. Others of her companions had found peace and gone away, and she was left alone. Then she cried, "Here will I remain, here will I stay, calling upon God until the break of day." Just then, when that determined purpose was expressed, the day dawned. Light broke in upon her soul, and she praised God with exceeding great joy.

Those conversions lasted. That young woman continued faithful until many years afterwards, then finished her course and went home to heaven.

——o——

The Indians are fair singers, as compared with the white people that have no more culture. They have good voices, and are full of emotion. We had books printed for them with both the Indian and English languages, in alternate lines. I learned a number of their choruses, and would join with them in their native tongue as they sang and made melody in their hearts unto the Lord. I remember some of them yet. The following is a chorus much loved by the Creeks:

Hul we mina pe ye koth lese,
Hul we mina pe ye koth lese,
Hul we mina pe ye koth lese,
Pulth ke li e ko[illegible]

English.

I am bound for the kingdom,
I am bound for the kingdom,
I am bound for the kingdom,
With glory in my soul.

——o——

I have had occasion to speak of a chief known as one of the "wise men." He and his wife were both Christians. His wife has a fair complexion, but I had never heard her spoken of only as a Shawnee. She had been married three times to principal men of the nation, having outlived her former husbands. I performed the marriage cermony at two of the weddings. She had lived in the tribe as a widow for several years, when a white man by the name of Sage, who lived across the line in the State of Missouri, and had come over to trade with the Indians, saw her, and observing her fair complexion and striking features inquired who she was and whence she came. She was unable to give much information, only that when she was a girl she had lived with the Cherokees. She could give no account of her father or mother.

The white man stated that a great while ago a little sister of his had disappeared from their home, and they had never been able to learn what had become of her. All that he could tell was, that a wicked man, whom his father had testified against for horse stealing, when he went away to prison for his crime, swore that he would have vengeance. They thought that after he was released from prison he might have stolen the child away and sold her to the Indians. He then told the women, "I think you are my sister who was stolen. There is such a striking resemblance. I will write back to my mother and ascertain if there was any mark by which her lost child could be recogized if still alive." An answer to the letter came very soon. It stated that if this was the long lost child a scar would be found in a certain place upon her person. The mark was found just as described in the letter, and it was settled beyond a doubt that this was the little daughter that had been stolen by that wicked wretch away in Southwestern Virginia and sold to the Cherokees, who at that time lived east of the Mississippi. She made her way to the Shawnees, with whom she had lived ever since. She spoke the Indian tongue quite fluently, lived as the Indians lived, and was bronzed by the rays of the sun. As was natural, the brother and sister were both overcome by emotion when the wonderful discovery was made. For this poor woman, who had spent all her life among a strange people without the endearments of home and loved ones, now to discover so suddenly who she was, that she really had a mother and kindred among the white, was too much for human nature so enfeebled by a life of toil and exposure to bear up under. While preparations were being made for her return to her aged mother's home, she fell sick and died.

(To be continued.)

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PRE-ADAMITES IMPOSSIBLE.

The doctrine evolved from ethnological and mythological records, that a race of the human family preceeded the Adamic race on earth, ought not to be received at the expense of the Scripture and the fundamental biological principles upon this subject.

The Scripture, as well as reason in the use of these first and chief principles of life, stand opposed to the doctrine that Adam had a predecessor in the human family.

The former teaches that Adam had his being by direct creation, and that in him the human existence was compressed in its organic completeness, and also, in its far reaching possibilities. To the truth of this, reason, gathering its data from nature, deposes in its clearest dictates. Reason declares that two humanities, nor two beings comprising one humanity, or existence, could no more be created than that two principles of right could be ordained, or two universal spaces be provided for in one universe. Nature's testimony in this controversy is, that life in kind, can only be duplicated through the laws of procreation.

Creation, it is clear, could neither provide two existences in one being, nor one existence in two beings. Two bodies cannot enter into one space at the same time, neither can two individuals of separate and distinct creation, enter into, and comprise one existence. We could conceive of three unoriginated Gods constituting the God-head, as readily as that we could see how two human beings, separate and distinct in their creation, could enter into one humanity. The truth is, that neither will our instinct which we regard as the elements of human intelligence, nor nature allow us to entertain either of these propositions as possible. "God is three persons in one" unoriginated existence, and not one such existence in three unoriginated individuals. Reason discloses this fact in the triple co-ordinate fuuctions of all forms of individual being, yea, even in operative nature this principle in the divine life is potent. Hence the inspired saying: "The invisible things of Him are clearly seen from the creation of the world, even His eternal power and godhead." So that men are without excuse for their ignorance of the existence of God, and also of His eternal power. The Godhead then, we see, teaches the great truth that existence or life, must be individual in kind, however many co-ordinate functions, or powers of operation, enter thereinto. Hence to provide for the perpetuiety of existence in kind, which of necessity must inhere by creation in one individual, as the creating Godhead is one being, a second person must be created of the first, then we shall have two individuals in one existence, as was the case with the man and the woman of Genesis, and the issue from these will be three individuals in one existence, thus in its perpetuiety, imaging the Sacred Trio, and teaching thereby that its author is Himself three persons in one existence, or divine being. So we see that reason says what the Scripture says, that is, that "the woman" by creation "is," of necessity, "of the man." Then that which has been the subject of ridicule, contains the only plan for the creation of woman, that reason can entertain a moment as at all possible. So that the "foolishness"—that which in this connection has been regarded as the "foolishness" of God, is seen to be wiser than the wisdom of man, indeed; the wisest understanding. The creation of woman then itself, explodes the Pre-Adamite doctrine, for it teaches that every human being must be the offspring of Adam and Eve, whatever may be their complexion, or their relative capacities, or wherever found. "God has," indeed, "made of one blood all nations that dwell upon the earth."

R. S. Clark,
Great Falls, Mont.

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PONTIUS PILATE.

Most probably from Rome—Procurator of Judea for ten years. Pilate is represented by Josephus as being a man of impetuous, obstinate temper; a judge who sold justice, and for money pronounced any sentence the people desired. He mingled the blood of certain Galileans with his temple sacrifices. He tried to deliver the Saviour from the hands of the Jews, who for envy had delivered Him to Pilate, until he saw that his own life might be endangered. He showed his opposition, or hatred, to the Jews, by not changing, at their request, the inscription over the cross. Divine influences, with long suffering, seem to have been working through the mocking, wicked Herod and the ruthless Pilate, to check the tide of Jewish persecution heaped upon Christ. First these rulers found in Him nothing worthy of death. Richard Watson speaks of an overruling Providence here to cause the righteousness of Christ's character to stand out as clear as noon-day. The message of Pilate's wife was enough to turn a stony heart to grief. Judas, hanging himself in despair, witnesses for Christ. Then the testimony of the Roman centurion and guard, and of His fellow-sufferer, who asked to be remembered in Christ's kingdom, speak volumes for Christ. Pilate marveled at the silence of Christ when He was accused by His enemies. Pilate's loathing to let the Saviour be crucified, indicates that this hard-hearted Roman Governor was touched with the unearthly grandeur and heavenly power of this strange personage. When Pilate enquired whether He were the King of the Jews, Christ asked whether Pilate had evolved this question in his own mind, or had he been simply a creature of imitation, and heard it from others. Jesus wanted to know if Pilate was an earnest, anxious enquirer after truth. Pilate then asked if He were a King; the Saviour, disclaiming all earthly pretensions to being a

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it **has** been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests, and shall labor in every laudable way to promote them.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

Our subscription-list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

The subscription is only **ONE DOLLAR** per year, in advance.

We invite our friends, one and all, to join in the canvass and help double our list by the first of January 1891.

Premiums.

To encourage the circulation of the Montana Methodist we make the following offer: —

"To every person sending us five new subscribers, with the cash, five dollars, we will send an extra copy of the paper free to any address ordered, or a copy of "RAMBLES IN WONDERLAND," a clothbound book, by *Edwin J. Stanley*, descriptive of the Geysers and other Wonders of the great Yellowstone National Park (Price $1.00)."

"To any one sending us two new subscribers, with the cash, two dollars, we will send a copy of a pamphlet, "PATRIOTISM and RELIGION," by the same author. This offer holds good until the first of January 1891."

Begin at once; send money by money-order, postal note, registered letter, express or draft. All communications, business or otherwise, should be addressed to

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CORVALLIS, MONT. OR 91 THIRD AVE., PITTTBURG, PA.

worldly king, said that He was born to bear witness to the truth. He claimed to be a King of Truth, in the midst of liars and blasphemers. Had His kingdom been of this world, then He and His servants would have taken the sword, either to perish or to conquer by it. He was "from above, His enemies from beneath." He was the life, the truth, the way; they were death, error, sin. When derisively asked to descend from the cross, to save Himself, He gave us the greatest lesson in true courage, moral sympathy and heroism in dying for others. He could not come down from the cross and do the Father's will. The cup must not pass. "Though He were a Son, yet learned He obedience by the things He suffered." "He endured the cross, despising the shame, wherefore God hath highly exalted Him, and given Him a name above every name." Let every knee bow, and every tongue confess His praise.

J. H. JOHNSON.

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SUNDRIES.

"History, Prophecy and Gospel" is the title of a new publication on the International Sunday School Lessons for 1891, edited by E. Benjamin Andrews, D. D., President of Brown University. The recent revival in the study of the Sunday School lesson should occasion much hope. "We study the words and works of God," should be the motto of every church to-day, and the Sunday School should be the church at study, and the regular services should be the Sunday School at worship. The demand is for a wide spread revival in the study of the Scriptures, for they make wise unto salvation. This work of Dr. Andrews is a volume of nearly 500 pages, English quarto size, elegant in print, paper and binding, and is sold at the very low price of $1.75 a copy. Much critical scholarship has been brought to this work by able and devout men, as contributors. This work can be had of Silver, Burdett & Co., Boston, Mass. The lesson plan for 1891, takes us six months in the Old Testament and six months in the New. We plead for an advance in Sunday School work in Montana.

"The Christian Ministry," by Rev. S. W. Cope, of the Missouri Annual Conference of the M. E Church, South, Nashville Publishing House, Barbee & Smith, Agents. Price, 50 cents per copy. The author of this little book is known personally to some of our brethren in Montana, and to all by reputation. This is a small 16 mo., of handsome appearance. It is full of vital truths on the institution of the ministry, the work of the ministry, and the endowment of the ministry. It is worthy of a large circulation, especially among the young ministers. The writer perused the work with pleasure and profit, and cordially commends it to the church. Buy it, read it, and you will not regret it.

A revival in Helena. Does this surprise you, Mr. Editor. Well, it is really true. The work was begun Nov. 16th, and it has increased in interest and power from then till now. The tone of piety in the church is being elevated. God is in the midst of his people. How long we shall continue, we cannot now say. We ask the readers of the Methodist to pray for us.

The church here is quite solicitious about the health of Sister A. G. Clarke. She has been quite sick for a month, and has lost considerable flesh. The doctors have advised that she be carried to some noted mineral springs in California to spend the winter. She and Brother Clarke start this week. They will be away four or five months. The church is loth to give them up even for a few months, they are so identified with every interest of our beloved Methodism in Helena that their absence from a single service is conspicious. May a gracious Providence preside over them during their absence, and may Sister Clarke return fully restored to health.

William R. Logan and Mary B. Redding, of Alhambra, were married Sunday, Nov. 25th, at 2:30 p. m., this scribe officiating. The wedding was private, and they took the train immediately for Salt Lake City. They will return in about two weeks and reside in Alhambra. Blessings upon the worthy couple.

D. B. Brice.

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SALVATION.

This is the word that has come thundering down the ages laden with the very essence of heaven; echoing and reverberating from heart to heart, home to home, land to land; leaping over mountain and valley, carried over sea and ocean, wafted here and there, 'till the whole world is being filled with the grand refrain "Salvation to lost mankind." The beggar in his hut, and the king in his palace are alike made to rejoice. The lonely miner here in our own mountains, away from the refining influences, and comforts of society, have the sweet sound and praises God. These old canyons are being filled with the songs of Zion proclaiming "Salvation." All heaven rings with the shouts of souls made free, and around the throne of God angels cry "Salvation to our God which sitteth upon the throne, and unto the Lamb." Lift high the banner; forward, ye soldiers of the cross! Let the battle cry be "Salvation!" "*Save that other man.*"

B.

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PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

—o—

Christ and hope came into this world at the same time, because "He is our hope." There was once a temple dedicated to Hope in the Roman Empire, but one of the Roman historians said, with sarcasm and scorn, "that it had been struck by lightning." Such a temple had no permanent place in the worship of the pagan. Christ brought hope, and in millions of hearts the temple has been raised that will never fall.

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THE

Montana Methodist.

Vol 2. JANUARY, 1st, 1891, No. 34

Editorial.

OUR YOUNG PEOPLE.

No more important question is before the Christian world to-day than that of saving the young people and organizing them for efficient Christian work in connection with the church. The matter is receiving much attention, and of course there is difference of opinion as to the best way of accomplishing the desired end. The Christian Endeavor Society is an organization that claims to be non-denominational. It seeks to organize societies among the young people of all the diffrrent chnrches, each of which is expected to work for its particular church, but to be connected with, and in a manner controlled by, the United Society. It has its own literature and a general reading course.

The Trustees of the United Societies of Christian Endeavor have recently addressed a letter to the Board of Control of the Epworth League of the M. E. Church, North, a Young People's organization within that church, kindly but earnestly protesting against the organization under that name, asserting that it has ap propriated in part the methods of the Christian Endeavor Society, and insisting that it should have the name of the Endeavor Society and work in connection with it. It claims that the work of the Christian Endeavor Society brings all the denominations into closer sympathy with each other, while the "League" has a tendency to foster the sectarian or denominational spirit.

The Board replies very kindly and ably by assuring the board that many of the methods which they claim the Epworth League has borrowed from them, have been in use by the Methodists for more than a hundred years —and really suggested the name of Methodists given to that great body of Christian people that now — in its different branches—numbers "about six and a third millions of ministers and members, and a domestic and personal affiliation of about thirty millions of adherents." Not a few of these were put in use by John Wesley himself, and Methodism is the outgrowth of them. We wish the correspondence could be given, but lack of space forbids.

In an editorial upon the subject, the Northwestern Christian Advocate contains the following timely and forcible utterances, which are capable of a much wider application than is here intended:—

"There is one more reason not mentioned in the Epworth letter why Methodists may consistently hesitate to commit the trainiug of their young people to any society affected in any degree by Westminster theological antecedents. While no formal theology is taught in the Endeavor society, its words, whether printed or spoken, are certainly not flavored by Arminianism. Its methods are those of the traditional "union" kind. Its emphatic points are not placed where we as a church prefer to place them. Presbyterians and Baptists and Congregationalists might well be at home in that society for good and sufficient theological reasons, but the disciples of Arminius readily discover something they do not find at home. Our young people are not theologians; but, after all, under the influences of which we speak, it happens that some of our young people, if they do not actually enter other churches, at least fail to become Methodists, or the kind of Methodists who have done and continue to do the most for Methodism. Whether our children remain with us or go to other churches, they do indeed become Christians. That, however, is not quite enough, else Methodists cease to have any reasons for existence. We prefer, while our children are Christians, that they should become Methodist Christians. That point is not quite as valuable or pressing to our Congregationalist brethren, who might very properly be supposed to be better pleased to obtain our children, than to spare their own children to Methodism. In the name of catholicity we prefer to retain our own children, and thus see to it that they are educated as tolerant, liberal Christians. We should be reproached were we convicted of indifference respecting that education. We do not propose to be indifferent to our own flesh and blood."

There is truth and good sense in the above. Much of the so-called Union Sunday-school literature that we have had sent to the West for many years has had the same flavor, when there was anything forcible or impressive in it at all.

The M. E. Church, South, will soon have an organization of the same general character of the Epworth League, and we believe that the Presbyterians, Baptists, and other sister denominations are working along the same line. This is right and proper. But let each bear in mind the closing words of the reply of the Epworth Board: — "While we cannot adopt your name, or papers, or reading courses, we pledge you to carry a banner which you will recognize at sight as that of your allies and to wield weapons whose hilts, and not their points, shall be toward your hearts."

News and Notes.

—John, a brother of David Livingstone, and who is an octogenarian, sat on the platform when Stanley lectured at Toronto. The presence of one so closely related to the great missionary traveler and explorer who exerted such an influence in Stanley's career, must have been an inspiration to the lecturer.

—The Northwestern Christian Advocate, in discussing the financial panic that has threatened the country, says: "We know of one house in this city—and it is not the largest — whose excess of necessary duties payable because of the new importing rates is $200,000. That is to say, the passage of the McKinley Bill and the early date of its application practically demanded the addition of $200,000 to the capital of the firm. If that strong house had been somewhat embarrassed, the sudden call for that large sum in order that the already purchased goods might be imported prior to their sale, might have precipitated disaster. Of course these goods will be sold, and their increased cost by reason of the new tariff will bring the $200,000 back into the treasury of the firm, but the interim may greatly modify the retail market, or hard times may destroy it."

It has been proposed to extend the date of payment of revenues upon imported goods from Feb. 1st to July 1st, which, it is said, will release $10,000,000 to add to the circulating medium of the country. This will relieve the embarrassment somewhat. The outlook is more hopeful. It is thought that a general crash will be averted. Still, it is being felt most keenly in Montana. It has embarrassed many enterprises. We were told that men who have hundreds of thousands in banks in Helena cannot draw a dollar out. The banks are holding it to provide against a "run."

—A writer in the Holston Methodist, speaking of Matthew Henry's Commentary, says: "For spiritual incisiveness it is as the sword of Goliath—'there is none like it.' I weary of 'critical study of the Bible,' and long for juicy morsels of practical truth, and a draft of water from wells of salvation that haven't been fouled by a scramble to get at the bottom of things. I have a lot of metaphysical mud (Teutonic) on my shelves that I would be heartily glad to get rid of."

What young Bible student has escaped this "mud?" The sweetest water that we ever tasted, so we thought, came from sparkling streams near the top of the Rocky Mountains, that were reached by following the tortuous windings of a horseback trail that leads from Montana across to Elk City, Idaho. The water was not muddied. It was fresh from the eternal snows from which it had been released by a glowing sun, and just gurgled up from beneath the great rocks, and we laid down by the stream or dipped it up with our hands or with rude tin cans, and drank to our heart's content, and blessed the name of the old mountaineer who did not try to drink for us, but simply led us to the spot after a long journey through a dry and thirsty land. So we bless the teacher, the preacher or the commentator who leads us to the fountain of living springs, and especially the name of Him whose great mission was to bring life and immortality to light and who cries to the world: "Let him that is athirst, come; and whosoever will, let him come and take of the water of life freely."

—The Montana *Christian Advocate* refers to our approval of the action of the Tennessee Conference in suspending Dr. Kelley, the Prohibition candidate for governor, and states that the Michigan Conference of their church located two of its members for the same reason, and announces with a somewhat triumphant air, "The Methodist Episcopal Church is not a political church." We are glad to hear this, and hope it is true. We rejoice to know that the example and teaching of the Methodist Episcopal Church, South, are at last exerting such a wholesome influence upon our big sister. May the reformation prove thorough and abiding. We wonder if Bishop Joyce will be chided for pledging that million bayonets to support the "Force Bill?" Let us see.

—We appreciate the invitation, which is also extended to all the brethren of the Missoula District, to attend the District conference of Helena district at East Helena next month. There is a tempting bill of fare, and we would enjoy it exceedingly. May great grace rest upon the conference.

—It is encouraging to note the prosperity and promise of not a few of our pastoral charges since they have been supplied with regular and efficient pastors.

—The Parsonage and Home Mission Society at Stevensville is the most vigorous organization of the kind in the conference. The ladies raised about $90, as a Thanksgiving offering, and just by contributions in the old fashioned way—without any festivals or pandering to the flesh of any kind. Sister Parnall is one of our most systematic, enthusiast c and efficient workers. She would make a splendid District conference secretary.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

FROM THE CHURCHES.

ON THE SECOND ROUND.

BY A. C. COUEY.

BUTTE.

The Second round on the Helena District began with Butte; the fifth Sabbath in November, and Saturday before.

After fasting Friday we had the usual 11 o'clock Saturday service, also preaching at 7:30 Saturday evening. My soul was refreshed Sunday morning and evening, to preach to my old flock with many "outside" friends, where I had been pastor for four years. Nowhere on the District do I feel so much at ease as in the Butte pulpit. I noticed a marked advance in the many interests of the church since Bro. Squires has been at the helm. Twelve have been added to the church during the quarter, several children baptized, finances were well up, though the labor had not been equally distributed among the Stewards, and the Sunday School has grown in numbers and interest. There is a magnetism in Squire's song. He is a team in a Sunday School and in a revival. In a word—Butte prospers. As predicted sometime since, we will soon need a more commodious church edifice there.

HELENA STATION.

I found Bro. Price the third week in a revival meeting. The burden of soul-saving was pressing the pastor's heart. He was urging travail upon the part of the church. I was with him about one week, preached nightly and twice on Sabbath. Though the meeting at this time was not flattering, was not without promise of good results. During the week I was there two persons, a father and a son were received into the church by profession of faith. The quarterly conference showed the charge to be on advancing lines. A number had been received, several infants baptized, the spiritual state of the church much improved, and finances well up. Since the quarterly conference, the meeting has gone steadily on. Some of the fellow laborers assisting, and already quite a number have been converted, and united with the church, and the end is not yet. This station is in the most prosperous condition of its whole history.

BOLDER AND ELKHORN.

Leaving Helena Friday morning, Dec. 12th, I came to Boulder, preached at 7:30 p. m. to an appreciative congregation, which was large for a week night. Saturday Bro. Johnson and I visited in Boulder, and at 6:30 in the evening took the branch road for Elkhorn. a distance from Boulder of 20 miles, by rail, though but 10 over the mountain trail. Brother James Dunlap had heated and lighted the "hired hall," and awaited our arrival. I preached to ten or fifteen people, and Brother Johnson announced the Sabbath services. Bro. Johnson told me beforehand that a Bishop could not get more than a dozen people to hear him Sabbath morning. So I prepared for the worst. At 11 a. m. I had Johnson, and Bro. Dunlap on the inside and four hundred and ninety-nine on the outside. We had a prayer service, and left an appointment for 7:30 p. m. In the afternoon we attended the Sunday School, which was organized as I understand by Rev. R. F. Beady of our church, the first Methodist preacher possibly in the camp, in the winter of '86,-'87, but by want of watching as well as praying, it is no longer ours, but is in the hands of the M. E. Church. How this is, deponent saith not. In the afternoon, Johnson said to Bro. Dunlap, "Where can we get some extra chairs for the people to-night?" The brethren preceded me to the place of worship to arrange, and to my great gratification, when I entered the house a few moments before service, every seat was taken. More chairs were brought and yet many were turned away for lack of room. I have not had a pleasanter hour for some time. The intelligent miners, mill men, and merchants of Elkhorn, hear well and pay well. Monday was spent in company with Brothers Jas. Dunlap and S. McDonald, two good whole souled men, in behalf of the pastor's salary for the remainder of the conference year. We succeeded admirably. I left this ideal mining camp Tuesday morning, feeling that God had been with us in all our work. Johnson is trying to educate his people to a system of "Scriptural giving" to the support of the church, a matter greatly to be desired above the "starts and jerk" system, or want of system in fairs, suppers, chance games and such like practiced in some places. If people are going to give, let them give straight, and not by a round-about, doubtful process. At Boulder we had preaching Tuesday evening, and afterward held the quarterly conference with almost the full board of Stewards, Sunday School Superintendent, and Church Conference Secretary. Johnson's plan was to protract both at Elkhorn and Boulder as soon as practical. Finances in this charge were in arrears at the time of the conference, but I got favorable news since. I hope for better things still.

DEER LODGE.

December 20th and 21st were days for the Second Quarterly Conference in the nice little valley city, where the writer has his headquarters, which he calls home, the home part meaning for his family.

Brother Tabor and his faithful band have matters in good trim in the Deer Lodge Station. The Sunday School grows—several have been added to the church during the quarter. The Ladies' Aid Society here is the most active in the District. We have as much promise here as in any charge in the conference. Finances are well up here in every matter except for Ministerial support, which will not be so long I am sure. Tabor makes the best use of the Church Conference, of any preacher in Helena District. The foundation in Deer Lodge is Christ, and the build- of 'Gold, Silver and Precious stones.' —Amen.

FROM BOULDER.

Brother Stanley:—

My second Quarterly Meeting has just past. Our P. E. was with us in the Spirit. His pulpit ministrations were edifying to Christians; to sinners convincing. He set on foot plans for increased financial support of the P. E. The first fruits came in the way of a liberal donation to-day. We can "bear all things" in this line. Boulder and Elkhorn collected about $175.00 for various church purposes the past quarter. We are trying to stress our stated Sunday services in Methodist fashion, useing our Standard Hymn Book, and following our ritual in the order of public worship. Nearly all our moneys are raised by voluntary weekly and monthly contributions. Long live the Montana Methodist.

Very Truly,
JOHN H. JOHNSON.

MOSCOW, IDAHO.

Dear Methodist:

I write under the press of many duties. The paper comes regularly with its warming and refreshing influence. I also received ome sample copies for distribution.

We have held no special service as yet on account of the weather. It has not snowed, and we are getting impatient, somewhat. [That will sound strange to some of our readers in the "sunny south."—Editor.]

We are contemplating several protracted meetings on this charge in the near future. We have planted our batteries at Vollmir, a new town on the N. P. R. R. It is a thriving little place. We have secured a desirable lot on which we hope to build a church edifice soon.

It seems to take a great deal of work to keep the church awake in this country, in this age of progress, where there is so much to sap the spiritual life of the so called Christian. "Because iniquities shall abound, the love of many shall wax cold." It is true in this our day. But I am not discouraged, neither am I surprised.

We are considering at this time a call from Brothers Compton and Skee to assist in protracted meetings. One has opened fire on the enemy's camp at Palouse City, and the othes will begin soon at Oakdale. We are asking the Lord and consulting with wife, too, as to whether we shall go or not. [We imagine there will not be much difference in their dedisions.—Editor.] Wife and the baby have both been sick, and you know what that is, [Yes, we know, and have experienced how hard it is to be away from home at such a time. What Methodist preacher has not?—Editor.] But I must close, for these notes are getting too long. God bless you, Mr. Editor, and the dear little Methodist.

WILL S. HORNBUCKLE.

Dec. 27.

SPOKANE FALLS.

Our First Quarterly Conference was held Dec. 21, and 22. Brother Swift, our much beloved presiding elner, had just returned from Tennesee and Alabama with renewed zeal for the success of our Northwestern work, bringing with him Brother Terry from the Memphis Conference, 1 more recruit to E. Columbia Conf. Brother Swift preached us an excellent sermon at 11 o'clock, and Brother Terry followed at 7:30 with a very earnest, clear and practical sermon.

Fifteen additions to our church were reported. A very good showing for one quarter.

We had one of the most delightful Christmas trees at our church it was ever my pleasure to attend, followed by supper in the basement, amply supplying the wants of the large congregation. All the exercises reflected credit on the Superintendent, Bro. Krider, and all others of our church and Sunday School workers. There were several presentation speeches made in connection with valuable thank offerings. At the close of one of which this scribe was made to rejoice in the posession of quite a purse.

The outlook here is still encouraging. We hope to commence a series of special services soon.

Love to all the Brethren,
R. G. ISBELL.

BAKER CITY, OREGON.

Editor Methodist:

I get the nice little paper all right. Get my dollar's worth too. It was a good investment. I get to hear from the work all around by taking it.

I have just received six real substantial accessions to the church. The blessed Gospel has power. Light shines all over my circuit. I feel confident that I am on the eve of great things. Oh I am truly blessed and it is all hope and no despair with me.

D. W. YOAKUM.

WALLACE NOTES.

The new preacher, Rev. W. C. Waggener, with wife and one child, little Mary about four years old, arrived in Wallace on Sunday afternoon, Dec. 28th—expected to arrive on Friday, but were disappointed in the connections. Our Brother was delayed a week at Owensboro, Ky., with an attack of pneumonia. He preached at night, the house was crowded to overflowing, many persons stood in the aisles and about the door, and listened with rapt attention to a short but earnest and impressive sermon on "Service and Serviceableness." Not a few tears were wiped from the eyes of hardy mountaineers. Everybody was delighted. The general sentiment, public and private, was, "He is the right man for this place." The penny collection amounted to $12.25.

A new church is badly needed, as it is quite evident that the school house where serviees are now held will not begin to accomodate the people, and the public hall is very expensive.

Announcement was made for the organization of a Sunday School the following Sunday, and the literature was ordered for it at once.

Wallace is the newest appointment in our Conference, and the most remote, by the present route of travel, from the center. It is a great change for our Brother and his family to come so far, and from where the church is strong and prosperous to such a new place. Let them have the benefit of our sympathy and our prayers.

"Though sundered far, by faith we meet
Around one common mercy seat.

The Bank of Wallace failed just before Christmas, with liabilities amounting to considerably more than $100,000. It is thought by some that payment will be made in full on all deposits. Yet it has had a most depressing influence on business. A common expression was, "It is worse than two fires." Another bank is to be in operation soon.

On Monday morning the new pastor began to make ready for housekeeping. The writer was sorry he could not stay to see the family safely domiciled in the little "hired house," but duties of a pressing nature forbade it. Our friends there will take good care of him. We expect to hear of a good work there.

Warsaw, Ky.

Dear Bro. Stanley:

You have doubtless received notice ere this of the death of my dear wife. Though so long expected it came as a sudden shock, which only those who feel can understand.

I know I have the prayers and sympathies of my brethren, and the tenderness of God was never more felt than in this time of trial.

I enclose you an obituary prepared by her sister, Julia, for the Mont. Methodist.

Your Brother,
W. M. Britt.

WALLA WALLA.

The Methodist:—

"Time passes swfitly by," and today a new year is born. The good and bad deeds of 1890 have passed to record, and eternity alone will reveal them. Now is the time for the renewing of "covenants," and may God help us to keep them when renewed.

This occasion is fraught with many pleasant anticipations, some to be realized; many to be blown away by the wind of disappointment. My heart goes out to such in sympathy. I am meditating, and my thoughts go forward to the time when the "old year" of this life shall have passed away, and the day of our "new year" shall dawn in the "Eternal City," the "New Jerusalem;" that dawn never to fade into night. That day shall be eternal. And O, what a "greeting there will be," at the meeting with the "redeemed of God" around his throne, in that city whose "walls are of jasper" and whose "streets are of gold!" Praise the Lord!

My people were exceedingly kind to their pastor, presenting him with a fine suit of clothes; handsome jacket for use while at study, and several other useful articles much needed, and more appreciated.

Our Sunday School exercises were very interesting, and a decided success. We begin the year much encouraged. Last night at our prayer meeting we had a "shower of blessings," and two young men expressed a desire, and determination to become followers of Christ. Praise the Lord!

I hope to begin a "meeting" at my country appointment this month, pray for us.

Ben Hogan and Lieut. Lavery, the converted pugilist and saloon keeper, are here and doing a good work. The simple story of the power of Jesus Christ to "save to the uttermost all who will come unto him" as told by them in their plain, but forcible way and demonstrated in their lives, is having an influence that is being felt throughout the city. The pastors and their people are co-operating with them.

We send greeting to the brethren of the Montana Conference; and wish the "Methodist" a happy and prosperous "New Year."

Jan. 1 '91. P. M. Bell.

—o—

Lord, I have loved the habitation
of Thy house, and the place
where Thine honour
dwelleth."
—Psalm 26:8

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MAIN LINE.

BUTTE. Leaves		Arrives	
U. & N. Ex.	7:50 p m.	Butte Ex.	10:35 p m
U. & N. Ex.	1:00 p m.	M. U. Ex.	12:10 p m
Anaconda Ex.	9:20 p m.	Anaconda Ex.	10:20 a m
Anaconda Ex.	5:00 p m.	Anaconda Ex.	3:50 p m
Anaconda Ex.	10:50 a m.	Anaconda Ex.	8:20 p m
M. U. Ex.	2:30 p m.	U. & N. Ex.	1:00 p m
Helena Ex.	8:00 a m.	U. & N. Ex.	11:35 p m

ANACONDA BRANCH.

STUART. Leave.		Arrives.	
No. 107 Ex.	9:57 p m.	No. 102 Ex.	8:40 a m
No. 105 Ex.	5:40 p m.	No. 104 Ex.	9.40 a m
No. 103 Ex.	11:32 a m.	No. 106 Ex.	3:08 p m
No. 101 Ex.	8:45 a m.	No. 108 Ex.	7:40 p m

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Following is the time of arrival and departure at Helena on the new schedule, taking effect Sept. 1, 1889.

TRAINS ARRIVE AT HELENA
No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA
No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

Trains Nos. 3 and 4 connect at Butte with Union Pacific.
For further information call on or address any agent of this company, or
B. H. LANGLEY,
General Ticket Agent.

The Montana Methodist.

E. J. STANLEY, - Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Flathead—E. L. Lee.
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Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at Pittsburgh Post Office as second class matter.

Here and There.

—During the month of December severe storms prevailed in Virginia, Pennsylvania and adjoining states; also along the Pacific coast. It is remarkable how the Rocky Mountain region has escaped. At this writing, Jan. 2d, the weather is pleasant and the ground is dry and dusty. The people would really prefer to have more snow and to see the weather colder.

—Rev. D. B. Price, writing from Helena, says:—Our meeting still continues. It is a remarkable work. There have been 10 conversions. I may continue through January. Brethren Johnson, Squires, Couey and Tabor have been, and are, assisting me. — We trust that scores may be converted there ere the meeting closes.

—Bro. Parnall has been protracting a meeting at Burnt Fork. Sickness and death in the neighborhood have interfered somewhat with the attendance, but friends report some refreshing services. The pastor is pressing the battle vigorously.

—A new preacher has arrived on the Flathead Valley charge. He is not a "transfer" (though we are happy to state there is no prejudice against this much discussed class in our Conference), but "to the manor born." He made his appearance at the home of Bro. E. S. Lee and wife, where he is expected to attend "training school" for several years before admission into full connection in the regular ministry. Hearty congratulations to our Brother and Sister.

—The carpenter work on the church at Demersville was completed before the first of Jan. The building of this house was a necessity, as the public hall has been sold for other purposes, and there is no other place in which to worship. Having to build before getting assistance from the Church Extension Board, and when the resources of the people interested in religion are limited, and the financial crisis coming on just when it did, these things have left the committee in somewhat straitened circumstances. We trust the friends will rally to Bro. Lee's assistance and help out a worthy cause.

The building is plain, though neat and substantial; it is the first church erected in Flathead Valley and will do much to establish and give type to religion in that country.

—The Northern Pacific is one of the best equipped railroads that we know of. Its location—right in line with the course of the steamships crossing the Pacific Ocean, the splendid harbor of Puget Sound, the low pass in the Rocky Mountains, where it is seldom blockaded by deep snows, and leading through a country so vastly rich in precious metals, agriculture, timber and other resources, it bids fair for a large share of the traffic of our great Northwest.

—The Sunday School Budget, Magazine, Little People, Visitor (weekly) and Lesson Papers, for Jan., are on our table. The Magazine is enlarged and improved—that is, it contains more expository matter. We do not see how anyone could find fault with the Visitor, with its sunny face and so chuck full of excellent matter for our young people. The Sunday School lessons for this quarter are in the Old Testament, beginning with "The Kingdom Divided." 1 Kings xii, 1–17.

—A private note from Rev. David Morton, our Church Extension Sec'y, contains the following: "I am glad to be able to report that nearly all the Conferences are advancing in their collections. I think this year the increase will be about $3,000." He also says that "somehow or other you or 'Uncle China' (A. G. Clarke), or somebody else always manage to come out short a few cents in making your remittances for Church Extension." We are surprised at this, for we have always taken a special pride in seeing that the Church Extension assessment in our Conference was raised in full, and generally a little in excess. We have never failed in raising what we honestly thought was our share. There has been an oversight somewhere. We thank our brother for calling our attention to the matter, and especially for paying the dollar out of his own pocket to balance the account and save the credit of our Conference. We shall see that it is refunded. There is no department of our general church work in which we take more interest than Church Extension. Our collections for this fund just have to be raised. We cannot afford to neglect them. While we are gratified to know that the church at large is advancing along this line, yet the advance is nothing in proportion to the demands of the work. If our preachers and people at large could witness a scene that the writer witnessed last Fall, and heard what he heard, as half a dozen men came before a Conference Board and with hearts almost breaking, and tears in their eyes, made their earnest pleas for help, and if they could see a letter that is on our table, pleading for help to save and finish a church that is greatly needed, they would be more liberal in their contributions to this cause.

—Many years ago—in 1858 or '60—Lieutenant Mullan, of the U. S. Army, distinguished himself by opening up a public highway, a wagon road, from the Missouri River across the Rocky Mountains and also through the rugged Coeur d'Alene range to the head of navigation on the Columbia River. This road brought two distant portions of our country into closer connection and had much to do with the settlement and development of the Northwest. Many persons passed over it and secured good homes and ample fortunes in the land beyond the mountains.

Another officer, a Waggoner, has recently been stationed at a point on the old road, right in the midst of the Coeur d'Alene Mountains, where things, religiously, appear as new and wild and rugged as the cliffs and canyons around. We expect that our brother will be instrumental in opening up a permanent highway through this region that shall not only bring our preachers and people on either side the mountains into closer sympathy and co-operation with each other, but upon which multitudes of the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads.

—o—

IT'S TOO THIN!

Our church has entered the South believing it had a mission there. Our ministers have been ostracised, mobbed, derided and killed. The M. E. Church, South, has entered the North believing it had a mission here. Their ministers have been kindly received and fraternity sought. — *Montana Advocate.*

Yes, the M. E. Church (North) entered the South, but in what way and under what circumstances? It went there in open violation of what the Methodist Church in the South held, and what the highest authority in the land, the Supreme Court of the United States, decided to be, a solemn compact, legal and binding, and which had been made in the interest of peace. It went there, in many instances backed by bayonets and taking forcible possession of churches and other property that did not belong to it—that belonged to the M. E Church, South, and from which it had to be ejected by the courts of the land. It sought to make the impression that the Church, South, would soon cease to exist. The avowed policy of its agents was "disintegration and absorption." Its ministers, in many cases, allied themselves with one of the great political parties of the land and sought to force upon the people of the South social customs that were odious to them and such as the people in the North are not yet willing to tolerate as a rule—we refer to what is commonly called negro equality. Is it any wonder that there should be strife and turmoil under such conditions? Who is responsible for this state of things? If the Advocate would intimate that the M. E. Church, South, had anything to do with the "mopping" and "killing" of ministers, we might appropriately ask, who is responsible for the violence done to ministers of the M. E. Church, South, many of whom on their own ground and in the discharge of their duties were maltreated and shot down — because they were ministers of the M. E. Church, South, and preached nothing but the Gospel of Christ?

As to fraternity, the M. E. Church, South, has labored earnestly for peace and genuine fraternity. The separation of the church was in the interest of peace, and if the plan of separation had been observed by both sides as it was by the Church in the South, all this clamor and confusion that has filled the land would have been avoided. The M. E. church, South, was the first to propose fraternity between the two churches, but her offer stood rejected for 30 long years by the M. E. Church, North, and when, at last, messengers came to her clothed with proper authority, they were kindly received, others appointed in return, together with commissioners authorized to consider and remove the obstacles in the way, if possible, that they might have a fraternity founded on Christian principles and one that would abide. In her Gen. Conference and in the Annual Conferences, in Montana and elsewhere, she has responded to all offers of fraternity that have been made on reasonable and Scriptural grounds, by the M. E. Church, North, as well as from other bodies of Christian people. Her ministers never came North until years after the compact had been broken by the other party; and she has spent little or no missionary money in the North properly, while the Church North has sent hundreds of thousands of dollars, much of which has been worse than wasted, into the South. As to the great West, it was new and neutral ground, into which people have flocked from all points of the compass, among them not a few ministers and members of the M. E. Church, South, who have helped to pioneer the way, and are striving to live and let live, to preach nothing but Christ and Him crucified, and to cultivate true Christian fraternity with all who are trying to advance the kingdom of our Lord Jesus Christ.

But we are getting tired of shams —of fraternity that does not fraternize—of that spirit that professes great friendship and good-will for the M. E. Church, South, before the world, and yet is seeking to disintegrate and destroy it. If our brethren can outpreach us or out-work us in getting people converted to God or in going out into new fields and getting societies and Sunday Schools organized, or in any other legitimate way, we bid them God-speed, and rejoice at their success. But we beg them not to sow dissension among our own people, strive to turn them against us and others without cause, build houses on the ground that we have preempted and are occupying and cultivating to the best of our ability, with what savors of a boastful air, publish to the world that they are going to "occupy every field in Montana" — no provisos specified — and then try to make the world believe that they are doing all they can in the interest of fraternity! It's too thin!

—o—

JUMPED TOO HIGH!

Sometime ago this paper had occasion to rebuke the arrogance and show up the rashness of some statements made by the Montana Christian Advocate, which so agitated the editor that he fairly lost all self-control, imagined that he saw a "ghost dance"—Stanley's ghost dancing over the Doctor's editorial scalp — became so frightened at the spectacle that in his effort to gather up and re-hash the riddled remnants of his former effusion for a farewell war song, he seems to have forgotten what he had said, and what we had written, denying that we had uttered a word about his charge (when our paper shows that it has all been fully disposed of, so far as there was anything to it), and seeing that he was about to lose some of his followers, who were offended by his rashness, in rushing back to lay up the gaps and smooth things over, he changes his statements from what they were at first—(saying that he advised his people not to join the *M. E. Church, South*, whereas he used the term "other churches" at first, and also made other charges) and winds up by accusing us of "insinuating that the Advocate is a political paper" (upon which point he seems to be very tender), which thought never entered our mind at the time, and then in truly original style he hurls at the imaginary offender (a ghost, perhaps) his favorite epithet, "contemptible falsehood," and mutters something about "the spirit of a true gentleman." In taking our brother to task for an unkind remark, we had been provoked to use harshness, but simply said "the editor is mistaken." This is his manner of retort. But he was pressed for something to say. Witnessing "ghost dances" is a serious matter to the Doctor, and has an unhappy effect upon his temper as well as his nerves. We fear he will not survive the shock—in fact, word just reaches us that he has expired—as editor. Like Sambo's deer, "he jis' jump so high he kill himself." Adieu to the departed chief!

—o—

—A brother in Spokane Falls remarked to us, "The Methodist gets better and better. Those letters of Brother Stateler have a wonderful charm for me." But the best compliment is a good list of subscribers sent in by Brother Clark. Who else will do likewise?

—Our friends who are in arrears for the paper will please send us the amount at their earliest convenience. Address E. J. Stanley, or "Montana Methodist," Corvallis, Mont.

—The *New Issue*, a live prohibition paper, published at Bozeman, by Revs. Wilder Nutting and M. J. Hall, speaks very kindly and encouragingly of Bro. W. T. Goulder and his work in Bozeman.

—The Coeur'd Alene *Miner* states that our new pastor at Wallace, Rev. W. O. Waggener, has made a fine impression, and that the services had to be removed to a large hall, because the school house was insufficient to hold the people that came. This is cheering.

—Rev. Jacob Mills has been elected editor of the Montana *Christian Advocate*, and the paper removed to Bozeman.

—We have several interesting communications on hand for the next issue of our paper. They came a little too late for this one.

—Just as we are mailing our copy, a letter from Rev. A. Y. Skee brings the good news that he has organized a society of 19 members at Oakdale, with more to follow. Look out for his letter in our next issue.

—The Quarterly meeting services of the Stevensville charge, held at Victor, especially on Sunday, 4th, were largely attended and were very refreshing. The sacramental service was the most spiritual and impressive that we have attended for many days.

—There were four, instead of three, Indians hung at Missoula some time ago.

—The Indian excitement has developed into real fighting at last. More than a hundred Indians and many soldiers have already been slain. What havoc the savages would have made had they got among the settlers!

OBITUARY.

Mary R., beloved wife of Rev. W. M. Britt, and daughter of F. and E. Berger, of Tallmadge, Ohio, died Dec. 10, 1890, at Warsaw, Kentucky.

Early in life she chose the "better part," and until the day of her death she sat at Jesus' feet, earnestly listening to His voice and gladly doing His will. In the Sunday School, and in all charitable work, she was loving, earnest and faithful, winning many for the Master by the sweet influence of her Christian life. In the home circle the light of her beautiful character show brightest. "The heart of her husband safely trusted in her," and in all his work she was a faithful and efficient helpmeet. Brothers and sisters, with all who knew her best, testify that the radiance of the Saviour's glory was always reflected in her face and life.

During her last illness, which was long and painful, Jesus was very precious to her. She loved to talk about Him and commune with Him. She was carried to her long resting place in the cemetery at Tallmadge by loving hands, and many testimonials of affection and devotion were brought by those who could not come.

"Calm on the bosom of Thy God,
Fair spirit, rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow."

—JULIA.

—

Died, near Stevensville, Montana, on Friday, Dec. 26, 1890, after a long and painful illness, Sister Harriet Smith, wife of "Uncle" Hiram Smith, aged 61 years.

Our departed sister united with the M. E. church, South, in Georgia, about 23 years ago, and remained in that communion a consistent member till the day of her death. Her funeral took place on the following Sunday, being conducted by the writer. A large and sympathetic audience was in attendance, the deceased and her now grief-stricken husband having been long and widely known, and highly respected in the community.

—J. B. PARNALL.

Prayer.—Give me a clear understanding against all impurity, a right faith against all doubtfulness, a firm hope against all difficulties, fervent charity against all indifference and negligence, great patience against all disturbance, holy meditation against every filthy imagination, continual prayer against the assaults of Satan, good occupation against the tiresomeness and drousiness of the heart, a devout rememberance of thy holy passion against the wounding of the same by vices. Assist me, O my God, with all these, thy good gifts, and confirm me in all thy holy words."

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PSALM I.—THE TWO CHARACTERS.

BY J. H. JOHNSON.

Only two characters described in this Psalm: the righteous, the ungodly. The latter have many names and subdivisions. These names, together with their characteristics and attitudes mentioned, indicate activity and progress in sin.

The righteous are brought forward under forceful metaphors, indicating fruitfulness. Both characters—directly opposite—are graphically portrayed. The entire ground of the sinner's life, as well as the field of the Christian's activity, is covered so clearly that, "He that runneth may read." No one need mistake it. The lines between the church and the world are here drawn very distinctly. "The end also cometh when the righteous hath hope in his death, but the wicked is driven away in the last hour." There are but these two classes in the world. The Master said, "He that is not for Me is against Me; he that gathereth not with Me, scattereth abroad." Every one is either in the broad road to death, or in the way of life. There is no neutral ground; he who tries to make such ground injures himself more than the cause he would espouse.

1. The character of the wicked.

(a) The ungodly.

The marginal rendering of the term is wicked. It indicates wicked thoughts purposes and volitions. The ungodly are without God, unlike God. This person may stand on the threshhold of a deliberate life of sin. He is not considered in society a bad man. By far the greater part of his antagonism to God may be kept within "the carnal mind," so as not to be manifested in the life. The trend of his thoughts and affections is worldly. Still the ungodly are classed with sinners. "Where shall they appear in the final day." For frequent use of this term see Jude 15.

(b) The sinner. This term indicates an open violator or transgressor of divine law. He is outspoken in his opposition to Christ. Like the outlaw in civil government, the sinner defies authority, disdains obedience, discards the discipline of Heaven, and stands out boldly against these—will not have the man Jesus to rule him.

(c) The scornful. These are ridiculers—mockers. "I have not sat with vain persons."—Ps. xxvi, 4. "I sat not in the assembly of the mockers,"—Jer. xx., 17. Ridicule is far from intelligent, earnest inquiry or argument.

2. Methods of the sinner's opposition to God.

(a) The counsel of the ungodly.

Counsel may mean consultation, conference, as when a company take counsel together. It may also denote advice, instruction. To walk in the counsel of another is to live out their instructions. The counsel of the ungodly is to put off religion until the last day. It is often to hold position or reputation, at the expense of moral character. All wicked schemes and devilish deeds are planned in "the counsel of the ungodly." The wicked, like the devil, often try to draw the good into their pernicious counsels.

(b) The way of the sinner. The way indicates the well-troddeu path of sinful habit. The way of the sinner is the peculiar sin in which he excells. Scarcely any sinner is noted for every specie of sin. "Let the wicked forsake his way." "The way of the transgressor is hard," entailing much suffering even in this life. "There is a way that seemeth right," because of inclination and partial blindness, "But the end is death." The way of the sinner is often sleek and easy, because of habit and the momentum of depravity. "Enter not into the path of the wicked."—Prov. iv., 14.

(c) The seat of the scorner. The settled state of carnal security, rooted, grounded in infidelity. This seat is at the gate of hell.

3. Steps and degrees in sin.

The well known postures of walking, standing and sitting express forcibly not only degres and activity, but growth in sin. He who walks in the counsel of the ungodly unless he turns rapidly, will soon stand (become more settled in sin) in the way of sinners. He who stands in the way of sinners, will probably at an early day take his seat among the confirmed skeptics—the blasphemers. "Avoid the way of the wicked, pass not by it, turn from it, pass away."—Prov iv., 15. Go in the opposite direction to sinners; turn your back on the world. These must be positive, active progress away from sin, to reach Heaven. Repentance, according to one of the best New Testament preachers of this age, is "to turn around in the path of sin and go in the opposite direction to that of the sinner." Every hour spent in sin, every step in transgression, is another stroke of the oar that rushes the feeble bark of the sinner along the stream of death—lulled to sleep by the song of the tempter. All nature smiles on him, enthused by the cheers of his godless companions, he finally wakes up to find himself going over the cataract of eternal night and despair. Resisting the power of God is a hardening process, the rebounding influences blighting and sinking the rebellious soul. There is a hardening process in all nature where two bodies continue in collision. He that resists God in the spiritual world must receive to himself the greater damnation. He falls upon the stone—Christ—shall be broken—broken by repentance, faith, submission, confession; but on whomsoever this stone shall fall—*i.e.*, in wrath—it will grind him to powder. "The Lord resisteth the proud."

"Blessed (happy) is the man who thinks on his ways, and turns his feet unto the testimonies of God."

We will next consider this character.

——o——

"This year will prove a happy one,
If every moment lent,
Each day, each hour, with thee begun,
For thee alone be spent."

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it has been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests, and shall labor in every laudable way to promote them.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

Our subscription-list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

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HOLINESS.

Should the work of regeneration and of sanctification among sinners and believers, go together? Such we believe is the true order of God. Salvation must come out of Zion. The church is to obtain and impart life. The sanctification of believers in the church, and the conversion of sinners out of it should go on simultaneously. Mr. Wesley believed and said, "For each believer sanctified, ten sinners would be converted."

The best, the easiest, the most profitable and the most extensive and lasting revivals are those which commence with the perfecting of the saints. Such reformations move easily and powerfully, and go deep and thorough in saving souls. This was true of the most powerful and extensive revivals under the labors of Wesley, Bramwell, Hunter, Carvosso, Caughey, Tinney, and Mrs. Phœbe Palmer.

The sanctification of believers constitutes the best possible preparation the church can posess for the reception of converts to her bosom. It is to be feared many, very many genuine converts have been ruined by uniting with cold, worldly and unsanctified churches. The church of God carries a fearful responsibility in this matter.—Rev. J. A. Wood.

—o—

TRAVELERS TELL US that the South American Indians have unwrinkled faces, no matter what their age may be, and find the explanation in their freedom from care. They might add lack of thought and effort as well. We may never see the time when North American women have unwrinkled faces, but if the lines of labor and even sorrow must come, let us see to it that the wrinkles of doubt and distress never mingle with them, and mar the faces God would make the mirrors of his love.

—o—

THE FOLLOWING LETTER was lately received by a friend of the Church Missionary Society in Lincolnshire "Mr.— Wen a Boy i stole a few ½ pence from a man it bothers me the Man is Dead so i hav sent you a shilling for the Missionary to take it on my mind—getting a Old Man."

Sometimes—quite universally, indeed—compromises are effected between fashionable and Christian social life, for the accomodation of worldly people with tender consciences, and Christian people with tough consciences; but compromises of this character are always surrendered to the wrong side. Christian society by consenting to an alliance with it consents to neutralization by it. It is the old and everlasting impossibility of serving God and Mammon. So distinct are the spheres and the atmospheres of these two forms of social life, that the Christian gentleman finds nothing in fashionable ociety for the satisfaction of his social nature, and the fashionable man finds nothing in genuine Christian social life which is not to him a burden and a bore.—J. G. Holland.

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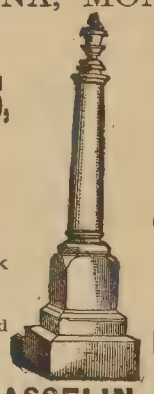

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THE

Montana Methodist.

Vol 2. JANUARY 30th, 1891. No. 35

SPECIAL NOTICES.

—Let our advertisers remember that the METHODIST goes into the homes of hundreds of the best people of Montana, and the list is constantly increasing. It is common for our friends to remark, "I read everything in the METHODIST, advertisements and all." This is seldom the case with one of the large secular papers. Our subscribers become so familiar with the names of advertisers that when they wish to make purchases it is natural for them to order from those with whom already they seem to be well acquainted. They also know that none but first-class business men advertise in this paper.

—Do not forget that your subscription for the year 1890-91 is now past due. We find that quite a number of our friends who commenced taking the paper in '88, have never paid but one dollar. They have just neglected to renew. It is well to attend to this matter at once and not let it run so long. The bill will not seem as large, and you will feel more like continuing your subscription, and then the money will greatly help the paper. Send by post-office money order, registered letter, or draft, to E. J. Stanley, or "Montana Methodist," Corvallis, Montana.

—If any of our friends who have subscribed, are not getting the paper, we will be thankful if they will notify us, that we may correct the error, if our fault. We endeavor to have each subscriber's paper mailed regularly, but of course cannot be reponsible for irregularity in mail deliveries.

—Brethren, do not forget to send us postal card reports of your work at least twice (the 1st and 15th) each month. We extend the same invitation to our Sunday schools, Epworth League, and Parsonage Society, and Home Mission Workers.

—o—

"Help Those Women."

Miss Lucinda B. Helm, Secretary of the Woman's Parsonage and Home Mission Society, in a private letter, says: "Many thanks for your excellent little paper. I noticed your mention of our society. Do stir the people up on this subject. Our Western people ought to uphold us when we are working for them, and I believe have done their cause good. Pray for us, and help us all you can. We want to save our own country."

Almost the first question asked, when a new parsonage is to be built, or an old one repaired, is, "how much can we get from the Parsonage Society," and almost the first thing done by the preacher when the work is commenced is to make application for help from this Society. Perhaps some of our people hardly knew there was such a society until then, and the preacher, to say the least of it, never before felt so keenly the importance of the work. Then let us rally in response to the earnest appeal of our Secretary. She is full of zeal for this work and has given her best thought and effort to it for years. Her labors have been of incalculable benefit to our western work. It was largely with a view to rendering greater assistance to the West that the changes were made, principally at Miss Helm's suggestion, at the last General Conference. Let every preacher make it a point to contribute something to this cause this year. Do not wait until you want to build a parsonage in your town. Help now and then you can ask help with better grace when you need it. Quite a number of preachers are living in hired houses." One with four in family, at Wallace, is paying $18 a month for three small rooms, the largest 12 feet square, with only one thickness of boards, and papered inside, and roughly built. Another is paying $25 a month. This counts up during the year. How much better if this money could be saved to the church. How much better use of it the preacher could make if he had a house to live in free of rent. By providing homes for our preachers we are doing as much to establish our cause as by building churches—yea more, for when a preacher is located in a community where he can live at reasonable expense he will build a church, if at all practicable. Again we say, "Help those Women," who labor with us in the gospel.

—o—

About the Workers.

There are many of our readers who will take special delight in reading the thrilling letter from Brother Boyns, who is stationed at Oakland. He made hosts of friends while in Montana. We knew that he could preach, and find that he also knows how to use the pen. For some time we have seen his mark (or thought we did) in the columns of the "Pacific Methodist." We rejoice at the progress chronicled in his letter which awakens so many memories and wonderfully stirs and refreshes us.

The things referred to in Brother Skey's letter are familiar to nearly all of us, who have been in the west any length of time. The lack of means and men to occupy vigorously has tended to dishearten the few who were in the field and hinder them from doing effective service. Who knows, however, but that these delays and disappointments will work for our good in the end?" They have tended to curb ambition, to keep us humble, to test our patience. our perseverance and our faith, and possibly have developed qualities that will fit us for greater achievements in the years to come. "It was after the disciples had "toiled all the night and taken nothing," that the Master came and told them to "launch out into the deep and let down the net for a draft," and they enclosed a great multitude of fishes, after which they were called to be "fishers of men," and entered upon a career of usefulness never dreamed of by them before.

But the past labors have not been without fruit. Our Brother says he was saved from sin through the ministry of our church. Others have been saved also. They are now pressing the battle and carrying the standard forward. Already a brighter day is upon us. Reinforcements—and they are no "feather-bed aristocracy" either—are coming to our relief. The lines are being extended and strengthened, and shouts of victory are coming up from every part of our great Northwest. We thank God and take courage. The mention of Father Newton's name in Brother Skey's letter thrilled us. On our first circuit in Kansas we have sat for hours listening to stories related by Brother Israel Cook, of Father Newton's labors among the miners about Boise City, Idaho, and we have some Oregon friends here in Montana, who think there never was another such man as he. Dr., now Bishop Fitzgerald, gave him a place in his "California Sketches." We never saw him, but we love him as we do every other veteran soldier of the Cross who bore the brunt of the battle along our western border through so many long dark years. The righteous shall be had in everlasting remembrance.

Brother Couey has taken advantage of an extra Sunday or two from his regular district work to visit some unsupplied fields within the bounds of his district, and finds great destitution in places where we would not expect it, and where the people are attentive and respectful.

Brother R. S. Clark sends quite a list of subscribers and says that in the spring he hopes to make quite a canvass for new subscribers and new advertisements. He is anxious to have the paper enlarged, and is willing to bear his proportion of the increased expense. What say the rest of the brethren?

From Great Falls we hear that "the weather is fine, no snow, river open, men plowing and excavating for building, spading up the ground for water-pipes, and building going on just like in summer time. A flower was brought in from the mountains at Carterville that usually blooms in May."

—o—

We Must Enlarge.

We regret that the program for the Helena District Conference did not appear in our last issue. It was sent on but crowded out, together with a number of excellent articles. There are many things that we desired to say in this issue, but cannot for lack of space. We give way to our correspondents and to reports from the various fields, which are always interesting to our readers. A number of excellent communications are compelled to lie over until next issue. We are glad the brethren consider the METHODIST a worthy medium through which to express their thoughts and report their labors. We shall strive earnestly to merit their confidence and their kindness. We can promise them about 2,500 readers, with the number increasing at the rate of about 100 every month. We send from 20 to 30 new names for the mailing list with the matter for every issue.

But our paper is too small. It must be enlarged. In not a few instances, it is about the only paper taken in the family to which it goes. We want it to contain a variety of good things suitable for all classes. But few of the excellent selections that we cull from our exchanges ever get in—no room. We need a Sunday school department; also one for Home and Young People, for Temperance, etc., but we can't have them now. It is our intention to make the METHODIST one of the best papers in the west. Let us have your co-operation in the good work. Send a list of new subscribers at once and you will be surprised at the result of your effort.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter. Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.

S. S. at 10 a. m., promptly. J. W. Kemper, Supt.

Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.

Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.

Sunday School at 12 m.

Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

Editorial.

—We are happy to announce that the Sunday school committee of our church has agreed upon a plan for the organization of the young people, to which we referred in our last issue. It is to be called the Epworth League—a very fitting name, reminding us of the place where John Wesley received that systematic training that under God, prepared him to do so much toward taking the world for Christ. The object of the League is to encourage the young people in the systematic study of the Scriptures, acquaint them more perfectly with the doctrines and polity of the church, and fit them for more efficient Christian work in every relation of life. Let our preachers procure copies of the constitution and by-laws, by sending to Rev. W. G. E. Cunningham, Nashville, Tenn., or J. R. Pepper, Memphis, Tenn., and begin the work at once. We shall refer to this matter again.

—The "oldest inhabitant" has never before seen such fine weather as we are having in Montana, this winter. The thermometer has hardly been to zero in Bitter Root Valley. The roads are dry and dusty, the days are bright and sunny, and men go about their work with their coats off just as if it were May. Already farmers are making active preparations for spring work. There is scarcely any frost in the ground, and water is running in the irrigating ditches. Serious fears are entertained as to the sufficiency of the water supply for farming and mining purposes next summer. Ranches provided with river ditches will be in demand.

—Now and then the types make us say strange things, though we seldom correct them. In the issue of Jan. 15th, in last line of fourth column on first page, instead of "District Conference Secretary," it should be "District, *or* Conference, Secretary." In the first column on fifth page, sixteenth line from top, instead of "turn them against us and others" it should be, "turn them and others against us." This will make some better sense. In another place "mopping" should be "mobbing."

—o—

Helena District Conference.

The District Conference of the Helena District will convene in East Helena, Feb. 17th—20th. One day, Thursday Feb. 19th, will be given to the District Sunday School Conference, for which see program elsewhere.

The following will be discussed briefly by the brethren of the District on Tuesday, Wednesday and Friday. Each subject will be presented by the brother to whom it has been assigned, in a short address, and then opened to the Conference for discussion. We wish only the synopsis—no long, tedious paper—none longer than a foolscap page, so that all can take part in the discussion.

The conference will open Tuesday morning at 9 o'clock with devotional exercises, and an Experience and Consecration Service.

—o—

PROGRAMME.

1. Brief outline of the Cardinal doctrines of our church.
2. Do we need a more rigid enforcement of the Discipline in our church?
3. Synopsis of our Missionary Work.
4. Synopsis of the Church Extension and Parsonage Movement.
5. How to conduct a prayer-meeting for the best results.
6. The Church Conference. Its purpose and benefits.
7. Our Church Schools and Literature.
8. The Disciplinary System of Finance.
9. How to hold revivals in Montana.
10. Should we combine the prayer-meeting and class-meeting, or hold separately?
11. Miscellaneous—The Conference may inquire. What can be done for the special advancement of our church work in the District, aside from present plans.

N. B. Rev. S. B. Tabor, of Deer Lodge, will preach Monday evening 7:30. There will be preaching services every *evening during the Conference.* Let us pray for a gracious revival.

A. C. COUEY, P. E.

—o—

—Helena District Sunday School Conference to be held at East Helena, Montana, Thursday Feb. 19th, 1891.

PROGRAMME.

MORNING SESSION:—

Devotional Exercises, 9–9:15 A. M.

Organization, 9:15–10:00 A. M.

Address on Sunday School Work, Rev. D. B. Price, 10:00–10:30 A. M.

Duties and Qualification of Sup's and Teachers, Rev. J. H. Johnson, 10:30–10:45 A. M., followed by short discussions by Sup's and Teachers of the District, 10:45–11:20 A. M.

Methodist Doctrine and the use of Catechism in the Sunday School, Rev. S. B. Tabor, 11:20–11:45 A. M. Discussed by the Conference, 11:45–12:00 M.

AFTERNOON SESSION:—

Need of Instruction and Work in the Sunday School on Missions—Domestic and Foreign, Rev. H. B. Cockrill. Followed by Discussion, 1:30–2.00 P. M.

The Value of Song in Sunday School, Rev. W. T. Goulder, J. E. Squires and H. W. Currin. Followed by Song Service, 2–2:30 P. M.

Half Hour's Study of Next Sabbath's Lesson. Feb. 22nd.

Young People's League in the Sunday School, Revs. B. E. H. Warren and R. S. Clark, 3:00–3:30 P. M.

Question Box, 3:30–4:00 P. M. THE CONFERENCE.

EVENING:—7:30–9:00 P. M.

Sunday School Mass Meeting, led by Rev. J. E. Squires, followed by pithy speeches, interspersed with Songs and etc.

N. B. Each Sunday School in the District, besides the Superintendent, may send two delegates. Let them be elected at once and notify Rev. L. Bramble, the pastor at East Helena, who will attend, so that provision may be made for their entertainment. Let us have representatives from each Sunday School go to the Conference full of good suggestions, and we will have a grand good time.

A. C. COUEY, { Presiding Elder Helena District.

OBITUARY.

Mrs. Joanna Sherrill, wife of Jacob Sherrill, deceased, was born in Franklin county, Tenn., August 6, 1815, and departed this life on the 28th of December, 1890, at Corvallis, Montana, aged 76 years and 4 months. She came with her husband from Missouri to Montana, in 1865, and bore bravely her share of the privations of a frontier life, She raised a large family of children, and outlived the greater portion of them. She was formerly a member of the Cumberland Presbyterian church, but on coming to Montana united with the M. E. Church South, of which she remained a consistent member until her death. She had not an enemy in the land, and was doubtless well prepared to join the loved ones who had precedsd her to the better land. Rev. T. W. Flowers conducted the funeral service, which was attended by a large company of neighbors and friends. We extend our sympathy to the sorrowing children and other relatives We know what it is to have, and to give up a Christian mother. Boys, you know where to find her.

It was with great sorrow that we chronicled, in our last issue, the decease of "Aunt" Harriet Smith. We have known her in prosperity and adversity, in health and when passing through the deep waters of affliction. She was noted for her good common sense, her energy, her honesty and candor, her affection for her family, and fidelity to her friends. Many a hungry and weary itinerant has been fed at her table, and warmed and refreshed at her hearthstone in the little cabin by the roadside, in the gold mines at Yam Hill, in years gone by, this writer among the number. We always esteemed it a privilege and a pleasure to visit her home, whether in a cabin or a mansion. Before the war her husband went to California to seek his fortune. For years all communication was intercepted, and she knew not his fate. But all this time she remained true as a wife and mother, until her husband returned. We bless the memory of Christian mothers, and of those who have ministered to God's servants while laboring to establish His kingdom in this land. God is not unrighteous to forget their work and labor of love.

FROM WASHINGTON.

DEAR BROTHER STANLEY:—As the new year is the time for turning over new 'leaves, 'I thought I had better turn a new leaf in my blotter and let you know that I am still among the living and minding the appointed gap. I came home from Oaksdale to-day, where I have been holding meetings for a few nights to strengthen our stakes and gather up our members. We organized with 19 members, and some who became discouraged and had gone into other churches, are coming back home as soon as they get their letters. I thank God for what He is doing for us, and that our work is attended with some measure of success. And yet I feel sad when I look back over the past and think of the many opportunities that we have let pass, of building up our church here.

Fifteen years ago Brother Burger was traveling and preaching through this country. Then the present site of Oaksdale, was government land. Thirteen years ago Brother Crow moved on to his ranch, then a wild bunch-grass prairie. Brother Burger found him before he had his first little house built to shelter his family. Now the bunch-grass is plowed under; the orchard and shade trees have grown around the site of the old house, the cabin having disappeared to give place to a beautiful house where Brother Crow entertains his friends in good old-fashioned Methodist style. The owner of it has only kept pace with the country. By hard work and good management the settlers have become well-to-do; the country has developed and new towns are springing up, Oaksdale among the number.

Our people had an organization at a school-house four miles from town, and there it remained until last Saturday night. When I first came to the circuit, over a year ago, I proposed moving it to town, but no, no, the Thorn Creek appointment had to be kept up. So I preached once in town and once in the country for awhile. At the last appointment in the country, I did not see so much as one member of our church in town present. Thank God, they are moved at last, though it took a year to accomplish it. But now that we are in town we are in a borrowed house that could have been our own and we could have had the largest membership in the place, if we had followed up the work that was begun here in the first settlement of this country. This is not the only case of this kind that I might mention. Father Newton organized a class where Milton now stands, or near there, 17 years ago, with 36 members, and the most of them representative people—some the bone and sinew of this part of the country. I organized there two years ago with 16 members. Brother Hazzard built a church there last year.

I do not write these things because I have the *blues* this new year morning, nor because I have not faith in the success of our church in this country. I was saved from sin by our church being here. I gave my life to the church and will give it for the church, and I cannot help thinking that if I live to be as old as one of the brethren of the Columbia Conference, I have half a century to work for the Master and for the church I love in this country. But as I look over the past and look forward to the future and plan the work for the coming year, I feel that much depends upon what we do now. This is the best time we will ever have to secure lots, and thus drive our stakes clear down to the center of the earth. We ought to profit by the past.

If it could be avoided, we ought not to leave an important work to be supplied and then not send the supply. If we do our part of the work that God demands of us in this great new country, we must have more men. And we do not want "feather bed cavalry" either, but strong, hardy men who can go into the great centers of civilization, as well as on the outposts, and plant our standard on an equal footing with the other churches of the land. Pray that God will send more laborers into this part of his vineyard.

A. Y. Skee.

—o—

Thrilling Words From California.

Dear Brother Stanley:—You don't know with what relish I devour the contents of the appetizing little "Montana Methodist" which you so kindly send me. The very names of some of the advertisers call up associations which my memory will never let die—Barrett & Jackey J. R. Boyce, Jr., Rodgers' Hotel, Missoula, &c., &c.

How often do I think of that Conference at Stevensville, in 1884, and the gracious revival we had, of grand old Father Stateler, my room-mate for a week at Catlin's Hotel, and good Brother Flowers and his wife, with whom I spent another week.

I have had a lady in my congregation recently, from Butte, and I trembled with emotion whilst I chatted with her of Mr. and Mrs. Barret, who were as kind and loving and considerate to me as if I were their nearest relative—of Mr. and Mrs. Baldwin(the elect lady and her children),—of dear Mrs. Cockerell, gone on before to heaven—of Father and Mother Kemper, still lingering but waiting to go—of the married son, and the unmarried one, when I was with them, but who like you has since become a Benedict. How we used to tease you on the subject! I was glad indeed for your sake when I found that you had crossed the Rubicon, or rather had captured the Brook. I don't forget Whitehall and the kindness I received there—linked all the closer to us in California, by the death of one of our brightest Native Sons, whose widowed mother was greatly comforted when I told her what a father and mother Major and Mrs. Brook were sure to have been to her boy. Then Helena, and thehospitality of Bishop Granbery and myself enjoyed under the roof of Brother and Sister Clarke.

Thank God that you now have a pastor again and a church in Butte, and are extending your borders towards our East Columbia Conference. "On, Stanley, on!"

Well, you will be rejoiced to know that we of the Pacific Conference are living and growing. We have recently started a mission in San Francisco, that has enrolled in two months a membership of about thirty—also a church in Alameda (between this and San Francisco) with a similar membership. We are now about to organize in Berkeley (which almost adjoins Oakland on the north) so that we shall soon have five preachers where a year ago we had but two. Of course we have to fight our way. Nothing unusual for "Cow-Boys"—but if witty Dr. Lafferty will come out to this coast we will show him that we have a people here who deserve consideration and are as good and self-sacrificing Methodists as ever dear old Virginia can produce. My contributing members gave last year to our church an *average* of $73 each! Do the churches even on the favored "James River Circuit" beat that? Instead of despising us they would would do well to emulate our zeal and self-denying labors. The "Richmond Advocate" is a bright little organ, but its vision is somewhat circumscribed—the Rocky Mountains are too high for it—but heaven looks down upon upon us all with equal eye and will reward us each according to our works There are but a few who can expect a crown so bright as that which is awaiting the Christian pioneer hero – dear old Father Stateler! Let us be content if we only bring up the rear.

Your brother in Christ,

R. Boyns.

Oakland, January 7th.

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TRAINS ARRIVE AT HELENA

No. 4—St. Paul Atlantic Ex. from Butte and South, 11:25 a. m.
No. 3—Montana Pacific Ex. from St. Paul and East, 3:45 p. m.
No. 2—Helena and Butte Ex. from Butte and South, 6:30 p. m.
No. 5—Marysville Express, 10:00 a. m.
No. 7—Marysville Express, 6:40 p. m.

TRAINS DEPART FROM HELENA

No. 1—Helena and Butte Ex. for Butte and South, 8:15 a. m.
No. 3—Montana Pacific Ex. for Butte and South, 4:00 p. m.
No. 4—St. Paul and Atlantic Ex. for St. Paul and East, 11:35 a. m.
No. 6—Marysville Express, 7:30 a. m.
No. 8—Marysville Express, 4:10 p. m.

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For further information call on or address any agent of this company, or

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The Montana Methodist.

E. J. STANLEY, - Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at the Pittsburg Post Office as second class matter.

FROM THE CHURCHES.

How the Battle is Going.

UPPER WILLOW CREEK.

We are progressing slowly but surely, I think. Some of the Christians are enjoying religion, and the preacher in charge is not without the abiding witness of the Spiri t.

I began yesterday, Sunday, to hold a meeting at Upper Willow Creek. Both the Sabbath services were good, with a fair attendance. Our church here got a fearful backset a year or so ago, but I think will come out of her difficulties more than conqueror. A membership of 7 or 8 have been found, and we look for them to adorn the Gospel of Christ which they profess. Our cause at Willow Creek seems to be doing well, though we should do better there is no doubt. At my last appointment 3 were received into the church, the result of our protracted service. At this point we will hold our Second Quarterly Meeting, first Saturday and Sunday in February.

At South Boulder a little cloud of dust has been raised, but I think it will be seen when it all clears away, that our cause has not suffered. We go forward hopefully at this point.

We have not undertaken the meeting at Pony yet, but propose to do so soon. Asking the prayers of the readers of the METHODIST, I am as ever, your brother in Christ,

H. B. COCKRILL.

EAST HELENA.

Rev. L. Bramble writes: "I am getting along very smoothly in my work. Have good-sized congregations, and very attentive. Six have been added to the church." We acknowledge a kind invitation to spend a Sunday with our brother there, and to be present at the District Conference. It would be a pleasure to do so if at all practicable to make the trip.

BOZEMAN CIRCUIT.

Dear Brother Stanley.—I closed a nine days meeting at Salesville, last night. A general awakening and five accessions to our church, with more to follow. I begin services at the Phipps school house, next Saturday. B. E. H. WARREN.

Bozeman, Jan. 15.

The above was written on a postal card, and did not occupy all the space either. Let us have many such.

DAYTON, WASHINGTON.

Mr. Editor:—I receive the METHODIST regularly, and enjoy reading it. You are giving us a good paper. We are worshipping in our new church. I hope you can worship in it with us at our next Annual Conference. We have a beautiful little church. It cost, including the lot, about $3,600. The Lord is with us. We have had six additions to the church since Conference. We expect to begin our revival meeting soon. Remember us in your prayers. G. H. GIBBS.

WALLACE, IDAHO.

From a private letter and postal card, we learn that the pastor, Bro. Waggener and family, are comfortably located in their little "hired house," on the mountain side. The people have received them very kindly, and they are in good spirits. The pastor has been unwell, but is at work and is quite hopeful. He writes: "Fifty-five out at morning service and 152 at night. Fine attention. Outlook good. Organized a Sunday school, though only 20 joined it at first. Hope you ordered literature. We pray, trust, and expect a glorious revival."

—o—

East Columbia Conference.

SPOKANE DISTRICT—SECOND ROUND OF QUARTERLY MEETINGS.

Big Bend, Ct., at Wilber, Jan. 17-18.
Colville, Ct., at Colville, Jan. 24-25.
Colfax. Ct., at Elberton, Jan. 31st. and Feb. 1st.
Potlatch, Ct., at Bethel, Feb. 7-8th.
Ruby Creek, Ct., at Dutch Flat, Feb. 14-15th.
Lewiston, Ct., at Lewiston, Feb. 21-22.
Spokane Falls Sta. 28th March.

REG. B. SWIFT, P. E.

P. O. Address, Spokane Falls, Wash.

EL PASO, CALIFORNIA.

My Dear Bro.—Will you please ask the preachers, through the METHODIST to pay any collections for Foreign or Domestic missions, also Church Extension, to Brother D. B. Price, Helena, Mont., during my absence, and he will forward it to headquarters. Your Brother.

A. G. CLARK.

Jan. 2, 1891.

P. S.—My wife continues to improve in health; hope to get home early in the spring. C.

TOWNSEND CIRCUIT.

Rev. R. S. Clark writes: "We had a good time at Cartersville, the first Sabbath in the month at night. We are having full houses there, and the people are pleased to have us serve them. We have the use of an organ that a friend loaned us. I have supplied them with our hymn books, and Sister Tawhey kindly plays for us. We are learning to sing.

I filled the pulpit for Brother Pope, the Baptist minister, again on last Sunday night, as he is still unwell. He is a clear, forcible preacher. One is impressed upon hearing him, that he "studies the word and prays over it until it burns into his bones, and then tells it," as Bishop Simpson exhorted the theological students at Yale to do. He is building up a good work here. He knows our church and is in warm sympathy with it. We wish there were more of his kind in Montana.

DEMERSVILLE.

The carpenters' work on the new church is completed. The pressure in money matters, caused a little disappointment in raising funds according to promise, and Brother Lee is a little cramped and hindered from completing and occupying the house as he greatly desires to do. He writes: "We have the church seated with cheap but comfortable seats. It involved no extra expense. We had some lumber left over. I went to work myself and got the carpenters to give a day's work apicce, and we have seats for about 150 persons. We could now, with merely a nominal expense, have quite a comfortable place to worship in at Demersville. All we lack now is some lamps and a little building paper. I have made arrangements for the lights, but I will not incur any more expense until the present indebtedness is provided for. The people are clamoring for Sunday school and church services. The town is still booming, and is full of people. There has been no preaching here for several months for there was no house to hold it in. I think that now is our golden opportunity. If we could collect the money that has been subscribed it would be a great relief to us. I have prayed earnestly, and supplemented my prayers with earnest efforts, that this enterprise should be a success [and those prayers and efforts have not been in vain. It will be a success.—Editor.] Our church will soon be in town. Lots are sold all around it. Buildings will soon begin to crowd it."

HELENA.

The protracted meeting has closed. Results were, 15 additions and the church much revived. Congregations continue good and the work is moving on. The pastor and congregation joined with the other churches of the city in carrying out the program for services during the week of prayer.

BUTTE.

The pastor reports the work in good condition. Thirty-five young people out at an ordinary service. The Sunday school work, to which special attention is given, advancing, and the future full of promise. The editor spent a most delightful evening recently with Brother Squires and family, and some special friends who came in. We had heard of Squires' singing before, but found that the half had not been told. And he seems never to tire at it. He and his wife are a whole team at the organ. The memory of that evening will linger long with us. Thank God for Christian homes, where the service of song is such a delight.

WHITEHALL.

We had the great pleasure of spending a Sabbath recently at Whitehall, and of hearing Rev. L. B. Stateler, the pastor, preach. It was a delightful occasion. We never saw the grand old veteran in better health (considering his age) or finer spirits. His mind is clear, his faith strong, and his hopes growing brighter every day. He rejoices that he is still able in any way to advance the cause that is so near his heart, to which a life of sixty years of unremitting toil has been given. Our friends are anxious to erect a neat chapel on the new town site, on the railroad where lots have been given by Brother E. G. Brooke. The two past seasons have been so disastrous to stockmen financially, and our people in this valley are mostly in the stock business, that they are not as well prepared as formerly to shoulder such an enterprise, yet they hope to build during the coming season.

If there is any such a thing as prior right on account of pre-occupancy, and constant occupancy, that has any claim to respect in church matters, surely we have it here. In the winter of 1874-5, a protracted meeting was held on the site now occupied by Whitehall, where there were a number of conversions and a society was formed, since which time the M. E. Church, South, has been the only church that has endeavored to occupy that field regularly until a very recent date. Ministers of other churches passing that way have been hospitably entertained and kindly treated, but they thought it not worth while to have regular preaching there. The services have usually

been held at the old Whitehall Hotel, on account of general convenience to the people. But from the time Brother Brooke had the town site laid off on his own land,(he gave the ground for the depot buildings), he has announced his intention of having a church building erected there, as soon as it was deemed practicable to build. This was generally known. There seems to be no earthly use for more than one house of worship in so small a place at present. But it is a free country, and if other brethren feel like crowding in and building, too, and can do so consistently with the principles of Christian courtesy and fraternity, the responsibility must be upon them. That is all.

WALLA, WALLA, WASH.

Editor METHODIST:

I am looking for the METHODIST, which comes like a sunbeam to my home, only *too seldom*, would it were *every week*.

Yesterday was a "time of refreshing" with us. Forty-three present at Sunday school, and all alive with earnest zeal. I tell you my heart was stirred as I beheld their expectant faces; and I believe the end is not yet.

We had a good congregation at the morning service; as also in the evening, when we received four into the church, two on profession of faith and two by letter. We engaged in a regular "old-fashioned Methodist hand-shaking," after which we had a short season of prayer and song. It was a happy time. All praise to God. P. M. BELL.

SIXTY YEARS ON THE BORDER.

Life Among the Indians.

BY L. B. STATELER.

During the five years that I was on the Kansas River District—from 1845 to 1850—I visited all the stations in the northern part of the Indian Territory. Many incidents occurred in connection with our labors among the various tribes, some of which might be of general interest. I give a few:

A REMARKABLE EXPERIENCE.

There was in the church in Delaware Mission, a woman whose name was Marshall, who had once been the wife of a trader by whom she had raised quite a family of children. She was then a widow. She had been for quite a length of time afflicted, apparently nigh unto death. On Sunday evening the Christian Indians were gathered at her cabin holding prayer meeting, during which service she died—to all appearance. The women prepared the body for burial, sent a messenger some twenty miles away to the Manual Labor School for the children who were brought home, as was supposed, to see the last of their mother. The following day she revived again, and suddenly gave signs of life. She opened her eyes, and from that low state gradually recovered and was restored to her usual health. The missionary laboring there, Rev. E. T. Perry, conversed with her in regard to her state during the time she was apparently dead. She was very backward about communicating. saying that it was not lawful for her to tell what she had seen. She said: "I will tell you what I experienced when my spirit left the body. I felt myself to be suddenly released from this flesh and blood and saw my body lying there, and saw the religious people praying—was conscious of it all as I ascended. The house seemed not to be in the way, and I found myself in the company of a glorious messenger. We seemed to leave the earth and speedily passed far away, when we suddenly came in sight of a glorious company who were rejoicing, and happy beyond description. I heard their sweet songs which thrilled my spirit. I cannot repeat their words—can only tell you that much."

The whole after-history of this woman comported with her sincerity in making these statements. She appeared like one belonging to a different world. It was all real to her, and she was so thrilled with what she had witnessed that she rejoiced in songs of rapturous praise. The last I knew of her she was happy on her way to heaven.

This is given as an item in the religious history of the Delawares, as showing their character and the influence and power of the Gospel among them. The reader can form his own opinion.

THE KICKAPOOS.

The Kickapoo Mission was established in 1833, and Rev. J. C. Berryman placed in charge. Everything had to be commenced and built from the ground up—house for the missionary, school building, everything. It was near the head of Walnut Creek, some thirty miles or more west and a little north of where the city of Atchison, Kansas, now stands. As early as practicable the people were gathered and the missionary began to instruct them in the Christian religion. He soon found that he had a rival in religious work. There was among them an Indian professing to be a prophet sent by the "Great Spirit" to teach the people. This would-be prophet had a large following. He told them that while a white brother was sent with a book to teach the Indians, he was sent without a book, receiving his authority direct from the "Great Spirit." After a considerable time had elapsed he concluded to unite with the missionary, and so he and all his band joined with the Christians.

So they continued for some time. But the "prophet" seemed to become jealous lest he should lose his authority and influence, and be superseded by the missionary. The result was that he drew off and took most of his followers with him. He continued to teach them as previously. Some years afterwards he was overtaken with small-pox. It soon became evident that he woul die. He told his followers that he would rise again in three days. He died, and his people hung around him expecting to see his words fulfilled. They remained with him until the three days were past—until the body became so decomposed that they could not endure the stench. They then burned the body, lost faith in the "prophet" and his teaching, and were scattered abroad. The name of this "prophet" was Ken-e-kuk. [This was the name of a little town on the old military road in Brown county, Kansas, located near the line of the old Kickapoo reservation. I have been there a number of times, when traveling a circuit in Kansas. It was doubtless named for this same Indian.—Editor.

A TRAGIC OCCURRENCE.

There was a tragic occurrence amongst these same people, which shows the power of the gospel to elevate a heathen.

There was a very aged man who was converted in his old age, whom I afterwards saw at church when attending the Quarterly meeting there. He gave evidence of sound conversion. In his old age he had no family and no one to depend upon except a daughter with whom he made his home. This only daughter was ruthlessly assailed by another Indian woman and killed. The aged man said, "When I found that my child was killed, I determined in my heart that I would avenge her death by taking the life of the woman that murdered her. As soon as I determined upon that, at once I felt myself going into darkness. I spent the night in the most dreadful agony, feeling that my peace was all gone and I a miserable wretch, and that that act itself would cut me off from heaven. I knew I couldn't live but a short time. I was mighty anxious to get to heaven and rest in the happy world above. I felt that I had my choice—to go and commit that act and be lost, or not to do it, trust in Jesus and be saved. I could do either. I then said, "I'll let God punish that wicked woman: I'll

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leave it all to him. I won't do it.' Then it all got light about me again, then I lifted up my heart to God in prayer to help me to trust in Him. I am alone. My child is gone, but I am trusting, and it won't be long till I'll be in that bright world where I shall rest forever."

It was a joy to look upon his face and witness his trustful spirit while he related this story in a plain, simple way. It was not long until his end came and he was carried away to that Heaven he so much longed to see. Surely the Gospel is the power of God unto salvation to every one that believeth, even to the poor Kickapoo Indians.

—o—

Dissimulation, What It Characterizes, and How it Should Be Treated.

If there is any one sin that more than others characterizes the "Old Serpent," it is, we think, love with dissimulation. Judas' kiss of betrayal, and Brutus' and Joab's friendly salutation, followed quickly by the murderous dagger, belong to this class of sin. David also used this stroke of satanic policy to deceive Uriah, and thereby concealed the heinous crime he had committed against him, and failing, it seems by the interposition of Divine wisdom, which alone can successfully meet it, he then employed it in his—Uriah's—destruction, and that in the most dastardly manner. No wonder that the Apostle Paul, after he had instructed the Romans to let their "love be without dissimulation," should have at once added, in a style so pointed and vigorous: "Abhor that which is evil, and cleave to that which is good." Love with dissimulation always carries in it the purpose to deceive, that advantages may be had, and hence the character of the actor, whatever might otherwise be, or promise, is compromitted in this treacherous policy, and therefore must not be considered one moment. As a palliative, love may ostensibly feed the hungry, and clothe the naked; but if a purpose to obtain an advantage is associated therewith, then the character of the would-be benefactor tumbles into ruin at this point, and the beneficiaries of his bounties, to save themselves from the contamination of such an iniquitous disclosure, must abhor the whole movement, while they regard the actor as an enemy of the most dangerous character. "He that committeth sin—sin planned, sin designed, not sin of infirmities, or of ignorance necessarily—is of the Devil." He who receives into his love and confidence those who seek to destroy him, or the interests that he is laboring to establish, under the guise of friendship, is thereby embracing a moral viper, and if he is therewith destroyed, who is to blame? Has not God told him that his safety in his communication with this character is to abhor it, and thus keep it at a moral distance that will secure his heart and life from its deadly venom? Otherwise their spirit and purpose will be transferred to their victim and develop in his consent to their plan for his ruin, and thus he lends his aid to effect his own destruction, and all because, forsooth, they profess to be doing what they are doing for his good, or the good of others, upon Christian principles. "Treat not a fool according to his folly lest you be like him," said Solomon. It is not possible for the human heart to admit a man into its friendly communion, whose purposes and actions are wrong, because in other things his purposes and life may be right, without itself becoming afflicted with the iniquity thus sought to be disguised; and hence the deceived party, while he makes the deceiver "wise in his own conceit," is not only injured in his person, or in the interests that he guards as sacred, but is corrupted in heart. All of the affections of the human heart assimulate the moral elements, both good and bad, that present themselves to it, and that are cherished by it, save one only, and that is, hate. Hatred makes the heart invulnerable to any moral force whatever. Hence it is that, in the philosophy of salvation through the regin of God's grace in his Son, we are instructed to "hate sin with a perfect hatred," wherever, or in whomsoever found. But instead of exercising this affection, and securing the heart against the inroads of sin in all of its forms, the tendency of to-day life is to demolish the line of distinction between vice and virtue, and build up character out of destructive admixture. This being true, we should not be astonished that there are many that are "Sickly and weak among us" in the spiritual conditions of life. Good health and a vigorous, strong system are only found where the functions of life are allowed to perform their office without restraint, rejecting that which enervates and destroys, regardless of its association, and assimulating that which builds up the wasted tissues. A vigorous and strong moral character cannot exist where the affection hate, which is a vital function in the spiritual economy of man, is not allowed to perform its office, and secure the heart and life from the infectious touch of sin, regardless of its fascinating associations. The worst kind of a lie is a half truth, "than which there never was a better truth uttered. It ought to be written in letters of gold, upon the blue archway of heaven, so that all could see, and hate this deadly moral compound and thus save their hearts and lives from its enervating and ruinous touch. We believe that a disregard of this principle or protection in the moral life of the church in accepting advances without rebuking the dissimulations with which they are associated, has done much to tone down that high type of spiritual integrity that once characterized her intercourse with the various faiths and pretensions among men. In five out of the seven churches which the ascended Savior examined in the opening chapters of the Book of Revelation, dissimulators are recognized. And in four cases the paotors are either praised for exposing them, or censured for allowing them to practice their dissimulations upon the people unrebuked. To one of them He said, whose admintstration was not otherwise faultless: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." R. S. CLARK.

Great Falls, Montana.

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WHITE AND RED BROTHERS.

BY REV. E. R. EDGERTON YOUNG, A MISSIONARY TO THE CREEK INDIANS.

He had gone to a tribe which had never heard the Gospel, and summoned them to a council to see if they were disposed to become Christians. The principal chief, according to their unwritten laws of precedence, spoke first. His voice was good, and full of pathos. He said:

"Missionary, I have long lost faith in our old paganism." Then, pointing down to the outer edge of the audience, where some old conjurers and medicine-men were seated, he said, "They know I have not cared for our old religion. I have neglected it. And I will tell you, missionary, why I have not believed our old paganism for a long time. I hear God in the thunder, in the tempest, and in the storm. I see his power in the lightning that shivers the trees to kindling wood. I see his goodness in giving us the moose, the reindeer, the beaver and the bear. I see his loving kindness in giving us, when the South winds blow, the ducks and geese, and when the snow and ice melt away, and our lakes and rivers are open again, I see how he fills them with fish.

"I have watched these things for years, and during every moon of the year he gives us something; and as has he arranged it, that if we are only industrious and careful, we can always have something to eat.

"So, thinking about these things which I observed, I made up my mind years ago, that this Great Spirit, so kind, and watchful, and loving, did not care for the beating of the conurer's drum, or the shaking of the rattle of the medicine-man. So I for years have had no religion. Missionary, what you have said to-day fills up my heart and satisfies my longings. It is just what I have been expecting to hear about the Great Spirit. I am so glad you have come with this wonderful story. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

Another speaker was an old man with grizzly hair. He was a queer, savage-looking man, and spoke in an excited way. He said:

"Missionary, once my hair was as black as a crow's. Now it is getting white. Gaay hairs here and grandchildren in the wigwam tell me I am getting to be an old man, and yet I never heard such things as you told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here and grandchildren yonder tell the story. Stay as long as you can, missionary; tell us much of these things, and when you have to go away, come back soon, for I have grandchildren and I have gray hairs, and I may not live many winters more. Do come back soon. Missionary, may I say more?"

"Talk on; I am here to listen," said the missionary.

"You said just now 'No tawenan' (our Father)."

"Yes, I did say our Father."

"That is new and very sweet to us. We never thought of the Great Spirit as our Father. We heard him in the thunder, and saw him in the lightning and the tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us."

Lifting up his eyes, after a moment, to the missionary, he said, "May I say more?"

"Yes," was the reply, "say on."

"You say, No tawenan (our Father). He is your Father?"

"Yes," said the missionary, "He is my Father."

"Then he said, while his eyes and voice yearned for the answer, "Does it mean He is my Father—poor Indian's Father?

"Yes, oh, yes; he is your Father, too," was the reply.

"Your Father—missionary's Father and Indian's Father, too?

"Yes, said the missionary.

"Then we are brothers," he shouted.

"Yes we are brothers," said the missionary.

The excitement in the audience became wonderful. But the old man had not yet finished. He said, "May I say more?"

"Yes, say on; all that is in your heart," was the reply.

"Well," the Indian resumed, "I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that big Book and its wonderful story, to tell it to your red brothers in the woods."

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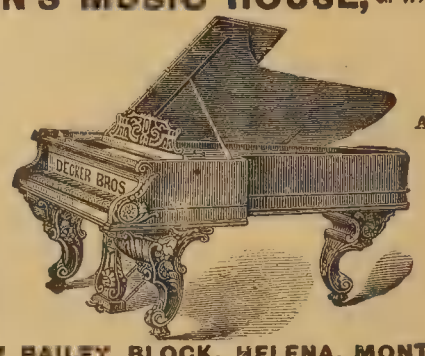

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THE

Montana Methodist.

Vol. 2. FEBRUARY, 15th, 1891. No. 36.

EDITORIAL.

CARE FOR THE CHILDREN.

Two things have distressed us no little in connection with our church work in the West, both in Kansas and in Montana. One was the comparatively small number of young persons belonging to the church in some of our societies; the other, the difficulty of getting grown persons to superintend Sunday Schools and attend and take a lively interest in Sunday School work. We have seen a society, respectable in point of numbers, with scarcely a member belonging to it under twenty-five or thirty years of age, insomuch that the question could but arise in our mind, what will become of it when the present membership dies or is otherwise removed? Another large and rather flourishing society has been observed, with a number of young people in it, and plenty of them in the community, that could not furnish officers to man and conduct a Sunday School successfully.

The result of all this is that many of our young people, upon growing up, either wander away into other churches or become indifferent to religion, are blinded by the god of this world, led captive by the devil at his will, and are lost to Christ and the church. How can we wonder at such a result when there is such indifference and inactivity among the older members in regard to their spiritual welfare? Not a few of our preachers, we fear, get so accustomed to preaching to grown-up people that they lose, in a great measure, their interest in children or lose the "nack" of interesting them in religious subjects. If this state of affairs should prevail, our churches will be shorn of their strength and their glory will depart.

Some one has said that men cannot be developed perfectly who have not had the care and training of children from infancy to manhood; that we might as well call a tree perfect without a leaf or flower, as to say a man is perfect and complete in his life who has never gone through the experience of bending down and giving himself up to those who were helpless and little. This is according to nature. No household is complete without children. The architecture and the furniture may be fine and elegant, the parlors and premises tastefully kept, the music ever so charming, but without the innocent prattle and laughter of childish voices ringing through hall and parlor, there is such a sense of incompleteness that the interested visitor instinctively asks the very familiar question: "Where are the children?" or "Have you no children?" the reply to which often cause no little embarrassment.

So with the household of faith, the church of God. She cannot attain to the full measure of her spiritual completeness without the presence of "the child in the midst." We cannot go to heaven and leave the children behind. The "babes" must be fed "with the sincere milk of the Word," and the children developed "unto perfect men, unto the measure of the stature of the fullness of Christ." We need the exercise, the discipline and inspiration that the presence and the training of this fresh young life in the church will give us. If we are too cold and stiff and selfish to get down and adapt ourselves to children, we may expect Christ to rebuke us as He did the Disciples.

This writer blesses the memory of that man of God – Rev. H. A. Davis —who, on his first visit to our home, manifested a kindly interest in a little boy, and gave him the first chapter of John to "get by heart," and recite when he came again, and also that dear good class-leader that knelt at his side, and talked, and wept, and prayed, and pointed him to Jesus, the Savior of boys. We can never forget the names nor the faces of the zealous men and women who used to travel from two to four miles across the prairies of Kansas in ox wagons, or on foot, on Sunday mornings, to meet a half dozen or more boys and girls, some of whom had come as far with the same kind of conveyances, where, in a log cabin, we studied our Scripture lesson, recited our verses and sang of a "happy land that is far, far away." Who knows how much those little songs, those Scripture lessons, and those kind words contributed to the salvation of those boys and girls? We would not have been without such experiences for the world.

Are we doing as much in proportion for the children and youth today? As parents, as Christian men and women, as pastors, whom the Lord has charged especially, saying, "Feed My lambs;" are we doing our whole duty? We see our children grow up, become indifferent and wander off into the world of ungodliness. Do we realize that perhaps the fault is at our door, and if they are lost their blood will be on us? They are full of life and will have employment. The devil is only too busy with his "wiles," trying to deceive them, and alas, is only too successful. The case of the young man possessed of the evil spirit, which the disciples could not cast out, is a suggestive scene, and is being re-enacted in our land every day. When the widow's son was dead and the mother came to Elijah in such sore distress and made her plea for help, the prophet took the child alone into an upper room and stretched himself full length upon the prostrate and lifeless form, eye to eye, mouth to mouth, heart to heart, hand to hand, three times in succession, and then prayed mightily unto God that the soul might return again unto the child, and he revived, and was restored unto his mother. We must get close and keep close to the children and young people, let them feel the breath of a warm, loving, healthful, active, cheerful Christian life, and give them work to do and food to eat that is suited to their capacities and congenial to their natures, if we would save them. This is one purpose of the Epworth League. Let our pastors introduce it and make the most and the best use of it possible, and let each and every one betake himself to fasting and prayer to God for Divine guidance and greater spiritual power in the home-life, in the social life, and in every-day life, that we may take better care of the children whom God has given us to train for heaven.

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THE ECUMENICAL CONFERENCE.

There will be an Ecumenical Conference, composed of 500 delegates, sent by the various bodies of Methodism throughout the world, held in Washington City, D. C., in October, 1891. There will be 200 delegates from what is termed the Eastern division, and 300 from the Western, which includes North America and her missions. Our church will have 63 delegates, who have recently been appointed by the bishops. At the almost universal request of the church, the bishops head the list—10 in number, besides 36 ministers and 10 laymen. We haven't room for the entire list. The following are a few of the names: A. G. Clarke, Esq., of Montana; Rev. J. C. Simmons, of California; Rev. George Needham, of Denver Conference; Rev. J. D. Hammond, of Missouri Conference, and Rev. J. C. Morris, of Southwest Missouri Conference. Remembering that the appointments were without reference to Conference lines, we consider it quite a compliment to have a representation from Montana, and congratulate our Brother Clarke on the high honor which is so worthily bestowed upon him. No better selection could have been made. Honest, unassuming, yet dignified in his bearing, a man that stands high at home, successful in his business undertakings, pure, zealous and true to the church, he will reflect credit upon the cause and the locality he represents.

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THE SCARRITT BIBLE AND TRAINING SCHOOL.

The first meeting of the Board of Managers of the Scarritt Bible and Training School for missionaries and other Christian workers, was held in Kansas City, Mo., Dec. 30, 1890. Present: Bishop Hendrix, President; Mrs. Julia E. Simpson, Secretary; Miss Belle H. Bennett, Mrs. Ruth E. Scarritt, Mrs. Susan Jones and Miss Mary Helm, ex-officio member.

Miss Bennett, the agent, gave a statement of her work and plans, and reported $14,021.88 on hand, and $27,500 in subscriptions. Plans for the building were presented, and the Building Committee was given authority to select a plan and proceed with the work as soon as it could be done without incurring debt. It cannot be begun until the whole amount required—$50,000—is collected. The Building Committee consists of Mr. W. C. Scarritt, Dr. J. J. Tigert, Bishop Hendrix, Rev. W. B. Palmore and Mrs. L. R. Moore.

The growing need of trained workers in mission fields renders it desirable that the Training School be opened at an early date—in the fall of '91, if possible. Only one-half the amount needed is collected. Miss Bennett is doing fine work, but must have help. The officers of the Women's Board of Missions and the brethren of the ministry are urged to bring the matter before the people. Easter Sunday is appointed as the time for special services and collections for the Training School. It is a grand movement and far-reaching in its influence. Let all our people rally to its help.

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ICELAND is entirely Protestant. It has seventy thousand people, and possesses neither theater, police, prison, nor even a justice of the peace.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

FROM THE FIELD.

BUTTE.

Dear "Methodist":—

Your coming is welcomed to our table, but long to see you come oftener—say once a week.

The city is not so busy as for some time past, but seems quite as full of people—many of them looking on, simply. Large plans have been laid for the abatement of the smoke nuisance in the city, which, when accomplished, will add much to the desirableness of the place as a residence. The cold weather which has been expected daily for three months has not made its appearance yet—it may be fore my readers see this note.

Temperance lecturers, Salvation Army men, and ministers of the Gospel are "crying aloud and sparing not" the buttresses of sin in this Ninevah.

I think the *cause* is on the up-grade here—all the congregations are growing and the Sunday School work is markedly so. We are to have a County Sunday School Convention here soon, which I hope will give this most important work a still greater impetus, with our most valuable members as officers of our school here, and quite a number of the members in the Bible classes, and a large field and white before us in the adjacent part of the city. We are having a flourishing Sunday School.

We have set apart each first Sunday as Missionary Sunday for the school. And now as I am on that matter, I mention that we have organized a "Missionary Reading Circle," under the plans given by the "Columbia, Mo., Chautauqua." Fifteen members are now enrolled and "more to follow."

I have set apart next Sunday as the time for collection for "Domestic Missions." I hope not only to secure the collections ordered by the Conference, but to secure as much of the educative influence upon the church as possible by these occasions, and through these claims. The Sunday School lessons are used for prayer-meeting themes on the Thursday before the Sabbath for the lesson, and the mutual help is very appreciable.

The revival spirit is among our people, and several have united with the church since the meetings closed.

Faithfully, JOHN E. SQUIRES.

SOUTH BOULDER.

Bro. I. A. Westmoreland, a layman writing to have his paper changed, says: "We have preaching twice a month and prayer meeting every Sunday. I think there is a good interest taken in it. But I hope to see more believe in the Lord."

That has the right ring. Prayer meetings are the life of the church, and when a good interest is taken in them by the lay members, we doubt not that many more will be constrained to "believe in the Lord."

STEVENSVILLE.

Brother Parnall held a meeting at Lo Lo, at which there was one bright conversion and accession to the church, and a general religious interest awakened in the community.

LELAND, IDAHO.

Dear Bro. Stanley:—

We are in the midst of a grand revival. Souls are being converted. Such an interest has never been manifested in this part before. It is raining and muddy, but the people go to church all the same. Bro. H. B. Terry, a recent transfer from the Memphis Conference, is assisting. God is blessing his labors.

W. S. HORNBUCKLE.

BAKER CITY, OREGON.

Dear. Bro. Stanley:—

I received another "Montana Methodist" last night and was made mighty glad over its contents. My prayer is constantly "Lord, draw me nearer to all my brethren." I left my circuit, not to stay away, neither on secular business, but to preach. Helped Bro. Barnhart a week in Grand Ronde Circuit, or what is called La Grand and Moss Chapel Charge. Ten accessions. Bro. Burger was there also, and in good preaching trim. I then went and assisted Bro. Burger in the Summerville Circuit. Six accessions up to the time I left, and doubtless more will join. Am now at Wingville. The place was so named because it was commonly said that the left wing of Price's army had settled here. Well, many of the people are now in God's army and fighting the grand battles of faith and truth. Began here three days ago. Brother Barnhart is stirring all hearts. Three or four said last night: "Pray that we may be saved," and the church is full of ardor. We expect great things. Pray for us.

D. W. YOAKUM.

BOULDER.

Rev. J. H. Johnson writes:—

"My church work moves slowly. Have received 7 members this year--6 by certificate, 1 by profession of faith, baptized 10 children." Bro. J. also expects to do something in the way of building before the year is out.

DEMERSVILLE.

Rev. E. L. Lee writes that through the kindness of our good friend, Mr. J. E. Clifford, arrangements have been made for the temporary occupancy of the new church and also for plastering it just as soon as the weather will permit in the spring. The burden is lifted for the time and the pastor is happy. He says: I will preach for the first time in the new church next Sunday morning and evening. It is not finished, but will be fairly comfortable this pleasant weather. Two friends donated two chandeliers with Rochester burners, and Mr. Keith sold us a large Rochester lamp at cost, and so we have the house brilliantly illuminated at a nominal cost. We have a seating capacity of 150, quite comfortable seats will answer until we can do better—at a cost of only $10.70. I praise God that once more we can preach in this thriving little town. To God be all the glory! Houses are now going up beyond the church."

We never doubted that Brother Lee would come out all right. We rejoice that the way is opening, and are grateful to kind friends for their timely aid in a good cause. We believe they will never regret it. May that new house of worship be the means of great good to the people in and around Demersville.

WALLACE.

The pastor, Rev. W. O. Waggener, in a private letter writes: "Everything seems to be moving along smoothly. The morning congregations run from 35 to 60; at night from 150 to 200. Collections average about $12.00. Finances are depressed here, as you know. Many are out of work, and little money in circulation. We expect it to be much better in the spring. Under all the circumstances I may say we have much to encourage and very little to discourage us. I like it better and better, though one or the other of us have been sick ever since we came—getting acclimated, I suppose. I have not done as much as would like, but am now getting down to it in a somewhat steady gait, which I hope to keep up and improve upon. We got our Sunday School literature all right. We hold our Sunday School in the school house. Had 34 out on Sunday afternoon. It grows every week. My Bible class is composed of adults of both sexes, and will prove very interesting, I think. They have no preaching at Mullan. I will arrange to go there on some week night before long. Expect to commence revival services before long. Pray for us. It's a hard fight we have to make here, but the Lord is mighty, and we expect the victory. Will have to hold services in the school house during the week. May have to write for you to come and help us. Hold yourself in readiness. It is said there never has been a conversion in W. Oh, that we could have an old time revival here."

FROM CIRCLEVILLE, KANSAS.

An old friend and associate of our boyhood days, a member of the M. E. Church, North, writes: I have received two copies of the MONTANA METHODIST. I read them carfully, and think it a splendid little paper. It makes me think of our boyhood days at school and Sabbath School on Soldier Creek. I will tell you some things about our church. We have had one of the very best revivals that has been held here for many years—rather I think it has just begun. There were 21 joined by letter and on probation. But the best work was with the membership. Several who had been members for years, but had not been converted, were soundly and savingly converted. As Brother John Faubion would say, they have got religion. You can tell the difference in the Sunday School, which now numbers about 100 scholars, though there are two other schools in town. Bro. Alec Oarsler is our Superintendent this year, and your humble servant, assistant. I shall work on and try to do all the good I can. I think of you often, and pray for your success in your work for the Lord Jesus.

B. H. MCCART.

LA GRAND, OREGON.

Editor MONTANA METHODIST:—Dear Brother, I will at last write to you. It is not necessary to tell you that while at Conference last fall I found out how small and weak I was, and when Bishop Hendrix read my appointment I shrunk up until one sheet of THE METHODIST would have covered my insignificant form. I never came so near "wilting" in my life. I never knew what "back out" meant, at least in my own experience. I have met all the difficulties and dangers incident to the life of a locomotive engineer, and always felt myself equal to any emergency. But oh, how weak I felt when called out on this new Road. My inexperience in this new life seemed like a heavy grade on a new road, I knew not when or how I would reach the top. But my time card, the Bible, assured me that I should have help; so I just went into the telegraph office and dropped down on my knees and told the Great General manager of this route that I was coming with a heavy train of immortal souls, and I needed help, and to send it now, and, praise His Great name, it came, and in six months and a half after I was converted, I took charge of this work, La Grand and Moss Chapel.

I have met with many discouragements in this new work, but God has wonderfully strengthened me and has blessed the work. Bro. M. V. Howard assisted me to start out. He turned the switches for me and got me out on the main line, and in the latter part of October we held a meeting of a week's duration, at which we got our machinery in working order. We found out the weak points and strengthened them. The members on the work got warmed up and smoke began to rise, which showed that there was fire. I kept fanning away, and the blaze broke out, and two were added to the church. The fire continued, and three weeks ago Bro. Yoakum and Berger came to my assistance, and we held a meeting at Moss Chapel, where there were six conversions and ten accessions to our

church, and the work goes on. We have no house to worship in in La Grand, so I hold meetings in my house. I have purchased three lots in a desirable and suitable locality in town, upon which we expect to erect a house of worship as soon as spring comes. I found some hard work here, but I enjoy it. The "old timers" here looked upon me as a forerunner of disaster to the church at Moss Chapel, but they have proven themselves my best friends. They not only hold up my hands, but help me in every way possible. We have a few members in La Grand and expect many more before the year closes. Pray for us.

HARRY BARNHART.

BIG BEND, WASH.

Dear Bro. Stanley:—

Our Second Quarterly Conference was held at Wilbur, Wash., Bro. Reg. B. Swift, P. E., in the chair, Jan. 17–18. I give you a condensed report for the quarter: There are two flourishing Sabbath Schools using our literature, with about 60 enrolled members. During the 3 months we have received into the church 32 members, 15 by baptism, 14 by profession, and 3 by letter. There are nearly as many more yet to be received. To God be all the glory, forever, Amen!

The financial exhibit was as follows: Foreign missions, $21.00; Conference Claimants, $2.75; Incidentals, $13 00; S. S. supplies, $5.25; P. C., $75.25; P. E., $10.00. We expect, by God's help, to have a "clean sheet" by District Conference.

We are in the midst of another meeting, from which we expect great things of our Lord. By the way, our P. E. grows on us constantly. He was well received at Wilbur, and preached grandly.

Well, we are working for the dear little "Montana," also. We enclose you two subscriber's names, with the cash, together with my own subscription. Is it not amusing to hear the excuses given by Christians for not taking a church paper? One says, "Bible enough; that takes all spare time," yet the same one has spent hours reading trashy novels. Another "cannot see," yet before his conversion read Free (?) thought papers by the hour! Another says, "cannot afford it," and by his own confession spends $5.20 per year for tobacco. "Will a man rob God?" Another takes 7 secular papers, and of course he cannot afford to take his church paper! The two names sent are both wives of unconverted husbands, and have sent for your paper out of the little pin-money they have saved up.

Please pray for us. Our constant prayer is "Lord, keep us humble, and continue to use us to Thy glory!"

Love to all the Montana and East Columbia brethren. A proposition: Let the two Conferences named spend Friday before 1st Sunday in March in fasting and praying for the "enduement of power from on high" (Feb. 27). What about the Spokane District Conference? All in favor of making the MONTANA METHODIST our organ, say "Ay!"—"Ay!! Ay!!! Ay!!!!" Opposed, "Nay." "Nay!" (from California brethren.) "Ay's" have it.

Yours saved to date, Hallelujah!

FRED. ST. CLAIR.

Fairview, Wash., Jan. 24.

—o—

FROM DR. J. C. MORRIS.

My Dear Bro. Stanley:—

I did not think when I left you in the Northwest that it would be so long before I wrote to you. I have thought of you and the dear brethren out on the picket line much, and have talked with my Father in Heaven about you, but I have had too many demands on my time to write you. I have just been reading the MONTANA METHODIST. That's good reading. The Parsonage and Home Mission Society at Stevensville does well.—Price is in the midst of a revival.—A crowd at Elkhorn.—The Hallelujah Chorus in the Palouse country.—Sinners coming to Christ all over the church.—The house at Demersville going up, the first church in Flathead Valley.—Skee has organized at Oakdale — the blessed old patriarch, Stateler, still preaching and writing. One thing seems to me so delightful—Montana and East Columbia are so beautifully blended together. A long life to the MONTANA METHODIST and its editor. May their shadows never grow less.

I have been very busy in my work. From Lebanon, Oregon, to Monticello, Florida, I have travelled over a large part of the church. Everywhere I have gone I have had a word to say for the heroic men out in the fore front of the battle. The Lord has no truer soldiers enlisted in His army. Oh, how often I have told the preachers and the people in the older Conferences of what you refer to in your Editorial Notes—the faithful, earnest men before a Conference Board, with hearts almost breaking, and tears in their eyes, making pleas for help. Truly, if the church did only know these facts they would be more liberal in their contributions to this cause. My visits to the Conferences have brought me to believe it. The brethren down in Florida said to me: "You must make our assessments higher and they will not be so hard to raise." There is a truth there. They see the facts, and when these are presented by themselves the heart of the church will respond. Bishop Duncan said at Florida Conference: "The Church never expended any money in missionary effort to better purpose than what she is giving to Church Extension."

Give my love to every one of the brethren in the Northwest. God bless you all. Especially remember me to my dear old Brother Stateler.

—o—

Man is always dependent on God for success in his work. God is never dependent on man for his success even in man's sphere of work. Hence man owes everything to God, while God owes nothing to man. It is a privilege to work for God; but he who does best and most for God is "an unprofitable servant" whom God has honored in spite of his unprofitableness.

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The Montana Methodist.

E. J. STANLEY, - Local-Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at the Post office at Pittsburg, Pa., as second-class matter.

ABOUT THE WORKERS.

—Our readers will relish the interesting letter from our Assistant Secretary of Church Extension, Bro. Morris. Such earnest words ought to be an inspiration to every faithful worker in our church throughout the Northwest.

—We rejoice to hear from Brother Barnhart, the converted locomotive engineer. His letter stirred our heart most deeply. He is on the right track. What if it is "up grade" (who would have it otherwise) and a heavy load? If God be for us, who shall stand against us? We believe that the Lord is with our brother. Read his letter.

—Rev. D. B. Price has been suffering some with throat trouble, though we are happy to know that he is convalescent. We regret to learn that Sister Price is a constant sufferer, and trust that she will find relief with the return of spring.

—Brother Lee writes that his wife is suffering from rheumatism, and is unable to attend to her household duties. We are very sorry to hear it. May she be speedily restored.

—Brother J. H. Johnson is giving us some excellent short sermons and articles on religious topics, which are highly appreciated by the readers of the METHODIST. Our Brother is specially gifted in this line.

—A sure enough "Hallelujah Chorus" comes up from Big Bend. No wonder Brother St. Clair is happy. What a chorus he and Squires, of Butte, would make if they could sing together. We would love to hear them. How they would make the welkin ring! Thank God for a religion that makes us love to sing—gives us something to sing about. Even those who are not blessed with the gift of song, cannot help making melody in their hearts unto the Lord.

—We are thankful that Brother Squires is taking such a lively interest in the young people and in the Sunday School work. We need a genuine stirring revival along this line. Let it be wide-spread and come now.

—Mrs. S. A. Riley, of Boulder, sends an express draft for $2 to pay her subscription for two years, and adds: I am sorry that I have been so negligent and have not kept my subscription paid up. Will try and be more punctual in future. I am very much pleased with the METHODIST and wish it great success.

—We are glad that our friends are pleased with the paper. We shall try to make it better all the time. Because the amount of a year's subscription is so small, and because it is frequently inconvenient to procure a postal note or draft, many just neglect to send it. We are not afraid but what they will pay up; but short settlements make long friends, you know. The money that is now due us on subscriptions, if paid, would help to enlarge and improve the paper. We want no one to stop the paper because of inability to pay for it, but would be glad for those in arrears, who feel that they can spare the amount, to forward as soon as convenient. Our subscription list is increasing right along. Let each one strive to send us a new name right away.

—Mr. A. D. Chamberlin, who lived in Montana several years, writes from Williamstown, Mass.: "I don't like the winters here very well. It snows and blows and the roads are drifted full. We have had good sleighing here ever since before Christmas, and it's snowing to-day (Jan. 17)." Mrs. Polly C. Thomas, an elderly and zealous Christian lady, who has many friends about Corvallis and Stevensville, Montana, and other portions of the West, is now at Williamstown, in reasonable health and waiting for the Master's call to the home beyond the tide. She believes in the old-time, heart-felt religion, and talks it, sings it, and lives it every day. She will have many stars in her crown.

—o—

News and Notes.

—After a dead-lock that extended through one session and nearly half another, and cost the State many thousands of dollars, the Montana Legislature has at last come together, and our law-makers are busy enacting laws for which the State has been suffering greatly. The Democrats have the Speaker and organization of the House. Three of the Democrats and two of the Republicans from Silver Bow—the county in dispute—were sent home, which leaves the Republicans a majority of one, with all the original members present. The death of Mr. Witter will leave a tie. We trust that such an occurrence will never take place in our State again.

—There was a change in the weather and we had quite a respectable blizzard on Saturday night and Sunday morning, the 1st inst. The mercury went down to twenty below zero, though it did not materially discommode the writer in a ride of eight miles to an appointment and back on Sunday night. The snow only fell about four inches deep. We hoped to see much more. It is again very mild and pleasant.

—On Wednesday night, the 5th inst., the store building of the Missoula Mercantile Company at Corvallis burned down. The loss was quite heavy. It will be replaced by a better one in the spring. It was with difficulty that the fire was kept from spreading. Merchants, ministers, doctors, farmers, one and all, worked like heroes to save the adjacent homes and business houses. Would that they would work together with the same enthusiasm against the great enemy of "God and Home and Native Land."

—The "Montana Christian Advocate" comes to us from Bozeman, its new place of publication, in a bran new dress, much enlarged in the capacity of its columns and in the variety of matter they contain, and much improved in every respect. This is the first copy of the paper that has reached our table directly from the publishers or managers. If it is a fair specimen of Bro. Mills' work in his new relation, his success is already assured. Our acquaintance with him has been limited, but we have always regarded him as a Christian gentleman, and we wish him great usefulness in his new field of labor.

—The Epworth League is very popular, and Leagues are being organized all over the church. Let us not be behind.

—Bishop Fitzgerald has been quite sick since he returned from his extensive Western tour, but is convalescent. It is said that he will make his permanent home on the Pacific coast.

—Dr. C. K. Marshall, one of the prominent pulpit orators of the M. E. Church, South, recently passed away.

—Hon. William Windom, Secretary of the U. S. Treasury, dropped dead at New York the 29th of January.

—Hon. A. C. Witter, of the Montana Legislature, from Beaverhead County, died at Dillon, January 31, where he had gone to be with his sick wife, who passed away just a few days before his decease. They were both buried in the same grave.

—In a note from our Church Extension Secretary, Brother Morton, replying to an appeal made for assistance in a special case, which was very urgent, he says: "It gives me positive pain to say that I see no way by which I can help you. The money pressure is very severe all over the country, and we are threatened with a panic like that of '73 or '87. I know of nothing to be done except to reef our sails and weather the storm as best we can. I am sure our Board can do nothing for you before April." Well, we've been in worse storms before, and we do not fear this one. "We will weather the blast and land at last, safe on the evergreen shore."

—Surely something of interest has transpired in each pastoral charge in the Montana and East Columbia Conferences within the past two weeks. You have had a good Sunday School, or a good service that was profitable to yourself or others. Then why not drop us a line on a postal card about it, as several have done? Don't keep all the good things to yourself. Many hearts all over the church are just aching for the words of cheer that you might send them. In olden times they that feared the Lord spoke often one to another. Let us keep up the practice; use our paper as the medium and have a regular Montana Methodist class meeting.

—The January number of the "Quarterly Review" of the M. E. Church, South, is exceedingly interesting. It contains several articles, each of which is worth the subscription price for a year, which is $2.50.

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FROM THE MISSION ROOMS.

The Missionary Secretaries met in council January 15th, and made careful examination into our missionary affairs.

In view of the financial condition in portions of our Connection, the results achieved have been beyond our anticipations. There has been a general advance in the collections under the assessments. The response to the special appeals for new missionaries and enlargement has been most encouraging. With this cheering outlook at home, there is even still greater encouragement from our mission fields. The work is expanding. From every mission calls come in for re-enforcement. The Master is leading us on.

The field Secretaries will continue their work on the line of enlargement. We need, to meet the present and pressing wants of the field, forty new missionaries in addition to those already provided for. The Annual Conferences have responded. The Sunday Schools are falling into line. Many churches and individuals in our connection, in addition to their regular assessments, are well able to send out and support a missionary in some of our missions. Will each pastor take this matter on his heart? Will he, with his congregation, take it to the throne of grace?

The Secretaries have planned a general canvass of the Church. They are expecting the Great Head of the Church to move on the hearts of both pastors and congregations that they may co-operate cordially in the work of extending the kingdom of Christ among the nations.

H. C. MORRISON,
W. H. POTTER,
I. G. JOHN.

—o—

—We print elsewhere the report of our missionary secretaries. We rejoice at the enlargement of the work and the increased interest that is being awakened on the subject of missions. Our heart is in the work. We rejoice at every missionary that sails from our ports to a foreign shore. But while this is the case, we also long to see enlargement in our own land, and along our Western border. It is our honest conviction that our forces in the West should be greatly strengthened and the appropriation to this field greatly increased. Let our Secretaries plan and work for this

—o—

MARRIED.—In Helena, January 22, 1891, Ephraim F. Tusley to Martha Cowper, Rev. D. B. Price officiating. The groom is a native of Missouri, and the bride a native of Scotland. The ceremony was witnessed by a number of friends and acquaintances. Choice refreshments were served. Lord, send Thy blessing upon the couple.

OBITUARIES.

Died, January 30, 1891, on Ambrose Creek, near Stevensville, Mont., Martha Marinda, the youngest daughter of W. M. and L. Franks, aged 2 years and 10 months.

The sad event came as a sudden shock to the bereaved family, as the dear little one, who had been sick for several days previous, was not considered to be at all dangerously ill.

The funeral was appointed for Sunday, Feb. 1, but owing to the severe snow storm which raged on that day, it could not take place until Monday.

How comforting to the grief-stricken parents at this time should the words of the blessed Master be: Suffer the little children to come unto Me.....for of such is the Kingdom of Heaven.

With feelings of deepest sympathy, in which a wide circle of friends join, we pen these lines.

J. B. PARNALL.

It is with sadness that we chronicle the decease of Mrs. Amanda Woolverton, wife of John C. Woolverton, which occurred at her home at Whitehall, Montana, the 6th of January, 1891, of pneumonia. Her illness lasted but a few days. The death of her little infant took place on the 5th. Deceased was a consistent and zealous member of the church of the Disciples, was an affectionate wife and mother, and leaves a husband and six children, besides a wide circle of friends, to mourn her loss. The funeral services were conducted by Rev. L. B. Stateler. We know what it is to be bereft of a mother, and we commend the afflicted ones to the God of all grace, who alone can sustain and comfort in times of such deep distress.

SIXTY YEARS ON THE BORDER.

Among the Indians—A Thrilling Incident.

BY L. B. STATELER.

There was generally a camp-meeting in each one of the mission charges every year. The Indians of the various tribes visited each other's camp-meetings. Hence, our congregations were very large, and the results were glorious. Many were converted.

I will relate an incident which occured at one of the Shawnee camp-meetings. There were several of the Kaw Indians, who lived away to the West near the wild tribes, happened to come to one of our meetings. Though they could not understand either the English or the Indian tongue, yet one of the party was powerfully wrought upon by the Holy Spirit. Sister Johnson, the wife of Rev. William Johnson, who had spent many years amongst the Kaw Indians, and had learned their language sufficient to instruct the poor struggling mortal how to find Jesus, went and knelt by his side and guided his faith to repose in Him, the sinner's Friend, and with streaming eyes he rejoiced, giving thanks and praise to God.

These annual convocations among the different tribes resulted in great good. There was something about them that suited t e Indian nature. Many who did not attend the regular mission services, attended these meetings where they witnessed the wonderful displays of Divine power, were graciously awakened and brought to embrace the Lord Jesus.

It pleased God, amongst those who were converted, to impress and call into the work of the ministry a number of native men. They were generally *earnest* preachers, preaching and exhorting with that fervor, accompanied by the Holy Spirit, that resulted in the conversion of souls.

THERE WAS ONE

whose history is a little peculiar. His name was Ma-she-la-boze-man (accent on the second syllable). He was remarkable in that he underetood most of the Indian languages. He was, himself, a Pottawatomie, but his wife was a Shawnee. Bozeman, while yet a young man, went with others of his tribe on a hunting and trapping expedition to the Rocky Mountains, which was a distance of twelve or fifteen hundred miles or more, the way they went—up the Missouri river. They were gone for several years, trapping otter and beaver, the furs of which they carried back home on their ponies. The country through which they passed was occupied wholly by hostile Indians, so that the journey was extremely hazardous.

A THRILLING INCIDENT

occurred while they tarried near the mountains. They had set their traps for some distance along the stream—a mile or two from their camp, which was back in the mountains. Bozeman went on a mule down a steep gulch to the creek, one morning, to look after the traps, carrying his gun with him for defence. On his return to camp he looked up and saw a great bear approaching him along the mountain-side above. With all the beating and hallooing, and kicking he could do, the mule, all oblivious to the danger, could not be forced out of a walk. On came the bear at a rapid pace, apparently bent on the destruction of the two invaders of his dominion. Bozeman stopped and awaited the approach of the beast determined to make the best defence possible. When but a few steps away, he fired and broke the bears arm, which brought it to the ground, and like a great barrel it commenced rolling and tumbling over and over down the steep mountain, passing right by the man and the mule, but not stopping until it reached the bottom of the canyon far below. Thus our hero's life was saved.

This incident made such an impression upon Bozeman's mind that he went away to himself to make a solemn vow to God. And away there in the wild fastnesses of the Rocky Mountains, where perhaps a white man had never set foot, he prayed, and he promised that if God would spare his life to get home again he would consecrate himself to the service of the Lord. His prayer was answered. He arrived home in safety. He availed himself of the first opportunity to hear the missionary, very soon joined the church, made a profession of religion, and became active amongst his people in doing good. He never faltered in his religious course during his life. He became a regular preacher and assistant missionary to his own tribe—the Pottawatomies. He was ordained a deacon by Bishop Capers, at the Indian Mission Conference, held at Doakesville, in the year (I think) of 1847. He passed away from his labor to rest not long after that Conference.

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From Howard College, Mo.

DEAR BROTHER STANLEY:—

We received the Montana Methodist yesterday. It is quite a relief from study and the duties of the day to glance upon the columns of that dear little paper. It seems to take me back to old Montana. Bro. Tabor writes us that he had been to help Bro. Price in a meeting at Helena, and that they had a great blessing. I pray that God's blessing may be with all our preachers, and that Montana will come out on the Lord's side yet. I attended church on Sunday and heard two splendid sermons, one by Rev. W. A. Hanna, the pastor at Fayette, and the other by Rev. J. D. Hammond D. D., President of Central College.

We are having lovely weather here. No snow since Christmas. It is raining a little to-day. I am so glad that the Sunday School at Deer Lodge is prospering. They have a Ladies' Aid Society there now, and expect to buy a new carpet for the church. We are sewing some for them now, and will do all we can to help them out.

D. E.

Fayette, Mo., Jan. 20.

—o—

The Church's Secret of Power.

When a church so far forgets her mission, and becomes covetous as to seek money, above the salvation of souls, and raises her moneys largely by appealing to fleshly motives; when she stops to calculate numbers, wealth and social status above purity and spiritual power, she becomes shorn of her strength by the Delilah of this world, and mocked by the Philistines of sin.

A church that slackens her hold on the vital and essential principles of the Gospel, takes her eye of faith off Christ, and is charmed by the allurements of the world, is wanting in power from on high to convert and edify souls, drifts into indifference, and without repentance will have her candle-stick removed.

A church may grow rapidly and immensely, for a time, in wealth and numbers, by compromising with the world, but soon will become corrupt, and often will be made a tool by the world to accomplish only evil ends. God pity such a church—whether it be individual or denominational. A church becoming enamored of worldly mammon scarcely knows where to stop; she pursues the phantoms of earthly hopes until, torn and bleeding, she lies prostrate on a sensual world—menaced, at the feet of her enemies. We know some churches that are contributing largely to these sad results, and are wondering why God does not visit them with gracious rains of grace.—*J. H. Johnson.*

—o—

Brother Johnson's "Light."

Some time since, in order to correct a wide spread evil, I referred to the fact that Brother Johnson, as preacher in charge, had had a church that was unfinished, dedicated to the service of God. Two other cases similar at this time are doing harm to two other denominations in Montana. Bro. Johnson seems to have fired at me too quick, and hence his article abounds with peculiar, not to say funny statements. He keeps it prominent in his article that he "has had no increase in knowledge and wisdom." This was useless, as his article plainly revealed that fact. His reasons for having an unfinished church dedicated, reminds me of a case said to have occurred in Arkansas. Speaking of furnishing the church he says: "As for stoves and flue, *we did not need them at dedication*, for it was *mid-summer*!" The "traveler" in Arkansas found a man's house with no roof on it, and he asked, "Why don't you cover your house?" The farmer answered "It is raining" He then asked, "Why don't you cover it when it is not raining?" The answer was, "We don't need a roof when it is dry." Bro. Johnson excuses himself by saying "I dare say that many of our churches, especially in the West, are dedicated before they are entirely furnished." How can one excuse himself for not doing his duty simply upon the grounds that some one else has not done their duty? This is his position. He also finds some relief because he had "borrowed some plain benches in Bozeman for the dedication, but they did not come." So in the absence of these "plain benches" that "did not arrive," he "borrowed thirty chairs" and "planks enough to seat thirty more." What has all the above got to do with the subject? Does not all the "borrowing" business look more like child's play? He also says "the Bishop did not ask why the church was not better furnished." No, I presume the dear Bishop thought it was not necessary to ask *that* question at *that* time. It was eminently proper to have had the Bishop preach in the church and raise the two hundred dollars the pastor could not raise, but it was not proper to have him dedicate a house without seats, lights, stoves, flue, pulpit or paint. I certainly sympathize with any pastor environed as was Bro J., and I appreciate all he said about securing funds for finishing the building, but if it took two more years, that house should have been completed before it was given publicly to God. I find it difficult to raise the money needed to finish the house, for the people are ready to say, "Why, I thought the house was completed and dedicated." The amount raised in subscriptions at the dedication falls short of finishing the church and paying the debts, over one hundred dollars. To raise this amount one must explain over and over that Bro. Johnson and the Bishop had an unfinished church dedicated to God. In the future, I beg all the brethren not to have churches given to the Lord till they are finished and "furnished" and free from debt.

Kindly Yours,

B. E. H. Warren.

Bozeman, Mont.

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Persistence of Power.

WHAT a man *can* do in the world, is largely decided by what a man is determined that he *will* do in the world. A tallow candle can be driven through an oak plank, if only a fair charge of powder is back of it in the rifle-barrel. And a mere worm can find its way through the same plank, if only he will keep at it long enough. Even a steel-pointed shot would make no impression on that plank, without the force which drives the candle, or the persistency which guides the worm. Native genius is the steel-pointed shot. Determined energy in a man of weakest mind and frame, represents the powder-driven candle. The plodding, humble worker is like the penetrating worm. No man has so few or so feeble faculties, that he cannot do a great work in the world — if only he has the energy and persistency to do it, whether he can do it or not.—S. S. TIMES.

—o—

Neither Fear Nor Hope,

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said: "There is one advantage I have over Christians, I am not afraid to die. Most Christians are afraid to die, but if most of my business were settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death; have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope or fear."—*Ex.*

Seeking Holiness of Heart.

H. B. COCKRILL.

Besides having faith that there is such a blessing, that it is for you, and for you now it must also be *sought* after. We must pray, inquiring of God, we must meditate, finding, if possible, what our relation to God now is, and what it should be, and what our motive is in seeking this great grace. If we do not look into these matters carefully we are liable to ask amiss, that is, for a selfish consideration, to consume it on our own lusts, to feed our own ambition. Hence God requires us to "seek" if we would find.

It is important for us to have a somewhat accurate conception of this blessing before we can ask for it intelligently. We cannot have this without much prayerful thought and reading of God's Word in reference to it. In seeking this blessing we are nearly always, if not always, led to make specific covenant with God to give up all sin. Sins of the heart, habits of sin, evil thought, imagination and ways. When God sees us in earnest about "cleansing ourselves from all filthiness of the flesh and spirit and desiring to perfect holiness," then He comes and takes full possession of his temple, which is our body, baptizing us with the fire of the Holy Ghost, consuming or destroying the body of sin, "or law of sin or death" that has given us so much trouble.

Does the prospecter expect to find gold, the most precious of metals, without seeking for it, without seeking long and diligently for it? No, of course not. No more can we expect to find this great power of God without a concentration of all our powers in search of it.

—o—

Work Will not Hurt.

Remember, my son, you have to work, whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see that the men who are most able to live the rest of their days without work are men who worked the hardest.

Don't be afraid of killing yourself with over-work. They die sometimes, but it's because they quit work at 6 p. m., and don't go home until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, and gives you a perfect and graceful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not know their names, even; it simply speaks of them as "old Soandso's boys." The great busy world doesn't know that they are there.

So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and better satisfied will the world be with you.—*R. J. Burdette.*

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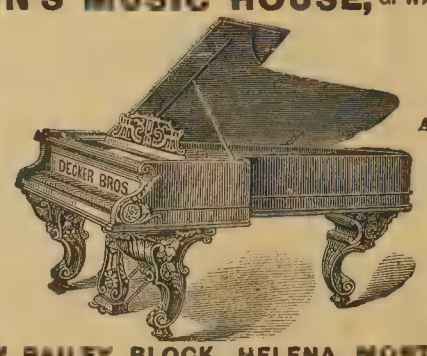

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THE

Montana Methodist.

Vol. 2. FEBRUARY, 28th, 1891. No. 37.

Editorial.

HELENA DISTRICT CONFERENCE.

The Ninth Session of the Helena District Conference of the M. E. Church, South, convened in East Helena, Montana, Feb. 17th, 1891, at 9 o'clock, A. M., Rev. A. C. Couey, P. E., in the chair.

The conference was opened and led in a love feast by the Presiding Elder, after which W. T. Goulder was elected Secretary.

There were present: A. C. Couey, S. B. Tabor, L. Bramble, R. S. Clark, W. T. Goulder.

The hours of meeting and adjournment were fixed as follows: 9:30 and 11:45 A. M., and 2:30 and 4:00 P. M., the afternoon session to begin with preaching.

A. C. Couey and L. Bramble were appointed a committee on public worship, and S. B. Tabor and J. H. Johnson a committee to examine Quarterly Conference records.

The Presiding Elder preached a sermon at 2:30 P. M., after which the name of D. B. Price was added to those present in the morning. D. B. Price made an encouraging report of his charge. He read a very interesting paper on the leading doctrines of our church, after which a brief discussion followed, upon the subject of Christian perfection. By motion of S. B. Tabor, the preachers were requested to preach upon our cardinal doctrines of the church, on the first Sunday of March next.

Fifteen persons have been added to the church in Helena. Seventy-five per cent. of the people take our church literature. S. B. Tabor preached at night. J. H. Johnson came on the second day.

On account of sickness and the cold weather, Brothers Warren, Cockerill and Stateler, together with a number of laymen, were prevented from attending the Conference.

The preachers brought fine reports of their labors, and were full of hopefulness for the future.

Owing to the lack of space and the time at which we go to press, it is impossible to give a full account of the proceedings in this issue.

The editor was permitted to attend one day. His heart burned within as he met and talked with the brethren. A further report of the proceedings will appear in our next issue.

A. G. Clarke, J. W. Kemper, A Collet and J. W. Currin were elected delegates to the Annual Conference Alternates: E. G. Brooke, Willian Beall, Flovins Keene, G. L. Duke.

A movement was inaugurated for building a District parsonage. The Sunday School Convention was a new and interesting feature. It was held on Thursday, with D. B. Price, President, and Miss Laura Dawes, Secretary. It closed up with a stirring children's service at night, conducted by J. E. Squires, who is surely one of the most efficient workers in this line that it has been our privilege to meet. We rejoice that we have a brother in our midst with such gifts.

The brethren, by resolution, heartily endorsed the "Montana Methodist," and promised it their continued support. We were glad to meet with Brother Rush McDonald, of the Southwest Mo. Conference, who is seeking health in our pure mountain atmosphere.

Since meeting with the preachers from the various portions of the State, we find that the snow is fifteen inches, and even two feet deep in some localities, and much deeper in the high mountains.

PRAY FOR YOUR MINISTER.

In the sixth chapter of Ephesians, after speaking of the "wiles of the devil," describing the armor of God that the Christian has to put on, and giving directions for its more effective use by "praying always with all prayer and supplication in the spirit, and watching thereunto with all perservence and supplication for all saints," Paul then adds with the fervor of his great soul, "and for me (your minister), that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak."

Many do not stop to think of the intimacy of the relation between a spiritual church and its pastor, or how much the latter is dependent upon the former for the full measure of his efficiency in fighting the good fight of faith. The church is a spiritual body; the minister, in a sense, is its head, its mouthpiece. He is called "the angel of the church." He is its chief representative, enunciates its principles and gives expression by word and deed to the life that throbs within its heart. He is "set for the defense of the Gospel," and sent as an ambassador to make disciples and "persuade men to be reconciled to God." Hence he is the principal target—a shining mark—for the fiery darks of the wicked.

What is the head without the heart, or without the body? Are they not "members one of another?" When one suffers they all suffer. Though Paul was "called of God," "had seen Christ," was not "a whit behind the chiefest Apostle," and declared that he could "do all things through Christ strengthening him," yet with what pathos he pleads with the church. "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. That I may be delivered from them that do not believe in Judea, that I may come unto you by the will of God, and may by you be refreshed. Ye also helping together by prayer for us. Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified. Pray for me that utterance may be given unto me—an ambassador in bonds."

If Paul needed the prayers of God's people, how much more the ministers of the present day. Alas, the true minister often finds himself "in bonds." The infirmities of his own nature within, the wiles of the devil, the opposition of the ungodly, the indifference of those who are "at ease in Zion," the waywardness of the wicked, besides the "care of all the churches," these all press upon him. He remembers those who are bound as bound with them. Great truths are to be announced. Great sins are to be rebuked. Great issues are at stake. Precious, immortal souls are in the balance, and are to be saved or forever lost. No wonder he asks "who is sufficient for these things," and cries out, "Brethren, pray for us."

It is through this agency of prayer that "Christ strengthens" the hands and hearts of his servants. "The fervent, effectual prayer of the righteous availeth much." Every minister knows how much easier it is to preach to a praying congregation than to a criticising one. The discovery that even one humble Christian in a Congregation was praying for him has not only saved many a man of God from defeat, but has nerved and helped him to gain a great victory for the Lord. It was prayer that brought the fire down that consumed the sacrafice, and caused the prophets of Baal to be put to shame. We were not so surprised at the success of Mr. Talmage's preaching after we heard in a prayer-meeting in the small room adjoining the tabernacle, held a half hour before the regular preaching service, so many of those earnest working men praying "for Brother Talmage; that he might preach the Gospel in demonstration of the Spirit and of power." We were prepared for the heart-searching and soul-comforting sermon that followed. The great preacher seemed to be conscious that thousands of hearts were raised to God in his behalf, and it was no trouble to preach. The church of one hundred and twenty souls was engaged in united, persistent prayer when the Holy Ghost descended, and Peter preached with boldness, every man heard the Gospel in his own tongue, and thousands were saved in one day. There would be more Pentecosts to-day if there was more earnest, agonizing, importunate prayer.

Then, Brother, Sister, pray for your minister. If he is not as spiritual as he ought to be, it will make him more so, or if not, in time the Lord will send another in his place. In this way you become a "co-worker with God in the great work of preaching the Gospel of saving souls, and advancing the kingdom of God upon earth." In Christ's name we beseech you, "brethren, pray for us."

SOUND DOCTRINE.

No drunkard shall enter the kingdom of heaven. That scriptural declaration settles beyond dispute the duty of every Christian man toward the liquor traffic. If we write down murder, drunkenness and blasphemy as sins which shut souls out from heaven, then whoever does not seek to save men from those is not seeking their salvation. Whoever makes it easier to commit these is helping men to perdition. This reasoning will not seem severe to any except to those who are friendly to the whisky traffic.—*Central Baptist.*

GEORGE WILLIAM Curtis says: "There was never a great result achieved in our history which did not spring from Sunday-school politics. America is the child of the Sunday-school, not of the saloon."

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

ALONG THE LINE.

HELENA DISTRICT.

A. C. Couey.

Friday evening, Jan. 16th, I left Deer Lodge for Bozeman, to hold Bro. W. T. Goulder's Quarterly Conference. The 2nd time recently have I been belated on the Home State Pass route from Butte to Bozeman. This time a freight train was derailed ahead of us, keeping us at the summit of the mountain two hours, making it 1:30 a. m. when we reached our destiny. I met up with Bro. Jno. Pulliam, the Baptist Missionary Superintendent for Montana and Idaho. I am convinced that what he does, he does on right lines in church work. He is from the good old, tar heel State of North Carolina.

I found Bro. Goulder in good spirits, and his work in good state. Preaching Saturday evening, Sabbath 11 a. m. and 7:30 p. m., Sunday School at 3 p. m., constituted the religious services. The Sabbath was a delightful one to me. The sacramental service was very tender, the largest number communing I have seen at this place. The Sunday School is one of the most inspiring that I find on the District.

Sabbath evening we organized an Epworth League among the young people of the charge, possibly the first, since the Sunday School Committee gave us the Constitution and By-Laws, in the bounds of the District. We organized a League in Butte about twelve months since, the first in the State, of our church, so far as I know.

Monday afternoon we held the Quarterly Conference, which showed quite an advance over the first quarter. At 4:30 p. m., Monday afternoon, we organized a missionary society among the Sunday School children, consisting of twenty-eight children, with a lady manager.

BOZEMAN CIRCUIT.

Tuesday morning Bro. Goulder and I went out to Phipps' School House, in what is known as the Middle Creek Country, to assist Bro. Warren, in a protracted meeting, which he had commenced the Saturday before. The weather was crisp, but the moonlight nights favored us and we had crowded houses every night, with a very profitable day service of good attendance. When we left Bro. Warren Friday, we did so with reluctance, for the services had already become very refreshing and gave promise of a gracious revival. I learn since from Bro. Warren that twelve have been converted, with fifteen accessions to the church, and others to come by letter. To organize here, seems to be of divine leading. This will give compactness to our work, as this point is only six or seven miles from Bozeman. My visits in the homes of the people were very pleasant, and I shall be glad to go again. Missourians are thick out there.

TOWNSEND.

Saturday the courteous young pastor of Bozeman, accompanied me to the depot, where I took the train for Townsend. I arrived here at 1 o'clock, and about 3 p. m. caught sight of Bro. R. S. Clark surveying the town for me. I was soon "carted" and conveyed to the home of Bro. McFadden, one mile from town, to spend the night. A pleasant evening, a good night's sleep, a quiet morning, and at 11 a. m. we assembled in the sanctuary, where I preached to a small congregation of appreciative hearers. It is not customary for the people here to have preaching in the day, our church, once a month making the exception, hence the small attendance. I suggested to Bro. Clark a change, which I consider highly needful to avail anything at Townsend.

DUCK CREEK.

After hospitable entertainment, dinner and a short rest, we set out for Duck Creek, ten or twelve miles distant, where we held service in a small school house at night. One lady was there, who told me after the services closed, that she lived forty miles from where there was any regular preaching. This land is not yet all taken up. All the services were pleasant, both at Townsend and Duck Creek, which places are in the same Circuit, but one thing was neglected, which I hope will not be repeated, viz: no provision had been made for the Communion Service. Finances on this Charge, as shown by the Quarterly Conference, were exceedingly behind. Not enough was raised during the quarter for the prorata to the Presiding Elder, to pay his travelling expenses in reaching the Charge. I hope for amendment at this point also. True the people are poor, but too many cattle are on those ranches, to deny the Gospel to the families—where there are bright sons and fair daughters to take the place of the fathers and mothers. We can afford to be poor in purse, but to starve the soul, where we can do otherwise, is sin.

WILLOW CREEK.

Between the Townsend Quarterly Conference and that of Willow Cteek, I ran home for a few days. However. I did not run all the way, for by a little wreck on the Northern Pacific, between Mullan Tunnel and Garrison, we missed connection, and the result was the choice of walking eleven miles, rather than wait fifteen hours to reach home. A little soreness was the chief inconvenience. Friday night at 10 o'clock, Jan. 30th, I reached the Willow Creek depot. The snow was drifting, but the stars lighted me a half mile, where I met Bro. Cockrill, who made satisfactory explanation why he did not reach the train in time. We were soon in comfortable quarters, in the home of Sister Roberts. Saturday morning the thermometer had dropped considerably, and by preaching time at 11 a. m., the snow was driven with a wind which was tempered at zero or below. I preached to five good brethren and the preacher-in-charge, after which we held the business session of the Conference. Just here I wish to record the fact, that one of the stewards. Bro. T. T. Black, breasted the storm to come from another point on the Circuit, twenty miles away. He came with a good collection for the preacher, brought his wife who was also accompanied by another lady friend. I record this for an example to other stewards and their wives. I did not hear this brother say he regretted that he had come—although the blizzard continued to rage until Sunday night, when it reached 30° below. If our laity in Montana will show such interest in this, our preachers will take on an enlarged faith in the growth of our church in these mountains and valleys. I am glad to report quite an advance in all the interests of the church on Bro. Cockrill's work, with the one exception of Sunday Schools — they hibernate This question confronts me, whenever I learn of a Sunday School going into winter quarters, while the day schools continue. "Is it because the day school teachers have more reward in $50 00 to $75.00 per month than the Superintendents and teachers in the Sunday School expect in Heaven—?" I have hope in the resurrection.

WHITE HALL.

After spending Monday and Tuesday with Bro. Cockrill among his members, he came with me by private conveyance to Father Stateler's home. Here two days were spent in quiet retreat with the well-known veteran of Montana Methodism. Bro. Cockrill returned to his work Thursday. Bro. Stateler and I came to White Hall via. train, Friday. Saturday morning brought another change of the weather, which had moderated very materially since the Sabbath previous. We had gone to Bro. Brooke's, two miles and a half from the new town of White Hall. The weather was so severe that we prevailed on Bro. Stateler to remain indoors. Bro. Brooke and I drove up, found Bro. S. F. Tuttle, who came from Fish Creek, ten miles distant. We did not attempt service in the school house, but had Bro. Tuttle to go with us down to our stopping place, where we held the Quarterly Conference. The reports show much to encourage us in regard to this charge. A church building enterprise is the chief interest just now. More about this later. Sabbath morning the thermometer registered 16° below zero. Notwithstanding the cold weather, at the 11 o'clock service, we had the schoolhouse about full—a pleasant service. Bro. Tuttle, another exemplary steward, who came ten miles and returned Saturday, came again Sunday, brought his wife, and remained till after the evening service, after which they went back home. He said to me: "I feel paid in coming." The self-sacrificing, as a rule, enjoy the services of the sanctuary. Let more of our brethren do as those mentioned in these notes. Preachers do this way all the time—follow their example. We had the sacramental service at night at White Hall. To me all the means of grace were a joy. Bro. Stateler, with a local preacher living near White Hall, protracted the meeting from the Quarterly Conference. May the Lord bless their labors abundantly.

I am now at home in Deer Lodge, making ready for another trip to embrace three Quarterly Conferences, the Jefferson County Sunday School Convention and the District Conference. I will report these in my next.

PENDLETON DISTRICT.

East Columbia Conference.

Editor "Methodist":—Our Zion is advancing all along the line. Every charge in the District has had some prosperity since Conference.

Yes, Dr. Morris, the boy is growing rapidly, and hurting very much, and must have something done for him.

Fifteen per cent. increase in five months, is better than drawing a seashore net through the dew.

We have had one hundred accessions on this District since Conference.

Bro. C. C. Eagle, who was appointed to Boise Valley Circuit, in Idaho, commenced last October with no membership at all. When I visited him October 11 to hold his first Quarterly Meeting, I feared he would have a hard struggle to pull through. And when I saw him borrow a mattock to dig some wood for fuel, on an open plain where there is not sufficient timber to get a good riding switch, I thought he would have a hard time of it; but when he returned in two hours with his wagon loaded with wood, I knew he was going to succeed in something. He commenced singing the old Methodist hymns in the old missionary style, and preaching the (old) Methodist doctrine in the same old style. Mr. Editor, did you ever blow an old familiar horn in the presence of an old hound and watch the effect? [Indeed we have, more than once.—EDITOR.]

On the first day of January I reached Boise Valley again for the Second Quarterly Meeting, and found

Bro. Eagle in the midst of the most gracious revival that country has ever witnessed. Thirty had been converted, and twenty-nine others at the mourner's bench; not just voting for Jesus by holding up hands, or standing up for prayers, but down on their knees, seeking repentance carefully with tears, in the old Missouri style. (Mr. Editor, I am not a Missourian, but I've been there.) I remained ten days, and closed with about fifty-five conversions. We have now an organization of twenty-eight members at that place, and twelve or fifteen more will join us soon as health and weather will permi, the entire families to be at church at once. Twelve or fifteen joined the M. E. Church, North. The people have given Bro. Eagle a good support, and presented him with a nice suit of clothes on the Christmas tree, and gave him a cow, and paid up the Presiding Elder's claim to date.

At the four points I have reached in the last five weeks, viz.: Pleasant Valley, Boise Valley, Pine Valley, and Grande Ronde Valley, there have been ninety conversions. We have purchased lots in La Grande, worth $400, on which to build a church, and are hungry and hurting there. The lots are paid for except $100, and the trustees propose to pay that without subscription.

To God be all the glory. Hallelujah! E. G. MICHAEL.

DEER LODGE.

Dear Brother Stanley:—I am so glad to say that I am still saved. Jesus is with me all the time. I went with Brother Tabor to Race Track to attend a protracted meeting that he held there. Praise God, we had a blessed time. I never saw so many poor, starving souls in my life. I am praying earnestly that God will bless those dear people. I am so glad that our church is increasing, and am praying for a soul-saving baptism of fire at Deer Lodge, and for a general revival along the lines where our ministers are laboring. I send you a dollfor the "Methodist." Praise the Lord. Letta L. Lightfoot, or Sister Lightfoot—"grandma," as she is familiarly called—is "happy on the way," and she has cause to be. "Her strongest trials now are past, her triumph is begun." The faith, patience and perseverance that she and many others have exercised, and which have been so severely tried during the long years of the past, have not been in vain. We learn from Bro. Couey that the meeting referred to—eight miles from Deer Lodge—resulted in five or six conversions; the way is open for organizing a good society and for regular preaching there, with the prospect of a new pastoral charge being developed in the valley by Conference. Who would not feel like saying, "Praise the Lord?"

HELENA.

Rev. D. B. Price, the pastor, writes: I am almost well again, was able to fill my pulpit Sunday. Health is not very good among our members here just now. The work of the church moves on well.

POTLATCH CIRCUIT, IDAHO.

Rev. W. S. Hornbuckle writes under date of Feb. 14:—We are holding the fort at Bethel. Closed at Leland with eight conversions. We have had five up to date at this point, and the work still goes on. Eight additions to our church. Praise the Lord. God bless the "Methodist."

CORVALLIS, OREGON.

In a private letter from Rev. D. Atkins, who is in charge of the college at Corvallis, Oregon, and who represented the Columbia Conference at the last General Conference, the writer says:—I have often thought of writing to you, feeling as I do, so much interest in your work in common with all this Northwest. I write now principally for the reason that I would hear from you, as to the progress and outlook there.

We have cause for gratitude here. Interesting revivals have blessed our labors here at several points. We are building two new churches in the valley, now nearly done, and lots are bought and plans laid for others.

Our college suit will be tried next week—17th—at Portland. I am anxious to see the end of it. It has been a very unpleasant and laborious work for me, and my work often seems to me to be such as not to bless the church as much as it should, but I hope for the issue.

We have been greatly disappointed about our paper. Only now are we beginning to see any signs of permanency.

I understand you are invading Idaho. How I wish we had a man in Western Washington. Seattle is a fine point for us. There are more of our people in Washington than in any of these States.

Our preachers are faithfully at work and we expect large results. I should be glad to hear from you, and to see a copy of your paper.

Yours Truly, D. ATKINS.

We are heartily glad to hear from Dr. Atkins, and trust that we have betrayed no confidence in giving our readers the benefit of his excellent and newsy letter. We, too, feel a deep interest in the work in Oregon, and rejoice at their success. We have often longed to meet the brethren of the Columbia Conference face to face, and have not yet given up the hope. We trust that our church will get its rights in the college case, that the institution may be released from its encumbrance, and that our brother may have reason to rejoice that his earnest and self-sacraficing labors have not been in vain. We hope to hear from him again.

SPOKANE FALLS.

Brother Isbell, our pastor, is at Dayton helping Brother Gibbs in a revival service. I don't know the results. Brother Swift has just returned from Big Bend, where Brother St. Clair is accomplishing a glorious work. We have organized an Epworth League, which, I think, is a good thing. Our Sunday School and prayer meetings are moving along nicely. We hope to have a revival service soon, which is very much needed. We like your paper, and think it improves all the time.

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The Montana Methodist.

E. J. STANLEY, - Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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East Helena and Alhambra—L. Bramble.
Townsend—R. S. Clark.
Butte—J. E. Squires.
Deer Lodge—S. B. Tabor.
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Missoula—To be supplied.
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Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at Pittsburgh Post Office as second class matter.

Helena District—Third Round.

Boulder,	Feb. 28, March 1
Deer Lodge Station,	March 15
Butte Station,	March 21–22
Helena Station,	March 28–29
Townsend Cir, (Cartersville)	Apr. 4–5
Willow Creek Circuit,	Apr. 11–12
Bozeman Station,	Apr. 18–19
Bozeman Circuit,	Apr. 25–26
White Hall Cir., (Fish Creek),	May 2–3
E. Helena, (at Alhambra),	May 9–10
Great Falls,	

A. C. COUEY, P. E.

Notes.

—If you are in doubt about the M. E. Church, South, having a mission in Montana and the Northwest, just read the reports from the preachers in this issue of the "Methodist." Some of them would have been a credit to the Methodist cavaliers of fifty years ago. About 140 conversions and additions are reported in this issue. God is on the giving hand. A "hallelujah chorus," as Dr. Morris would call it, comes up from all over the field and rings through mountain and valley from Bozeman, Montana, across the Rockies, and along the great Columbia to the Pacific coast. It proves what we have long been saying, that one great need of our work was more men (efficient ones), and means to put us on something like an equal footing with our sister denominations here, sufficient to inspire confidence in our permanency in the field. The people are here, and many of them without the Gospel. Brother Couey reports that there will be demand for several new men in his district next year. In this paper there is a macedonian call from a destitute field, and still the people are coming in by thousands. Let us press the battle.

—Talk about the heroic days of Methodism passing away when a preacher traverses his circuit across mountains and valleys and through rugged canyons on foot, and another digs wood with a mattock—a borrowed one—and with the sword of the Spirit, digs up sinners by the score from the quarries of depravity and succeeds in getting a fire to burning whereby they are warmed, renewed, and saved by whole families!

—Brother Michael, in his stirring letter, refers to the illustration used at Conference by Dr. Morris, when he saw and heard the preachers pleading with tearful eyes for help in building churches and parsonages. It reminded him of a hungry boy suffering with growing pains. After all the pains were a good indication. We rejoice that the "boy" is still growing "growing." Our brother takes the pith out of the criticism of a would-be witty editor when he says, "Fifteen per cent. increase in five months is some better than 'drawing a sea shore net through the dew." God bless the Presiding Elder and all the brethren of the Pendleton District.

—A State Savings Bank has been opened in Butte City. The names of A. H. Barret, S. V. Kemper and E. D. Leavitt, among the directors, are familiar to many of our readers.

—Gen. W. T. Sherman breathed his last on the 14th instant.

—We deeply sympathize with Brother and Sister Franks in their sore bereavement. When we were at their pleasant home, only a few months ago, the little baby girl was the life of the household. We have known Mary since she was an infant. It is such a satisfaction to know that she had given her heart to the Lord, and was ready to go. They are not dead, only gone before. They have not lived in vain. Their work is early done, and they have entered into rest, secure from the wintry blasts of this sin disordered world.

—We are sorry to learn from Bro. Couey, that his little son Charles has been afflicted for some time, and is threatened with pulmonary trouble. Charles is a bright and promising boy. We trust that the disturbing cause may be removed and the little fellow's health fully restored.

—A brother near the Pacific Coast pleasantly twitted a member of the East Columbia Conference with the remark that, "the East Columbia and Montana Conferences were coquetting." No brother, there is nothing of the kind, no occasion for it. It is a pure case of "love at first sight," and the attachment strengthened with the acquaintance. But there is no thought of a wedding. They are too young and too busy; besides they are already keeping house. We shall just content ourselves with considering one another and provoking to love and good works.

—A beautiful snow-fall of from six to twelve inches in depth, visited our state recently, and ranchmen and miners are rejoicing. The weather is fine.

—We heard Rev. M. L. Streater at the Disciples Church, deliver two very fine lectures on the Yellowstone National Park, at Corvallis, quite recently. His descriptions are very fine and full of thrilling interest. He said he actually shouted "glory be to God in the highest" while witnessing a geyser make one of its finest displays. We told him he was like a Methodist. We do not wonder that people go into ecstasies at such scenes of splendor and beauty.

—Renewals and new subscriptions to the METHODIST are the order. They are coming in fast, but there is room for more.

Sixty Years on the Border—Among the Indians.

BY L. B. STATELER.

The Peoria Mission deserves a word of notice in these sketches. Soon after the Mission was established the Rev. N. M. Talbot, an experienced preacher, was sent to labor with them. There were three or four tribes—Peorias, Peyankeshaws, We-ahs, and Miamis—associated together and speaking the same language, so that one interpreter served them all.

Brother Talbot was very successful in his work. Most of the Indians in this mission were converted from heathenism, and became earnest Christians. After laboring many years in our mission work, Brother Talbot was transferred to Missouri, the portion now embraced in the Southwest Missouri Conference, where he was laboring when the late war between the States came on. He accepted a position as chaplain in the Confederate army, in which he continued until the close of the war, after which he returned to his regular work and continued to labor as an Itinerant preacher until it pleased God to call him Home to rest.

Two of Brother Talbot's daughters married Methodist preachers, both of them sons of Rev. Wilson L. McAllister, of the Indian Mission Conference, and late of the Tennessee Conference, and who, like Brother Talbot, has long since gone to his reward on high.

After Brother Talbot left Peoria, Rev. Nathan T. Shaler was sent to labor there. He was faithful and earnest, and no doubt instrumental in doing a great work. He also subsequently went to Southwest Missouri. After laboring some years there he was placed on the superannuated list. He has many years ago gone to his reward. He departed with the shout of victory on his lips.

Revs. Thomas and William Johnson were brothers, members of the Missouri Conference, and were sent to this Indian Mission work as the first missionaries in 1830. They were the pioneers, and broke the way. They labored for a year or two alone, getting the work organized, after which others were sent to their assistance. Brother William Johnson finished his work on the mission field, passing away in 1842, and slumbers in the Shawnee Mission burying ground, near where the Manual Labor School building stood.

Thomas Johnson's health failed in 1840, and he transferred to the Missouri Conference, whither he went that he might have medical assistance. Recovering his health he remained for some years in that Conference. In 1848 he returned to the mission work, which was included in, and known as, the Kansas Mission Conference. He remained a member of that Conference until the commencement of the Civil War, and the Conference was broken up. During the war he resided across the line in Missouri. Near the close of the war a company of armed men—I suppose they were soldiers—at a late hour of the night came to his front gate and called him up, pretending to want information about how to get to Kansas City. He directed them to go west along the main road. They then asked for water. He pointed them to the well, told them to help themselves, stepped inside and closed the door, when they immediately fired a volley, killing him almost immediately. He sank down in his wife's arms, and never uttered a word after he was shot. The brutal murderers then demanded entrance, tried to force the door open, and finally set fire to the house. But the heroic wife stood guard over her dead husband's body, defended herself and her home, and put the fire out after the villains had gone. Thomas Johnson was a Union man, and a peaceable man, but true and loyal to the doctrines and usages of the M. E. Church, South. He was a man of great force of character, but sought to avoid all entanglements in political affairs. Why he should be thus cruelly murdered while living in quiet retirement in his home with his family, remains a mystery complete. His loss was deeply felt in all that portion of the country. Who these midnight assassins were has never been ascertained.

Edward L. Peery, who had labored many years in the itinerant work, commencing in the Holston Conference, was sent at an early period to labor in the Indian Mission field. He served in different charges, part of the time as Presiding Elder and part of the time as Superintendent of the Manual Labor School. He subsequently located and settled near Kansas City, where in the fall of 1864, he finished his earthly course and en-

tered into rest. He was an humble and faithful servant of God and the church. His wife who served with him so long in the mission work still survives him.

Rev. Jerome C. Berryman also came early to the field and served for many years in the work. He was Superintendent of the large Manual Labor School for a number of years, was also our delegate to the General Conference of 1844, at which the Indian Conference was organized. He was appointed Superintendent in the Conference. During his stay in that work he lost his wife, leaving him quite a family of little children to care for. Not long afterwards he transferred to the St. Louis Conference and established a high School at Arcadia. After filling quite a number of appointments in conjunction with that school, a number of years ago he was placed on the superannuated list. He is still living and resides in the southern part of the State of Missouri. He has attained to his eightieth year, and as I learn from him by letter, is still able to preach occasionally. He has been in the Methodist ministry more than sixty years, and is loved and honored by the church he has served so long and so well.

—o—

The Heroic Dyke Master in Holland.

On the northernmost part of the mainland of Holland there is a point extending nine miles, unprotected by any natural barrier from the sea. More than two hundred years ago the Hollanders undertook the gigantic task of raising dykes of clay, earth and stone; and now behind the shelter of the embankment numerous villages and towns are safe from their powerful enemy, the sea. The spire of Alkmon, a town of 10,000 inhabitants, is on a level with the dyke. A master is appointed to oversee the workmen constantly employed in watching the dykes.

A century ago, one November night, a fierce gale was blowing from the northwest, and increasing in fury every minute. The dyke master had planned to go to Amsterdam. It was the time of the spring-tide. He thought of the dyke. Shall he give up his pleasure trip to Amsterdam? The dyke! The urgency of his visit is great! But the dyke! Inclination against duty. It is six o'clock, the tide turns and rises. But at seven the stage starts for Amsterdam. Shall he go? A struggle: his inclination is to go; his duty to remain. He looked up at the wild and fast increasing storm, and he decided to go with all speed to his post.

When he reached the dyke, the men, two hundred in number, were in utter and almost hopeless confusion. The storm had risen to a hurricane. They had used up their store of hurdles and canvas in striving to check the inroads of their relentless foe. Then they shouted, "Here's the master! Thanks be to God! All right now!" The master places every man at his post; and then a glorious battle commenced—the battle of men against the furious ocean. About half-past eleven the cry was heard from the centre, "Help! Help!" "What's the matter?" "Four stones out at once." "Where?" "Here!"

The master flung a rope around his waist, four men did the same; forty hands held the ends of ropes as the five glided down the sloping side of the dyke. The waves buffeted and tossed them, bruising their limbs and faces, but they closed the breach, and were then drawn up. Cries for help were issuing from all quarters. "Is there any more canvas?" "All gone." "Any more hurdles?" "All gone." "Off with your coats, men, and use them for canvas," shouted the master, throwing off his own. There they stood, half naked, in the rage of the November storm.

At a quarter to twelve, only half an inch higher, and the sea will rush over the dyke and not a living soul would be left in all North Holland. The coats are all used up. The tide has yet to rise till midnight. "Now, my men," said the master, "we can do no more. Down on your knees, every one of you, and wrestle with God." And two hundred men knelt down on the shaking, trembling dyke, amid the roar of the storm and the thunder of the waves, and lifted up their hands and hearts to Him who could say to the waves: "Be still!" And, as of old, he heard them, and saved them out of their trouble. And the people of Alkmon were eating and drinking, dancing and singing, and knew not that there was but a quarter of an inch between them and death. A country was saved by one man's decision for duty!

Young man, it "pays"—truly it "pays" now and then, and as it will for all time—for you to do your duty. —*Times of Refreshing.*

—o—

PEACE is the proper result of the Christian temper. It is greatest kindness which our religion doth give us, that it brings us to the settledness of mind and consistency within ourselves. —BISHOP PATRICK.

—o—

TOO BUSY TO PRAY.

The surest way to kill religion is not to murder it outright, but to kill it by piecemeal. Neglect, more surely than the dagger, stabs religion to the heart. To give religion no set or sacred time is to murder it outright. To allow other interests, even the most pressing and benevolent, to crowd religious duties out, or into a corner, is to kill it slowly but surely. A busy mother was asked how she got time to pray, replied: "I am up one hour every morning before my family stirs." This is the secret of growth in grace, of calmness and strength for the day's duties. The busy ones who have prefaced the engaging duties of the day by their hours of holy and ardent communion with God are the strong ones. Daniel was a very busy man, the cares of a great empire were on him, but he found time to pray three times every day —and this praying was of more benefit to the prime minister than all his diplomacy. Christ was a very busy man. The divinest of business filled his heart and filled his hands, exhausted his time, exhausted his nerves. But with him even God's work must not crowd out God's praying. Saving people from sin or suffering must not, even with Christ, be made substitutes for praying, nor abate in the least the time or the intensity of these holiest of seasons. He filled the day with working for God, he filled the night with praying to God. The day working made the night praying a necessity. The night praying sanctified and made successful the day working. Too busy to pray gives religion Christian burial, it is true, but kills it, nevertheless. —NASHVILLE CHRISTIAN ADVOCATE.

—o—

Seeing the Pleasant Side of Life.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which some times seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish and the unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing; in fact, it is about the last thing we do— if we do it at all. Our neighbor may be a firm friend of the poor and the defenceless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness; that is quick to recognize every kindly act, and that does not stint its praise, while it is sparing of its blame.—THE EVANGELIST.

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ALONG THE LINE.

PINE GROVE, OREGON.

Dear Brother Stanley:—I have been thinking of you and our dear Montana Methodist paper. What good cheer it brings to the homes of the people of our wide spread Zion all over this far West. The last one I saw was full of good things. I seemed to hear the voices and see the faces again of the brave little bands, each member at his post. and to hear the watchword shouted along the line, "holiness unto our Lord."

I came here in poor health, and to-night am in much pain, but under the care of our loving Lord I am shouting the victory of the cross. Have held one protracted effort. Our Presiding Elder came in time to carry the work forward, when I had to give up and was near the glory shore. He left on Wednesday, and I was able to continue the meeting until Sunday evening. We have eleven accessions, and the blessing of the Lord is felt all over this Pine Valley.

At our prayer-meeting last night two men paid their vows unto the Lord. Several are happy in the faith, who have not joined, but will do so. All glory to our God and to the Lamb. God bless the Montana Conference and the "Methodist."

R. B. CREGO.

P. S. I have given away the last copy of the "Methodist." Have one or two names to send you if this gets through all right. Will send you a dollar the first opportunity I have to get a postal note. We are fifty-seven miles from a money order office.

R. B. C.

BOZEMAN STATION.

Brother W. T. Goulder writes:—Am moving along fairly well with my work. Congregations improving and a greater interest being manifested. I try to "preach the Word."

BOZEMAN CIRCUIT.

Brother Warren reports that he is very busy on his charge and meeting with good success—fifteen accessions at Middle Creek, with more to follow. The people showed their appreciataon of the service rendered by raising a collection for the preacher in charge, amounting to $125.

BOULDER.

Brother J. W. Currin renews his subscription, and says:—Everything is moving on smoothly here. The Boulder Epworth League numbers 38, and new additions at every meeting.

CORVALLIS AND GRANTSDALE.

The second quarterly meeting for this charge was held at Grantsdale, the 14th and 15th of February. The snow storm that prevailed at the time prevented a full attendance, though the services were interesting and profitable. The sacrament of the Lord's Supper was administered at night. Brother Flowers is preaching to appreciative audiences. He is the only minister who preaches regularly in Grantsdale now. We trust that the friends there will do something more for his support than heretofore

A very interesting Sunday School is in progress in the Presbyterian Church. It shows that a school can be carried on in winter as well as in summer when "the people have a mind to work." We were pleased to meet with some old friends, Mr. Gerge Baker and family, also with Brother Curry and family, who never tire of talking of Fayette, Mo., and of our splendid colleges at that place.

STEVENSVILLE.

Brother Parnall expected to visit Demersville and assist Brother Lee in a meeting this month. But the storm, together with sickness in Bro. Lee's family, prevented. At this writing he and Brother Rickman, of the Baptist Church, are carrying on a meeting at Victor with encouraging prospects.

DEMERSVILLE.

Brother Lee writes us that he is confined to the house waiting upon his wife, who is suffering from a severe attack of inflammatory rheumatism. Let earnest prayer be made for our Sister's speedy recovery. Bro. Lee is very hopeful for our cause at Demersville.

FROM MARTINSDALE.

The "St. Louis Christian Advocate" of late date contains the following:

A note from W. L. McMurray, of Martinsdale, Montana, says, "We are right in the midst of the Rockies, about 140 miles north of Bozeman, and 65 miles north of the Northern Pacific Railroad, and where there is great need of missionaries, as there is no preaching through this region of country by Southern Methodists nor by any other denomination that I have been able to hear of, and I have made inquiry to some extent in the last three months of my sojourn in this part of the country. A majority of the settlers are Missourians, and some Southern Methodists among them. The people—some of them are rich, but we need the preached word badly. The weekly visit of the "St. Louis Christian Advocate" is almost beyond calculation. We hail its visit as a treat."

We have sent our brother McMurry (we wonder if he is related to W. W. McMurry, of Missouri, if so he is of a good stock) some copies of the "Montana Methodist," and trust that Brother Couey will make it a point to visit that section at an early day. Those people must be looked after.

WALLA WALLA, WASH.

Dear Brother Stanley:—I just closed a two weeks meeting in the country. I was disappointed in securing assistance, so did all the preaching myself, except one sermon by Bro. J. B. Chamberlain. Result: only two conversions, to my knowledge, the "brethren" strengthened and all made to rejoice. Our closing service was a happy time; shouting after the "old time Methodist order" was heard. The weather was unfavorable during the whole meeting. The neighborhood has for years been under the influence of rank and bitter infidelity, but the meeting had a marked influence, and I believe seed has been sown that will "bring forth fruit in due season."

My throat suffered from the exertion, and I am forced to postpone my meeting here in the city because I cannot get help. Revival fires are burning all over the District.

P. M. BELL.

PALOUSE.

The "Montana Methodist" comes regularly to hand. We like it. I am glad to see frequent notes from the Spokane District. Feel ashamed that I have not written. I have written so seldom for the past few years that it is somewhat of a task to do so. Your visit, Mr. Editor, to our Conference at Spokane, was greatly enjoyed by us all. I also enjoyed meeting you at Bro. Dyer's—the time you talked me to sleep. Next time let us sit up and have our talk out.

Am glad you have commenced to close the gap between the Montana and East Columbia Conferences, if you did come over on our side of the mountains and into our territory. [How much territory do you claim—all out of doors?—EDITOR.]

Well, that's all right. We hope to annex the whole of the Montana Conference after awhile. [No, we propose to take in E. Columbia on our march to the sea.—ED.]

The brethren in this District are doing well, but Bro. St. Clair is apparently excelling them all, having added over sixty since Conference. The Palouse Circuit is not burning with Gospel zeal as I would like to see it, but there are hopeful signs. We commenced a meeting here on Christmas night, which continued for nearly three weeks. Several brethren assisted during the meeting, but most of the preaching was done by Bro. Hornbuckle, and was on the style of Jeremiah in Egypt. He raked the

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The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests.

The paper has an able corps of contributors scattered throughout **Montana, Idaho, Washington** and **Oregon**, and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

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sinners, the church and the preachers. Good was accomplished. The people came out—some of them to see and hear "these shouting Methodists, South, of the Lord." One man, an avowed Unitarian, thought Hornbuckle's speech and preaching "despicable," but was so far won over as to admit that he was convinced of the sincerity of the preacher, and gave some substantial proof of his appreciation. We believe that he was stirred, or as we sometimes say, was "dug up;" but would not admit any disturbance of his calm serenity. Three, I believe, confessed conversion, and six or eight were added to the church here, most of them by letter.

This is a hard place to hold a revival meeting in, but a revival is sorely needed, and we expect to try again in the spring. Bro. Hornbuckle writes: "When you get ready to open fire on Palouse again let me know, and I'll come and do my work over." We'll send for him.

Bro. H. B. Terry, our new transfer from Memphis Conference to the Lewistown Circuit, has been doing efficient service in helping me and Bros. Skee and Hornbuckle in protracted meetings. He is thus becoming initiated into the pioneer itinerancy—even to walking on one trip seven miles, two of which were up out of the Pollatch canon. He thanks me for starting him out on his first missionary trip. I am sure the brethren will thank me too.

Your transfer to Wallace is, if I mistake not, an old friend and college mate of mine. His first session at old Randolph, Macon being my last. We did not become so intimate as some of us who were three or four years together there, yet we were together for a year, and he doubtless remembers me. I should like to see him. Am glad he is in good heart. If he and his good wife are not discouraged at the outlook, coming as they do from surroundings so vastly different, they must have the grace and grit necessary to make them successful itinerants in this great Northwest.

I have in my circuit three towns and a country appointment, and churches nowhere except at the latter place. In Palouse and Moscow I have had trouble in securing a place for preaching.

Will try to write again—a shorter letter and say more.

Feb. 6, 1891. J. W. COMPTON.

—o—

From Rock Creek Basin.

Dear Brothers and Sisters of Montana:—I have been thinking for some time of writing a few lines, urging that we uphold our pastor's hand more, and take more of his burdens on our own shoulders. First, let us use our influence to get all the members to attend church. Just think how we would feel to preach to empty benches month after month. It is not only a privilege, but a duty also, to go to the house of the Lord. And then, brothers and sisters, let us not wait until the end of the year to pay our pastor, but give to him now, and give liberally, and when we have given him all the money we can spare, do not stop at that, but "pound" him with meats, fruit, vegetables, butter, flour; grain for his horse, and some of you who have plenty of cows, send one of them to him so that his family will have some milk. Let us try to remove from his mind the fear that his family will suffer for the comforts of life, and see how he will repay us for our love and care for him. Let us make him feel that we love him, and when we feel that he has done us good, tell him so.

I have read in other religious papers that the ministers of the M. E. Churches are the poorest paid of all. I don't see why it should be so, for our people are blessed with as much of the good things of this life as the members of other churches are. The Lord loves a cheerful giver. Let us deny ourselves and do more for God's cause, and see if we will not get a blessing, such as our souls have not received for a long time. Then, teach the dear little children to give, for some day they will take our places. Let us live nearer to God, trust him more, grow in grace and in the knowledge of Him who loved us so well as to give His only begotten Son, that we might through Him have eternal life. Let us have more patience and forbearance towards each other. Let all strife and unkind feeling die out of our hearts, and the love that thinketh no evil take its place, and then will the good work go on and the people will be saved.

With much love,

MARY E. WILLIS.

DIED.

On Ambrose Creek, near Stevensville, Mont., Feb. 10, 1891, MARY, the oldest daughter of W. M. and L. Franks, aged 13½ years.

This makes the second death that within two weeks has taken place in this hitherto strong and healthy, but now afflicted and grief-stricken family. Measles was the precursor in each case.

How mysterious are God's ways with the children of men, and yet amid all we know that He is love, and what else we "know not now we shall know hereafter."

Mary was a bright, genial, affectionate girl, the pride and joy of her parents, and the beloved of all who knew her. Better still, she was a Christian girl, having some time previous to her sickness given her heart to Jesus. Well do we now recall her clear, definite testimony which she frequently gave during the Protracted Meeting which we held at the Ambrose S. H. last fall, and how the radiance of her countenance likewise bore witness to the reality of her experience.

When about to die she remarked to her sorrowing mother: "Don't trouble for me, I am all right," and soon after she fell "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

The funeral took place on the 12th of Feb., 1891, in the presence of a large number of sympathizing friends. Owing to continued sickness in the family, the funeral sermon was deferred till some time in the near future. J. B. PARNALL.

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All kinds of Cemetery Work executed in the neatest style.

Special designs and estimates furnished on application.

American and Italian Marble,

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THE

Montana Methodist.

Vol. 2 MARCH 16th, 1891. No. 38.

EDITORIAL.

Prevalence of Divorce.

The tendency to leniency in divorce laws and the great increase in the number of divorce cases in our country are alarming. We learn that in some States there is one divorce to every ten marriages. In portions of California the reports show one divorce to about every 7 marriages,and in one of our large Western cities, Denver, Colorado, one to less than every four marriages. The looseness of our laws encourages carelessness in assuming these solemn vows, and facilitates the severance of these most sacred ties on the slightest pretence. Four-fifths of the applications for divorce are granted by the courts of our land. This indicates an alarming state of affairs. Marriage is not a sacrament, as the Romanists teach, but it is an ordinance of God, and is more sacred, and its vows more binding than many are wont to consider it. The great Centennial Methodist Conference, held in Baltimore in 1884, passed resolutions strongly condemning the laxity of public sentiment in reference to divorce, and every Christian denomination in the land has given utterance in one way or another, to the same sentiment. The purity of society, the purity of the family, and of the home rests upon the sacredness with which the marriage relation is observed. The State cannot afford to symyathize with wrong-doers at the hazard of undermining its own foundations. Such sympathy will prove to be like that of the followers of Joshua with the Gibeonites who came to them in disguise, with old clothes, and dry and mouldy bread, as though they were from a very far country, when they were enemies occupying the towns right in front of Israel's conquering hosts. It led to a compromise from the effects of which the Israelites never recovered.

The rigidness of divorce laws and the hardships that they may entail upon a few individuals are nothing in comparison to what they contribute to the welfare of society and to the protection and purity of the home. And in nine cases out of ten these so-called hardships are the result either of personal wickedness or inexcusable carelessness in the parties themselves either before or after marriage.

Some one has said that the secret of the decline and fall of the Roman Empire was not in the devastation of Goth and Vandal, but in the decline of virtue and purity in the homes of the Roman people. Let us profit by the lesson that others have learned at so dear a price.

Let every minister, every officer of the law, every judge of the court, every man and woman of our land oppose with might and main this growing mania for divorces. For just as we ignore the law of God at this point, the law that our Savior announces in the New Testament, we license crime, demoralize and destroy the home and turn innocent children out as helpless paupers upon the world, to be ruined perhaps for time and eternity, and society—the nation suffers a loss that cannot be repaired.

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Helena District Conference

Rev. W. T. Goulder, the Secretary, has kindly furnished us with a copy of the proceedings of this body, from which we make the following notes in addition to those published in our last issue:

The pastors reported a revival spirit prevalent and progress in all departments. About sixty persons had been added to the church since Annual Conference. All were encouraged, and determined to press the battle with more vigor than ever before. A decided advance has been made in the Sunday School work. Most of the preachers reported good Sunday Schools, well attended, and teachers doing good work. The preachers and people realize the necessity of devoting more time to the children and of doing more thorough work in the Sunday School.

After an instructive paper by D.B Price, on the cardinal doctrines of the church, there was a discussion on the subject of "Christian Perfection," which showed that the preachers are fully alive to the importance of this great doctrine.

A master paper was read by Rev. R. S. Clark, on Church and Parsonage Extension work. It made such an impression upon one man in the audience, who, though not a member of any church, at once offered to donate the lots upon which to build a parsonage at East Helena.

A paper full of revival fire and enthusiasm was read by J. E. Squires. The Conference requested its publication in the "Montana Methodist." It appears in this issue.

The Conference realized the great need of a parsonage for the presiding elder, and appointed a board of trustees who are to act as a building committee, select the location, collect funds and go forward with the work of building or purchasing a District parsonage, as soon as sufficient funds are on hand to justify such action, and action is not to be delayed longer than the 1st of May, 1891. The following are the trustees appointed: N. Evans, William Hensley, Robert Renshaw, M. O. Reed, and Rev. S. B. Tabor, of Deer Lodge; A. H. Barret and J. W. Kemper, Butte; A. G. Clark and S. C. Achby, Helena. The presiding elder, Rev. A. C. Couev, was instructed to act with the committee.

In view of the fact that $700 or $800 is paid out annually by the preachers on the District for house rent, the brethren resolved "to do their utmost to build parsonages where most needed, and to enlarge old ones whenever necessary."

Rev. J. H. Johnson read an instructive paper on the subject of Missions.

The editor of the "Montana Methodist" and P.E. of the Missoula District were present the last day, and added much to the interest of the Conference by making an encouraging report of the condition of the "Montana Methodist," and also giving an account of the work in his District. He said a post had been established in the center of a large population in the midst of the Couer d'Alenes. We are no longer a distant and isolated part of the church. Since Annual Conference he had shaken hands with our brethren, the noble standard bearers of our cause in the East Columbia Conference, and had mingled his labors, tears, prayers and songs with theirs. The wires are up, connections are established and the electric current of Christian sympathy and brotherly love now flashes through the columns of our little paper and strangely warms and thrills, and inspires the hearts of our advancing hosts throughout all this Northwest. A line of posts is now established all the way from Bozeman, Montana, to the Pacific Coast.

It was the sense of the Conference that the amount of $3,000 was greatly needed to meet the urgent demands upon us for enlargement and occupancy of outlying fields.

The pulpit was ably filled by the various brethren in attendance, and there was a fine interest manifested in the services, but the severe snow storm, and cold weather, prevented a large attendance, and compelled a suspension of the services after the following Sunday night.

Brother Bramble had provided ample accommodations for all members and visitors. The generous hospitality of the good people of East Helena, was duly appreciated and acknowledged by appropriate resolutions.

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PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

NEWS AND NOTES.

The new Pacific Coast paper is launched at last, under the title of *Pacific Methodist Advocate*. The first issue, Volume 1, No. 1, is on our table. Rev. H. M. Dubose is editor, and Rev. R. P. Wilson, business manager, employed by the Book Agents, Barbee & Smith. The paper is published at San Francisco, Cal., by authority of the General Conference, in the interest of our church on the Pacific Coast. It is a 12-page paper and neatly gotten up. We voted for it. We now welcome it to our table, and with heart and soul bid it God-speed in its grand mission in our great and growing West.

Bishop Haygood expects to locate in Los Angeles, and it is thought that Bishop Fitzgerald, by the earnest request of the Pacific Conference, will locate in California. With a General Conference paper, and two bran new Bishops, we shall expect great things from California Methodism.

Rev. E. C. Finley, late of Montana, was married at Caledonia,Mo., Feb. 11th, to Miss Jennie Evans. Rev. J. C. Berryman officiating. We send congratulations from "the tops of the mountains" and wish the happy couple much joy.

On the first of the month there was a great flood on the Gila river. in Arizona. From 1,000 to 1,400 people were left homeless at Yuma, Arizona; from 40 to 100 persons were reported drowned, and $2,000,000 worth of property destroyed in one county.

On Saturday and Sunday, Feb. 28th and March 1st, there fell the deepest snow that has been seen in Missoula county, for many years. But little wind accompanied it here. At Corvallis, the snow measured 21 inches deep on a level, and 30 inches on a level further up the valley. It is reported from 20 to 30 inches in the principal valleys of the State. Stockmen who are short of feed, are looking serious, but farmers and miners are rejoicing, for it gives promise of plenty of water for irrigation and mining purposes, the coming season.

Stanley, the African Explorer, has decided to place the royal presents he received, in honor of his achievements, amounting to about half a million dollars, at the disposal of General Booth, to aid in his great work of helping the poor of London. This is surely commendable.

The people of Canada are warmly discussing the question of annexation.

The "force bill" did not pass Congress, neither did the free silver coinage bill.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

Preaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

MONTANA.

Of the six states, Washington, the two Dakotas, Montana and Wyoming, admitted to the Union during the past decade, Montana the forty-second, is the largest in area, first in wealth to the per capita of its population, and fourth in population.

The mean length is 640 miles, greatest width 305 miles, with an area of 145,770 square miles. It is greater in extent than New England and New York combined. The census of 1881 showed the population of the territory to be 39,159, including 35,385 whites, 1,765 Chinese, 346 Africans and 1,663 Indian citizens. The census enumerators of 1890 returned to the census bureau 131,876 names as the result of their labors.

Prospectors in the mountains, cowboys and shepherds living in the isolated portions of the northeastern counties to the number of 4,000 or 5,000 were omitted in the enumeration.

Montana has within its borders about 35,000,000 acres of land fit for cultivation, a space which its present population fails to crowd. Nevertheless, this new state produces now $50,000,000 in mineral, agricultural and live stock materials in a year, so that its industries count immensely in the proportion to the per capita of its population.

The following is a statement of the total assessment of the territory for the years named, and gives a clear illustration of the steady and substantial growth experienced since 1880:

	Total assessment.
1880	$18,806,802,00
1881	24,040,806.30
1882	33,221,319.12
1883	44,698,461.28
1884	49,746,286 91
1885	52,847,536.40
1886	55,076,871.53
1887	60,099,493.70
1888	67,430,533.70
1889	88,265,670,66
1890	100,123,298,05

Property is not taxed at over 60 per cent. of its true value. The mines which constiute the largest productive industry and represent millions of dollars of market value, only pay a tax on their net output and surface value of government price, and the value of mills and other improvements erected thereon. Taking this into consideration and placing other property at its true value, the total wealth of Montana to-day may safely be placed at the magnificent figure of $150,000,000, showing that cannot be equalled by the same amount of people elsewhere on the face of the globe.

The chief source of Montana's wealth is mining. The entire mountainous portion of the state, embracing over one-third of its surface, is rich in minerals. The greatest copper mine, the greatest silver mine and the greatest gold mine in the world are located in Montana, being respectively the Anaconda, Granite Mountain and Drum Lummon. The Granite Mountain is the best dividend-paying mine on the continent. It pays $200,000 per month for the stockholders. The output of the mines of gold, silver, copper and lead for the decade will approximate $250,000,000, divided as follows: Precious metals, $170,000,000; base metals, $80,000,000. Of this product the Rutte mines contributed $122,562,000, including $25,000,000 (estimated) output for 1890. The output for the state for the closing year will not fall below $40,000,000, divided equally between precious and base metals. Seventeen listed mines of the state during the decade paid in dividends $21,000,000. A careful estimate places the profits of non-listed or close-corporation mines during the same period at $60,000,000 additional.

About eight-ninths of the cultivated area of Montana is still unoccupied. The number of farms in 1889 was 5,026. On 26,155 acres was raised 770,200 bushels of wheat and on 84,678 acres 3,026,572 bushels of oats. Over one-half the total amount of grain produced is raised in two valleys, the Gallatin and Bitter Root. These valleys are contiguous to the most thickly populated portion of the state and afford a ready market. Montana is by far the best watered of any of the Rocky Mountain states. With Clark's fork of the Columbia, on the Pacific slope, and the Yellowstone and the Missouri, with their various tributaries, on the Atlantic slope, water for irrigation purposes for every foot of tillable land in the state is assured.

The wonderful nutrition of the native grasses in connection with the salubrious climate has given Montana the distinction as the leading stock-growing section of the West. The range system in vogue ten years ago, with its countless thousands of horses, cattle and sheep upon the ranges, unprotected from the storms and bitter cold of a severe winter, nearly collapsed during the unprecedented drouth, followed by a heavy snowfall and extreme cold of 1886-7. The farm of the valley now supplements the pasture of the hills and plains. A careful estimate shows the number of different animals in the state to be as follows: Cattle, 1,320,000; horses, 232,900; sheep, 2,700,000. This is an increase in ten years of 10 per cent in cattle, 59 per cent. in horses, and 77 per cent. in sheep.

At the beginning of the decade the only means of transportation was the primitive stage-coach. At the close of 1890 there were three transcontinental lines within the state—with branch roads leading to every important agricultural or promising mining center, aggregating 2,200 miles—main lines and branches.

The growth of the school system during the past ten years is as follows: Number of school houses, 1880, 92; 1890, 332. Value of same, 1880, $72,620: 1890, $748,720. Number of school children, 1880, 5,623, 1800, 29,740. Number of teachers, 1880, 120; 1890, 478.

The rapid growth, enterprise and introduction of modern architecture, of rapid transit, electric lightings, etc., so characteristic of the West, are striking features of every city in Montana. The leading cities are Butte, Helena, Missoula, Anaconda, Bozeman, Great Falls, Livingston and Dillon, and their respective rank in population may be set down in the order named. Butte shows the largest increase in population and wealth during the decade, the showing being a jump from 4,000 to 30,000 in population, and from $5,000,000 to $30,000,000, in taxable wealth, exclusive of mines.

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NEWS AND BREVITIES.

A board of ten expert architects has been selected by the World's Fair Committee. Five are from Chicago and the others from New York, Philadelphia and Boston.

Horace Greeley once said this on the school question: "If we give up the Bible we only weaken our common school system, while we fail to conciliate its enemies, and only excite to new and inadmissible exactions."

Jules Simon, the now venerable French statesman, in his article in the December *Forum* on the "Stability of the French Republic," quotes this remark which the Emperor of Germany made to him: "In my position it is better to do good to men than to inspire them with fear."

Joseph Pulitzer, proprietor of the New York *World*, is forty-four. When he first landed in America, a lad of fourteen, he had neither a dollar nor a friend, nor the ability to speak the language of the country where he came to make his home. In the meantime he has acquired a reputation as a writer and speaker of English, has been elected to Congress, owns one of the most influential papers in America, and from its profits has erected a building valued at more than $2,000,000.

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—Mrs. Carrie Steele has established in Georgia a colored orphan asylum where poor children are taken care of and taught useful occupations.

A Boy who became Famous.

A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hidden away among the crags, towering cliffs, quiet villages nestled in sunny valleys, and, here and there, a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool, and, when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature, roaring for very joy at the caresses of the marvellous child.

The monks, eating their supper in the refectory, heard it, and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the prior rose up and hastened to the chapel. The others followed; but, when they looked up into the organ-loft, lo! there was no organist to be seen, though the deep tones still massed themselves in harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks, drawing closer to his companions, and giving a scared look over his shoulders at the darkness of the aisle.

"It is a miracle!" said another. But, when the boldest of them mounted the stairs to the organ-loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides. His eyes beamed and his whole face lighted with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore, on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the murmur of a windharp, and all was still.

The boy was John Wolfgang Mozart.—*Exchange*.

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Bishop Wm. Taylor.

BISHOP TO AFRICA.

Just at this time we are hearing much of Africa. Not only through books, but from the lips of Stanley, the great explorer. This man has urely acc omplished much, and has shown a degree of heroism, endurance and trust in God, worthy of all honor. But our picture brings before us another hero, who could likewise tell much of *Darkest Africa*, Bishop Wm. Taylor. Not for fame, not for gain does he cross and recross the ocean; but to speak the joyful Gospel news, and to turn the darkness of African night into bright day. God bless this Missionary Bishop.

OUT AND OUT.

BY JENNIE FOWLER WILLING.

Even young people may be "out and out" for Christ. They may live in the thirteenth chapter of first Corinthians as certainly as may Christians of double, or treble their years. Let me give you an instance:

When Dr. George Lansing Taylor was a lad in his early Ohio home, he gave his heart to the Lord; and, like many another, he had to suffer persecution from his school-mates. The indignities were hard for a young fellow of fifteen to bear; but he learned at the very outset to love his enemies. One day that love was pretty thoroughly tested. Fortunately for the salvation of all concerned, it was not found a minus buantity.

He was sharpening a pencil when a book slipped off the desk, and fell upon the floor. He bent over to pick it up, with his large, sharp jack knife open in his hand. The boy who was his chief persecutor gave his hand a kick that drove the knife into it, gashing it fearfully, and nearly laying open the thumb joint. Young Taylor shut his hand so tightly as to stop the flow of blood. Then rising with no sign of anything having gone wrong, he asked permission to go out. Crossing the street to the house of the nearest doctor, he had the wound sewed up and dressed.

"Do you know," said the surgeon, "You have come within danger of losing the use of your right hand? Who was it that kicked you? You can make him smart for it. His father can be made to pay well for such a job as that! Who did it?"

Taylor positively refused to tell. He was far more anxious to do the boy good, than to have him suffer for his meanness. He never showed by word or look that he resented the injury. The love of Christ had taken all resentment out of his soul.

Six or seven years later he had finished his college course, and had taken the principalship of a school for the training of teachers. Among his pupils was the young man, though older than himself, who had kicked the knife into his hand. There was not one of the scholars more faultlessly loyal to the young teacher.

The Holy Spirit was poured out upon the school, and many of the students were saved.

One afternoon that young man asked Taylor if he could talk with him a few moments after school. When they were alone he asked, "Do you remember, Mr. Taylor, when I so nearly ruined your right hand by a brutal kick?"

"I think I do," replied the teacher pleasantly, "I shall carry the scar to my grave."

"I had no idea of hurting you so badly," said the other. I hated you because you had become a Christian. You never seemed to resent it in the least. And now I want to tell you that that jack-knife has been sticking in my heart ever since. Lately the Lord has been twisting it around, till the agony has become unbearable. I want you to forgive me and ask God to help me out of this torment about my meanness."

The two young men dropped on their knees; and from that hour they were not only brothers in Christ, but fast friends. Patient love had conquered.—*Selected.*

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Missoula Mercantile Co.,

DRY GOODS,

Clothing, Etc.

Implements of all kinds. We handle the best Wagons ever sold.

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John M. Evans,

Attorney at Law.

Missoula, Montana.

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FRUIT AND ORNAMENTAL TREES. Small Fruit of all kinds, Shade Trees and Roses, Iron clad and Russian Apple Trees. Send for our prices and compare with those of transient dealers and then order direct from the nursery.

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Bitter Root Valley Nursery,
CORVALLIS, MONTANA.

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The Montana Methodist.

E. J. STANLEY, - Local-Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave. Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Pittsburg Post Office as second class matter.

Notes

Senator George Hearst, of California, died at his residence in Washington, the 28th of February. His remains were conveyed in a special car to California for burial. He was a self-made man--was born in Franklin County, Mo., helped his father on the farm, attended the district school, went West forty years ago a poor boy, and was worth from ten to fifteen million dollars when he died. We wonder whether or not he was "rich toward God," without which the wealth of the whole world is nothing but vanity and vexation of spirit.

Our old friend and brother, G. H. Carrow, of Helena, renews his subscription; and adds: "I do think the dear MONTANA METHODIST is the most interesting little paper that I ever had the pleasure of reading. I appreciate it more and more with each number. May it ever prosper, is my prayer."

The writer of the above belongs to that class of men, prospectors and miners, who have contributed so largely to the development and prosperity of this mountain-land, and to whom the country owes a debt of gratitude that will scarcely ever be paid. Like most miners, he reads extensively, knows when he strikes a pay streak, and stays with it. We prize his encouraging words, and trust that by our united and persevering efforts the METHODIST may be the means of helping multitudes of prospectors—seekers after spiritual truth—into the possession of the "true riches" and of that inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation."

Sister Lee, wife of Rev. E. L. Lee, of Demersville, is better.

We greatly enjoyed meeting with Brothers Bramble and Tabor, whom we had not met before, and had the great satisfaction of a visit with their families. We were "filled with their company."

While at East Helena we had the pleasure of meeting Rev. Rush McDonald, a superannuated preacher of the Southwest Mo. Conference, and found him a sweet-spirited Christian gentleman. We expected him to make a visit to Stevensville and Corvallis; but he writes us that he will go to Oklahoma; expresses gratitude to the friends about Alhambra. for their kindly interest in him, and wishes success to the METHODIST. May the blessings of God attend him.

The editor came home in the big snow storm and was taken down with a severe attack of La Grippe, on the very day set to commence preparing matter for the METHODIST. As a result there are some things left out that were intended for this issue. But our correspondents have kindly helped us out. We have several excellent articles left over for next issue. Our brethren will accept thanks and be patient. In the meantime don't forget to solicit new subscribers for the METHODIST.

The District Conference and the snow storm, together with the sickness of some of the preachers, or their families, has interfered with revival work. But we trust the work will go forward soon again, and that reports will be sent in promptly.

How we enjoyed the long, long talks with our true yoke-fellow, the Presiding Elder of Helena District. We didn't care much if were caught in a snow storm while going to the train and were two minutes late, for we put in two or three solid hours at the depot discussing plans and counseling together, while waiting for the next train. It was refreshing to visit his family again.

There was much in our heart to say about our visit to Helena, East Helena, and Deer Lodge. The many old friends we met, the renewal of subscribers, and the many kind words spoken for the METHODIST, but it is impossible to say it now.

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PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

From The Churches.

VOLLMER, IDAHO.

Rev. W. S. Hornbuckle writes from Vollmer, Idaho: "We closed our meeting at Leland, with nine conversions and six accessions to our church. We organized there with eight members, two having joined before. I think I would be safe in saying that our Methodism is established at that point. The Lord was with us in power."

STEVENSVILLE.

Rev. J. B. Parnall was stricken down with La Grippe in the midst of a promising meeting at Victor, conducted by himself and Brother Rickman, of the Baptist Church. Rev. M. D. Hortonberry, a local preacher, took the pastor's place on Thursday, and the present writer arrived on Saturday, hoping to help in the good work, when the severest snow storm that has visited this region for years, came upon us and materially hindered the work. There were six or eight penitents, and two were converted. We trust that the good work will be followed up, and that there will be a mighty outpouring of the Spirit at Victor. We visited Brother Parnall at his home at Stevensville, and found him convalescent, though he will not be ready for active work for some time. The labor of five protracted efforts was too much for our brother. Sister Parnall also had a severe attack of La Grippe about the time of our visit there. We hope she is better now.

WALLACE, IDAHO.

From the Coeur dA'lene "Miner" and also from private sources, we learn that our pastor at this place is hard at work, is in favor with the people, and preparing for better things in the future. This is the newest charge in the Conference. A church building and a parsonage are greatly needed. The weather has been very unfavorable. Snow fell on twenty-seven days, consecutively. This has prevented the holding of protracted services. Still the Sunday School continues, and the work deepens in interest. The congregations continue good. The pastor is quite hopeful.

FROM WASHINGTON.

DEAR BRO. STANLEY—I have just read the METHODIST almost from first to last. Oh, how my heart is stirred by that spirit which is moving the hearts and hands, tongues, and pens of those indefatigable standard-bearers of the Cross, whose letters appear in the METHODIST. So full of joy and gladness, hallelujahs and amens. I feel like saying, roll on, roll on, good and glorious work, roll on, victory is nigh.

The night has been long and dark, with only a star here and there to give a feeble light through some opening in the clouds. But, now, if we mistake not, we can see gleams of light, and the dawn of the morning. Surely it cannot be said now (although it has been said), that the M. E. Church, South, has no mission in this land. She has a mission here. What is it? To save souls through Christ, and to cultivate Emanuel's ground. Blessed is the church that holds fast to sound doctrine.

A consecrated ministry will take the world for Jesus. Consecration! Oh, how much there is in that word! The atheistic world can take the church with a secular ministry. But the devil himself cannot overcome the church with a consecrated ministry. The minister who has laid soul and body upon the altar, and says, here Lord, take or send me, and use me for thy glory and the salvation of souls. will be successful. God's word for it. I never knew a minister who had conversions in his congregation during the year to report at his quarterly meetings, that did not have a good financial report.

God has instituted the church, and commissioned men of the church led by his Son, to conquer the world. The different societies that have been organized in the church (and I think there is a limit to them), may serve as helpers in the evangalization of the world, but they of themselves will never save the world.

Now, I will say in conclusion, that the church in Washington never had brighter prospects before her than she has now. She has more laborers in the field now than she ever had since first organized here. God bless the METHODIST. N. Y. SEVAD.

FROM HOLTON, KANSAS.

DEAR BRO. STANLEY—I have been intending to write to you for months, but have been so busy in protracted meetings, and paying off church debts, and—well you know all about it. I don't see where you get time to write so much, but, according to your day and trial grace is given I suppose. I have always felt a deep interest in your work in that far off field, and rejoice with you in the evidence of success now apparent. Your paper is doing much to enlist the church in your welfare.

After a 14 weeks siege in meetings in which more than 100 were converted, and more than that number brought into the church, I rested a few days, and now I am in a meeting at the school house, near your father's.

This is the fifth day since we began. There is some interest. Last night, after preaching as best I could, I gave an opportunity for persons to speak. The second one to rise was Father Stanley. God wonderfully blessed him, and we all wept (saint and sinner) like children, as he spoke of the dealings of God with him all these years. I feel that God will give us the victory here also.

This has been a year of success in this Conference. At present I predict the greatest increase since our organization. The last meeting in which I took part was held at a new new town on the Santa Fee Railroad, near the old town of Mt. Pleasant, and in the very community where

Bro. Frank Williams was mobbed in 1861, for being a Southern Methodist preacher. In two weeks we had 44 added to the church, and a sufficient sum raised to build a church.

No other church has ever prospered in that community but the one that was persecuted. Hence the fulfillment of the promise, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of God." Don't be discouraged my dear brother, for God is with us as a church. Our candlestick is in its place. "There is leaven in the meal." O God, be our light and our salvation.

Inclosed find $1, which apply on my account. I don't know how much I owe. J. W. FAUBIAN.

——o——

"How to Hold Revivals in Montana."

BY J. E. SQUIRES.

Certainly, my dear brethren, no question can engage our thought and heart, as Methodist preachers upon this border field, more vital than the one given at the head of this paper.

The subject assumes the *imperative necessity* of Revivals of Religion in general, and if it did not, I should not stop to argue such a question before a body of men called of God to preach the unsearchable riches of Christ, and representing a great church that was born in the throes of a gracious revival, and which in its glorious history of a century, in "spreading scriptural holiness over these lands," has universally conquered by this very emblem.

2. The *field* to which our thought is directed, and *upon* which our heart is fixed—Montana—is peculiar in some respects—it may be peculiarly hard.

The exterior is uneven and irregular, if not uncertain in its products.

The agricultural sections are small, and tend to the isolation of the people into small settlements which, perhaps care little for each other.

The towns and cities are built up largely by mining interests, which by their shifting character make an unsteady and unsettled population. And more, by the *very methods* of securing the treasure from the bowels of the earth, tends to recklessness of life and limb.

But greater than all of these is the felt difficulty arising from the fact that men are in this land, *most* of all, for money, money at any price; money, "the root of all evil"—the *love* of it.

Men are here *avowedly* for the money and *boldly* declare that they do not want things better here.

And added to all of this—if not already included in what has been said, is the fact that men in this land are away from the associations which would have held them in some sense. And as members of several families, the *other* members of which are away somewhere, and the *appeals* that would impress if they were present or near, are not heard. And if one is converted he is not so interlinked to another who hears, as to *draw* him.

Such in brief is the field under survey, and some of the *peculiar* difficulties.

The possibility and *special* necessity of a *revival of religion*.

Can We have revivals in Montana under these circumstances? Shall we make the *effort?* I answer that we *can* and *must* by the *help* of God. Not that we have not already had some results along this line. All honor to the men who have poured out their strength and life upon this field, and to you, dear brethren, whose years of faithful labor under the trying conditions of the new and primitive period in this field, have won a heroe's fame for you with God, but we want to see greater things than these. We *must* see them.

Dr. Lyman Beecher said: "Unless it rains faster we will perish with drouth, men are going down to hell by the generations. And these are our brothers by our very sides." If it were true as he declares—in *his* time and in that land, what shall we say of *this* field? If "dews" from heaven will satisfy the plant already growing, we *must have* showers of rain for the *newly* set *plant* on this *new* ground. It *must* come, and that largely through our *own* church, and if *to this* generation, through US.

I declare that our Methodism has no mission here if it does not blossom in gracious revivals of Religion. Our palladium. It will come as it did in the days of Finney and Edwards, in 1830 to 1857. When all over the new grounds of the Eastern and Middle States great showers of grace fell upon the church and rebuked infidelity, and moistened the ground for the growth of the half century.

My brethen we shall see it, and unto this very end are we come to this white and *wide* field.

The very obstacles which seem in the way shall be *turned* upon the enemy, and where sin has so *greatly* abounded, "grace shall much more abound." "Wilt thou not revive us again that thy people may rejoice?"

"*How* shall we *hold* them?"

We now come to the all important and eminently practical question—the way to secure this most *desirable*, and I answer *first* of all *ends*, that revivals will come here essentially as they do all over the earth among the children of men.

They are under spiritual laws—as well established as those which bring the literal rain from the skies. And they come down from God in Heaven and are not "gotten up" like fox-fire *always* is. The preacher of the word of God is, by the very functions of his office, in God's kingdom the important and chief acting agent—using the methods ordained of God, applying the elements, putting them together and completing the current that the Divine electric spark may do its work. The preacher then, is to be the important factor in this work, not that he is to do all of the human part of the work, but he must see that it is done. The preacher and his preaching. "He must believe in revivals," says Mr. Moody. And I *fear* my brethren, that we must hear this. Are we not largely skeptical at this point? Do we believe in Revivals, God's choice and honored method of saving souls; and that as his called ministers, this is our chief business? I press this question home upon every conscience before me to-day. The preacher must be REVIVED to hold revivals, and is the *sine qua non*. Bishop Mallalieu says a *revival* preacher is the *first* and great desideratum to a revival, and that means a poker that won't cool off in snow.

The *preaching* is the output of the mine—the preacher's heart and life, and everything depends upon its character so far as the revival is concerned.

Positive, earnest preaching, which aims at, and expects results, will *bring* results. Men in this age are not going to listen long to negative, or other than the most fearless and positive declaration of the truth of God. And in no land is this more fully true than in this ffeld. The stalwart, sturdy character of our citizenship demands this, not doubts, but certainties.

But it is not enough to declare the the truth, never so plainly, and the doctrine with positive declaration; the man himself must be the embodiment of the *things* declared—earnestness that glows in white heat in the soul of the preacher will arrest men and reach them, and by God's grace *save* them. This was the secret of Whitefield's power; he spoke the truth as though it *was* the truth, and he *knew* it, and *felt* it.

Aim at results; put a point on every arrow. Shoot to kill. Then *look* for game, expect to see men saved—upon the altar.

In what has been said of the *preacher*, as the agent in bringing down revivals, and the *preaching* of the Word, as means at his hand, I would not remove any part of the obligation which God has laid upon the church in its membership; but

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the preacher must set them on fire, and then direct the *flame*, he is *God's* man.

Now, if any brother is disposed to think that I have stressed the human side too much in answering, "How shall we hold Revivals in Montana?" let me add that all the power comes from God. The Holy Spirit does the work, but he does it through agencies of his own appointment—and the holy ministry is the important link in the chain. Study and prayer and consecration, all enter in to make the agent effective, and all of these come out in the character of the preaching.

Survey the field calmly but hopefully. Know its peculiarities and difficulties. Then *know* that our God can and *will* pour out showers of blessings upon this field, that he will do it through us as his called ministry.

Now turn your heart and thought to this problem: Do you believe in Revivals—that God will send them through us? Are you "revived?" Could any fire catch from you at all? Do you preach in such a positive way and in such earnestness as to *reach* men and hold them? Do you aim at results and expect them—opening the way for seekers to come too?

If not, then "cast your your net on the other side.' Pray, preach, sing, talk work and plan for revivals. Secure co-operation of ministers and Christians. Put yourself in range of Divine power—"Bring ye tithes into the storehouse and and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven etc."

Let us cast our net on the other side, and test the Master—"it will break with the multitude of fishes."

——o——

Minutes of District S. S. Conference.

HELENA.

The Helena District Sunday School Conference convened in East Helena, Feb. 19, 1891, at 10 a. m. After religious services, Rev. D. B. Price was elected President and Laura K. Dawes Secretary. The organization was completed by enrolling all the pastors and members elected from the different pastoral charges, beginning with

HELENA STATION.

D. B. Price, pastor; Mrs. D.B. Price, Miss Stella Smith.

BUTTE STATION.

J. E. Squires, pastor; J. W. Kemper, A. H. Barrett.

DEER LODGE STATION.

S. B. Tabor, pastor; no delegates.

BOZEMAN STATION.

W. T. Goulder, pastor; Laura K. Dawes, N. R. King.

BOZEMAN CIRCUIT.

B. E. H. Warren, pastor; no delegates.

WILLOW CREEK CIRCUIT.

H. B. Cockrill, pastor; no delegates.

WHITE HALL CIRCUIT.

L. B. Stateler, pastor; no delegates.

BOULDER AND ELKHORN.

J. H. Johnson, pastor; no delegates.

By vote of the Conference, Sister J. W. Reeves was seated as a member of the Conference.

Rev. J. E. Squires took the chair, while Rev. D. B. Price read an interesting paper on "The S. S. Work." Then followed remarks by Bros. Johnson, Squires and Clark. A paper on "Duties and Qualifications of S. S. Supts. and Teachers," was read by Rev. J. H Johnson; remarks by Bros. Couey and Squires.

"Methodist Doctrines and the use of the Catechism in the Sunday School," was discussed by Bros. Tabor, Couey, Goulder, Clark and Partridge. The discussion was opened by Rev. S. B. Tabor.

"The Value of Song in the S. S.," a paper read by Rev. J. E. Squires and discussed by Bros. Couey, Tabor, Johnson and Clark.

AFTERNOON SESSION.

"Need of Instruction and Work in Sunday School on Missions, Domestic and Foreign," was discussed by Bros. Squires, Couey, Taylor and Johnson.

"Young People's League in the S. S.," was discussed by R. S. Clark.

"The Half-hour's study of next Sunday's lesson," was conducted by Rev. A. C. Couey.

The last on the programme was the "Question Box." Questions were asked and answered by Bro. A. C. Couey and others.

Bro. J. E. Squires conducted the S. S. Mass Meeting at 7:30 p. m., by preaching an interesting sermon from the text:

"Seek first the Kingdom of God and His righteousness, and all these things shall be added to you."

The sermon illustrated by stories and interspersed with songs was fitting, impressive and good. Conference closed by singing the doxology, and with the benediction by Rev. E. J. Stanley.

LAURA K. DAWES, Sec.

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OBITUARY.

DIED.—Feb. 14, 1891, at the residence of her son-in-law, in Prickley Pear Valley, Miss Emily Hardgrave, aged 69 years, 4 months and 5 days. She was born in Madison County, Ky. When she was in her sixth year, her widowed mother removed to Boone County, Mo., and from thence, after a lapse of about a year, to Macon County, where Emily was reared. Her parents were Baptists. At the age of about 20 she was converted, and joined the Methodist Church, and afterwards joined the Baptist Church. In 1840 she was married to Hezekiah Hardgrave, whom she leaves, together with all her children and a number of grandchildren, to mourn her loss. Brother and Sister Hardgrave came to Montana in the fall of '71, and in '72, not having a church of her choice, she united with the M. E. Church, South, in the communion of which she died triumphantly. Sister Hardgrave was a mother in Israel, full of years of labors and affection. Her house was among the homes that the Saviour has provided for His ministers who should leave houses and lands in His service. She told us, a few days before she passed away, that she was ready to go, even longed to leave this world of affliction and pain, and go home to her eternal rest. The funeral service was held at the house, the writer officiating, after which, quite a funeral cortege, though the day was very rough, followed her remains to where Allie Hardgrave, her granddaughter, was laid away less than a year ago, and there committed her body to the grave to wait the resurrection morn. May God's blessing rest upon her family.

R. S. CLARK.

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Though denominational, as its name indicates, yet it has been so conducted as to be pronounced by worthy ministers of other denominations, *the best religious paper in the state.* It shall strive to merit this high encomium in the future as in the past.

The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests.

The paper has an able corps of contributors scattered throughout **Montana**, **Idaho**, **Washington** and **Oregon**, and will contain occasional letters from **California**, **Colorado**, **New Mexico**, **Kansas**, **Missouri**, **Kentucky**, and other states, both East and West.

It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

Our subscription-list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

The subscription is only **ONE DOLLAR** per year, in advance.

We invite our friends, one and all, to join in the [illegible] and help double our list

MONTANA METHODIST,

Corvallis, Mont. or 91 Third Avenue, Pittsburg, Pa.

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A SHORT SERMON.

BY J. H. JOHNSON.

"The Son of Man is come to seek and to save that which was lost."

The word lost indicates former possession. The loss is felt in proportion to the value of the lost. The enthusiasm with which we seek the lost is proportionate to the benefits to be derived in its redemption. The interest of the search is also guaged by the intrinsic worth of the lost and the danger in which it is involved. Man lost was once in God's possession; made in the divine image, contributing more to the glory of God than other and lower creatures, his fall must have been quite a loss in heaven. In the fifth chapter of Revelation we read that, no man being found able to loose the seals of heaven's mysterious book, the "Lion of the tribe of Judah, the Root of David prevailed to open the book, to loose the seals thereof." He read the situation, and shouldered the task of the world's redemption. The angels unfallen are interested for man. "There is joy in the presence of God among the angels over one sinner that repenteth." In this fallen state man in the innocency of infancy, by virtue of the death of Christ, is in a sacred state. But, by actual transgression, he strays from the field, and is lost. Whatever

costs us but little, or nothing, does not long engage our thoughts when it is lost. A man searches for a thousand dollars with a thousand-fold more interest than that which characterizes him in looking for one dollar. We look for a lost child with more enthusiam than we have in searching for a lost coin; that is if we rightly value the child, and give the coin its true place. The highest interest centers in the search for a lost soul. When the peril of a lost child in a thinly-settled country infested by wild animals is fully known to a few sturdy pioneers, the enthusiasm with which they search the wild wood through a dark, or tempestuous night, with sleepless vigilance, is only equaled by the value of the lost and the danger to which it is exposed. So the intense desire, purpose and will with which heaven searches for us is equaled only by the value of immortal souls, their peril in this life and the possiblities growing out of their redemption. With an everlasting love God has loved us. Seeing the iminent peril of the Jews, Christ sprang first to their rescue, as if they were sinking in the midst of a turbulent stream, while the Gentiles were nearer the shore. The Gospel must first be preached in Jerusalem —then in the uttermost parts of the earth.

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Let us have an Evangelism that does Disparage the Pastorate.

"Bishop Key began a series of meetings yesterday at Francis Street, St. Joseph, with hopeful indications for gracious results. The brethren on adjacent charges have come to town to see if a bishop can hold a protracted meeting. We are expecting great things."—S. W. Cooper, in St. Louis Advocate. Why should not great results be looked for in protracted efforts to save souls when a Methodist Bishop is directing the services? Are they not the chief pastors of this great evangelizing church who have passed up to the Episcopacy through large experiences in this work of a living ministry? Should not the relation of chief pastors qualify them for greater efficency in this line of service in the Master's Kingdom? We have never been able to see why the Episcopacy should retire these able servants of the Master from this evangelizing arm of service. And nineteen years of experience, and of attentive observation of the practical workings of our policy as a whole, from a Western standpoint, has profoundly impressed us with the importance of such service from our bishops, especially on the frontier. There were those from the West who were honored with seats at the late General Conference, that labored when and where they thought it best to do so, to create the impression in that body that services of this character were much needed to build and strengthen our work in the West; and we were much gratified that that venerable body was in sympathy with us in this need, and gave to us two new bishops that should live among and serve us as chief pastors in all special efforts to advance our cause in the opening fields of the great West, when opportunity would permit. It is reported that Bishop Haygood is going to make his home in Los Angeles, Cal. We shall hail his coming among us with joy, regarding it as an epoch in the advance movement of our Zion. We hope that Bishop Fitzgerald will also come and live with us, and with his distinguished Episcopal co-laborers help us, and thereby teach and inspire us how to advance the Master's Kingdom in these special, and of all the most efficient, efforts to save souls. It is to be hoped that this new departure in Episcopal service, by Bishop Key, will soon become the rule of their action and pastoral oversight among us, and not the exception as it is now. Bishop Hendrix, in visiting and preaching at our principal points, where it was practicable to do so, did much to strengthen our cause, and to impress our people in Montana with courage to strike for grander results in the building up of the Kingdom of God in these Western wilds. None but those who are on the ground can see, and fully appreciate, the value of his service as chief pastor among us. But, if we mistake not, time will disclose its practical results to the gratification of all those who are watching with interest our advances here. Our bishops ought, it seems to us, to be the evangelists of the church. They are on the ground as chief pastors, and hence not instructors, nor irresponsible ecclesiastical tramps in the revival interests of the church. We would that an evangelizing fire would break out from our College of Bishops that would sweep irresistibly throughout our borders, reviving our people, purifying their faith, and quickening their zeal, and saving souls in numbers, commensurate with the resources of a great church in efficient operation under God.

R. S. CLARKE.

Great Falls, Mont.

—o—

By the Grace of God.

1. I will pray in secret once a day at least, and will read a portion of God's Word daily.
2. Family prayer shall be kept up regularly in my home.
3. Unless providentially hindered, I will not be absent from church on Sabbath morning or night.
4. If possible, I will attend every prayer-meeting and social meeting of my church.
5. I will abstain from everything God's Word forbids, and will cheerfully do all my church asks of me.
6. I will set a good example to those around me; will not be satisfied without the assurance of sins forgiven, and will be the best Christian possible.
7. I will pray for a revival of religion and the salvation of souls.

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THE Rev. Samual Jones, the evangelist, is reported to be very much broken in health as the result of overwork. His physicians have ordered him to take complete rest from all labor.

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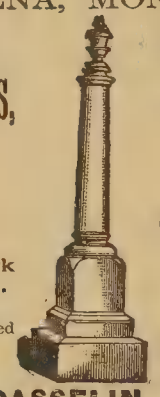

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THE

Montana Methodist.

Vol. 2. MARCH, 30th, 1891. No. 39

EDITORIAL.

CENTENARY OF JOHN WESLEY'S DEATH.

One hundred years ago, on March 2nd last, John Wesley, the illustrious human founder of Methodism, departed this life. Throughout the civilized world the Centenary of this interesting event has just been commemorated, having been participated in not only by the Methodists themselves, but also by the admirers and sympathizers in other communions, along with Statesmen, politicians and philanthropists irrespective of class, creed, or party—a fitting tribute of respect and esteem to the man who nobly declared, "The world is my parish."

From being numbered by only a few thousand at Wesley's death, the Methodists have now grown into a vast army, aggregating several millions of members, with a still larger number of adherents. The "little one has thus become a thousand and the small one a strong nation." How wide and powerful for good has been the influence under God of this one man!

Much has been accomplished in the past one hundred years. To God be all the glory!

But what of the coming century? Will it show results proportionately as great and lasting as the past? We venture no prediction. In that sense we are neither a prophet nor the son of a prophet. But this we are bold to assert, that only in so far as it is moved and actuated by the principles, (not necessarily the practice) of our sainted founder, will Methodism achieve that full measure of success in the future that now is gloriously possible to it.

John Wesley, with a heart full of love to God and humanity, practically applied the Gospel to the spiritual and temporal needs of the people among whom he lived and labored. Not because he loved novelty and change, for he was by nature a conservative to the backbone, but moved by an almost irresistible influence within himself and directed partly by external circumstances that Providentially affected him, he was constrained to break loose from old effete customs, to drive out from the deep circuitous cast-iron ruts of past generations and ages, and guided by the Bible, the Spirit of God and good common sense, to strike out for himself and his followers a straight new course towards the goal of holiness, usefulness and happiness. In this as we have seen he was eminently successful.

No one, or even all of its particular forms of church government, is as we understand it, essential to Methodism. It could we believe, if necessary, (but it is not) survive even the abolishment of the Itinerancy or the disuse of the class meetings, important, wise and powerful factors in our economy as they are, which have our hearty approval and support.

For Methodism is life, not mere form—spirit, not the letter only. It is the adaptation of the best means for the holiest and best ends, sound spiritual wisdom. As Paul puts it in regard to himself: Methodism is the becoming all things to all men with the one all-consuming desire of trying to save some.

To follow slavishly Wesley's methods in the present day may be in some particulars, as un-Methodistic as it would have been for him to have copied the Church of England or the Church of Rome. But to become possessed of his spirit—a spirit of firm, unswerving, whole-hearted consecration of body and soul to Christ—is preeminently fitting, proper, right. Yea, it is essential for us. Shall we all seek this, not for the glory of Methodism, but in order to help speed the time when the Kingdoms of this world shall become the Kingdom of our Lord and his Christ.

J. B. P.

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HERE AND THERE.

—Please do not lay the blame of all the mistakes and blunders in this issue, on the head of the unfortunate editor. He, for two or three weeks past, has been having a "bout" with la grippe. After being "downed" twice, the second time quite severely, he is now, we hope, getting the better of his assailant. The pen of an amateur who has been called in to assist in making up the paper, on this occasion, writes these lines.

—A Methodist, as well as any other "Bible Christian," should be distinguished from others by having a definite, clear, and fresh experience of the mercy and grace of God, and then being able and ready to relate it on all proper occasions. Are not the common social circle, and the circle of our friendly correspondence, as well as the class and prayer meetings, very fit and proper occasions for such testimonies? How many thus make use of these golden opportunities? A few with whom we are acquainted do so. "Go thou and do likewise," and thus help to spread the Gospel.

—Is it a young convert who reads this? Brother, sister, have you yet fully realized the fact that God converted your soul in order that you might work for Him? Get yourself interested in the salvation of some one else, as Philip was, and don't cease your efforts until you have brought your Nathanael to Jesus. Lend a helping hand also to any weak Christian you may come in contact with, even though you feel yourself in the same category, and then, above all, do not forget to "Watch and Pray" to keep yourself right, for only thus can you help others.

—The cruel, treacherous, un-American Mafia had to be suppressed (as we hope it is) in New Orleans by the bullets of the outraged, although long suffering citizens, after but a comparatively few of their number had fallen victims to their fiendish power. But what about the equally cruel, treacherous, death-dealing liquor traffic that slays annually in our midst its tens of thousands, besides inflicting untold misery and suffering on the helpless and defenseless women and children? When will the "lords" of this great whiskey-cursed nation—the people—awake to a sense of their duty in this matter, and with kingly authority unitedly declare, whilst they thrust their innocent, yet all-powerful ballots into the box, that "alcohol shall rule no longer?" The Christian citizen is the one whose duty it is to take the lead in forming public opinion on this great question, at the same time "Voting as he prays." The Christian women are trying to do their part—at least some of them are. What are the Christian men about? Yes, that means you, my good brother.

—Quite an epidemic of la grippe has been raging in Bitter Root Valley during the past two months. All three of our preachers located here have with their wives, been prostrated by it, but are now recovering, except Sister Stanley and baby, who are both still quite sick. No fatal results have as yet been reported.

—Bro. Parnall reports one accession to the church at Stevensville on Sunday morning last.

—During the recent sickness of the Pastor at Stevensville, Rev. M. D. Hortonberry, a local preacher, turned "circuit rider" once more, and filled the vacant gap with pleasure to himself, profit to his hearers, and gratification to the sick preacher.

—We clip the following appreciative note from a recent number of the *Nashville Christian Advocate:*

We read with delight the reminiscential letters of Rev. Learner Blackman Stateler in the MONTANA METHODIST. He has been for sixty years in the itinerant ministry, and all of that time on the border. It is fit that the closing years of his long and consecrated life should be passed in good health and comfortable circumstances.

—Our brethren and friends on the Helena District are making a very wise and necessary move in the direction of securing a parsonage home for their Presiding Elder and his family. From a private letter just to hand from Bro. Couey, we are glad to learn that the outlook is promising. Hope the project may soon materialize. The rent bill is what usually in the West draws heaviest on the limited means of the preacher.

—We call special attention to a well written article from the pen of one of our young lady members at Bozeman, Miss Lulu Biggs, entitled, "Facts," which all will do well to read and ponder.

—We rejoice that through the Epworth League as well as the Sunday School and other agencies of the church, our talented young people are finding an ever-widening field in which they are willing and ready to work for the Master.

—Our old friend, Rev. H. A. Bomland, formerly of the Mission Conference, but for many years past of Texas, writes us from Waco that he was in the midst of a gracious revival of religion, which was growing with every service. He expresses a friendly interest in our work in this country. We wish our brother abundant success in all his labors.

—Brother Stateler writes from Whitehall: "My health is reasonably good. I preached here yesterday. Hope to accomplish a little more before I go hence."

—Rev. C. W. Sanford is now in charge of a circuit at Gaudalupe in Santa Maria Valley, Cal. He writes to a friend that he is well pleased with the country. The Santa Maria Valley is about the size of Gallatin Valley, and nearly all kinds of fruit are grown in great abundance.

—We trust that our brethren will not forget the resolutions adopted and the promises made in regard to working for the MONTANA METHODIST, by getting new subscribers and securing the renewal of old ones. The printers have to be paid the first of April, and we hope our friends will lend a helping hand. Let each one send a new subscriber at once.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, Pastor.

reaching at 11 a m, and 8 00 p m;
Sunday-school 2 30 p m,
W. J. Hunter, Superintendent
Prayer Meetings, Wednesdays, 8 00 p m

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.

S. S. at 10 a. m., promptly. J. W. Kemper, Supt.

Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.

Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.

Sunday School at 12 m.

Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.

2nd " —Lo Lo, morning and night.

3rd " —Stevensville, morning and night.

4th " —Victor, morning and night.

FACTS.

BY MISS LULU BIGGS.

Read at the Epworth League in Bozeman, Mont., Feb. 25, 1891.

In this world we find ourselves confronted, no matter which way we turn, by facts.

Sometimes pleasant, somtimes far otherwise, but always stubborn facts.

One of the facts before us is this: The youths of our land are growing; their young feet are running swiftly up the pathway of life; their young minds are reaching out and taking in with every phase of development, something from their surroundings.

And what are their surroundings? Evils of every kind; snares set by Satan himself; allurements held out by those who are his confreres, the world and its so-called pleasures offered them, if they will worship him.

As the mind begins to unfold it demands food, and food it will have. Feed it with that which is good and it will be healthy, vigorous, active, alive. Leave it to feed upon its surroundings and you will have a dropsical deformity which breathes the breath of death wherever it moves.

Parents sometimes forget that God will hold them responsible for the precious souls given to them and entrusted to their keeping. Of the homes you may know how many have Christ for the chief cornerstone?

On the face of the dial in Oxford was placed a Latin inscription, which meant: "They perish and go down to our account." It meant the hours, but as I read the story an unseen hand seemed to write "Souls" instead of "Hours." Oh! friends, can it be that perishing souls around us are being set down to our account?

We cannot force the unsaved to seek the shelter of God's fold, or the Ark of safety, but we can do all in our power to direct the feet and minds of the young to the testimonies of the Lord.

In middle life the cry of the watchman on Zion's walls may reach them, and the uncertainty of earthly things may cause them to seek their place among the workmen of the Lord.

In old age when life has been spent in sin, the mind accustomed to doubting the fading promises of this world, they find it hard to accept by faith the wonderful testimony of the Word of God.

But in youth character is being made, and the mind is receiving those impressions which so often shape it for eternity. When the mind is reaching out after food; when faith has not yet been shaken by "dead-sea-fruits" of this life; when it is easy to believe, and the future looks bright, surely then is the time of all times to scatter with unsparing hand the seed of the Kingdom.

Often the heart of the sower must ache and even agonize over his work, but "He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing bringing his sheaves with him."

Often we see no fruit of our labors, and discouragements creep into the heart, but we have the solace of God's Word. "Paul may plant, Apollos may water, but God giveth the increase."

In the Sunday School with the young gathered around us, is one of the best places for seed-sowing, and there, [as well also in the Epworth League.—ED.] with that assurance that God's Word shall not return unto Him void, they who can say with Paul, "I know whom I have believed," can do much for the Master.

Then, brothers and sisters, let us plead for the young, let us see beyond the clear blue eyes which are looking to us for counsel, the immortal blood-bought souls. And remember that the noisy, joyous, and even rude young lives around us are the future men and women of our land, those upon whom will rest our churches, Sunday Schools and Government.

Let us plead for the young, but not forget any, for God's Word says: "He that winneth souls is wise," and "The wise shall shine as stars in the firmament," and "Blessed are they that sow beside all waters."

Bozeman, Mont., Feb. 25, 1891.

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THOUGHTS FROM THE LIFE AND CHARACTER OF MOSES.

The world is full of beacons. Great men have lived in every age. When you find society taking a step forward, be sure that some stalwart son is there making use of the best instruments of his day, leading and moulding all toward the perfection of a certain plan. You will also see that society recognizes no state lines, no sects, no customs; the great man is our brother, what he learns, we claim as our own. God incarnates his great truths. The story of the creation, and the truth of God's power is learned from the trembling lips of the earthquake, the lightning's flash, and the thunder's roll; but the love of God is made known by heart beats; he selects men of flesh and blood like ourselves to further on the interests of his kingdom.

The person whose character we are called upon to delineate in this article and who stands as the hero of his day, was no other than Moses, the author of the Pentateuch, the great lawgiver.

A Jew by birth, his father and mother poor, and in slavery; a decree had gone forth from Pharaoh, the king, that all male children born among these Jews should be put to death. Jobkebed, his mother, wild with excitement. and eager to save her child, planned to have him spared, and thus I see a scene at the river side, which eclipses all others. A beautiful child in a basket, made watertight, floating among the reeds on the river; near by stands his sister, eagerly awaiting the result, and a little further stands the mother herself. Yonder behold the flash of the setting sun-light, gleaming from the capitol on the water that bright evening. Presently the daughter of Pharaoh, with her maids are making their approach upon the the scene. Attired in bathing habits, they are ready to take their accustomed bath in the refreshing waters of the Nile, when their attention is arrested by the strange sight of the ark among the reeds. As it is brought near, the cry of an infant is heard, and they behold, smiling amid his tears, the brightest, and most beautiful child in all Egypt. He is adopted by the Princess, and his own mother employed as nurse to care for and raise him for her.

Oh! the fullness and grandness of God's care and preservation of His children. Now comes an interval of forty years mostly spent in the house and court of Pharaoh. These were not lost years, but spent in education and instruction. Several interesting events transpired in which Moses took part, one marked incident being his killing an Egyplian for smiting an Israelite, thus showing his impetuous nature and love of his people at this time. In fear of his life he fled to the mountains of Midian, where he remained for forty long years. Here he married the daughter of Jethro, and served as a shepherd, and here he learned those lessons of humility and trust in God which he afterwards so exemplified in his character. At the end of forty years he yielded to God's command to go down into Egypt, and liberate his people from Egyptian bondage and tyranny. Wonderful deliverance in answer to prayer. God hears His people's cry, and in His own good time sends help and succor. Let us not forget that. Witness the plagues, the journey to the Red Sea, the crossing, Pharaoh's army in pursuit, the safe arrival in the wilderness, where for forty years they wandered, fed on the manna which fell from Heaven.

Notice a few characteristics of that grand and good man. 1st. As a law giver he never had a peer; indeed very many of our laws to-day are formulated from the laws he gave us nearly four thousand years ago. In his obedience he has had few equals. Never but once after leaving Egypt, do we learn of his presuming to disobey God, when he was commanded to speak from the rock water for the people, he struck it with his rod, while the water gushed forth, and the people were supplied. Yet for this act of disobedience he was not permitted to enter into the promised land. In his meekness and humility he stands unrivalled. We are told he chose rather to suffer affliction with his own people, than to enjoy all the pleasures of Pharaoh's court, and when God told him He had chosen him to go and deliver His distressed and down-trodden people, he said, "I am slow of speech, send Aaron." His unselfishness and love for his people marked his whole life. He was educated at Heliopolis, the chief seat of learning in Egypt, and the Apostle Paul tells us he was learned in all the wisdom of the Egyptians. He stands in culture and intelligence at the head of all his associates. Josephus says he was tall and portly, like most great men; that he was an inventor of no mean character, having invented a chariot and a device for overturning chariots; that he taught grammar to the Egyptians, and music to the Grecians, and as an instructor had not a peer in all Egypt. Again he says he was closely allied with all the interests of his people, and ever aimed to further their temporal and spiritual welfare.

More than this he was a Statesman of the highest and noblest kind. There is a marked difference between Moses, and many of the so-called statesmen of to-day; selfish, narrow-minded, and sensual in their ideas, while Moses was broad, noble and righteous in all he said and did. Finally we take our leave of him in that land of Nebo, where with his life's work accomplished, he is permitted to view the land of promise so soon to be occupied by his people. On yonder mountain he is buried, not by human hands, but by God's angel, and the place no man has been able to discover. Let us imitate him in the boy, the man, the scholar, the statesman, the Christian, and finally Heaven with all its effulgence and glory will be ours.

WM. J. HUNTER.

Helena, Mont.

—o—

FAITH.

The will power has much to do with faith. It is a great stimulus to faith to say I will believe, and to say so is right and Scriptural. We are commanded to believe and condemned if we do not do it. The Scriptures assume that we have the power to believe. Therefore, when one is conscious of having renounced all sin and is sure of having made a complete surrender and consecration to God, it is not only safe, but a duty to say, I believe God, through Christ, takes me, accepts me—saves me. The emotional evidence may not be an immediate concomitant, but it is sure to come, and to come soon, if the soul keeps itself in this attitude of sin renouncing trust in Jesus.—*Divine Life.*

BACH'S LAST DAYS.

THE GREAT COMPOSER'S MUSICAL AND RELIGIOUS ECSTASY.

Over the eyes of Sebastian Bach in his last days there lay a veil of impenetrable night. But the darker without, the brighter it grew within. To his eye or faith there shone a warmer, clearer heaven, and he was constantly more and more drawn upward by its attraction. He felt an irresistible longing for the glory in which he believed.

One day in the middle of July, 1750, he had been sitting for some time in his easy chair, his hands folded, his sightless eyes directed upward, when he asked his son Frederick to write for him what he would dictate. He had scarcely put down a few notes, when he interrupted his father by saying, "What a motet for eight voices!" "Does that strike you as wonderful, my son?" exclaimed the father. "Oh, that I could sing with a thousand voices what I feel at this moment. Oh, take my hand and lead me to the organ." The son obeyed, and the happy old man played what was in his heart, though with a trembling hand, and what he would have dictated to his son. "Yes, my dear," he said to his wife, who sat near him, "my days are numbered. I feel that my end is near; but I have no anxiety. My Savior is at my side; my eyes behold him. Should I not gladly depart to be with Christ?" "Don't say so, dear Sebastian," said his wife. "What shall we do when you are gone?" "The Lord is the father of the fatherless," he replied, "and the God and judge of the widow. He will never leave you nor forsake you. But I shall be singing to him the new song. Hallelujah. Let me go; let me go to the land where I long to be; where my eyes shall be opened to see the King in His beauty. Cease your lamentation and sing with me, 'Come, Lord Jesus, come quickly; my feet are weary; my strength is gone. The way is too hard for me. Oh, for the peace which Jesus gives."

While they sang together and he played the melody, the aged man suddenly exclaimed, with a voice full of joy: "What is that?" His friends, standing around him, were alarmed and cried out, "What is it, father?" "Oh, I can see again! I can see! Great and gracious God, I am not worthy that Thou shouldst come under my roof. I see you again, my dear wife and children. What a mercy! before I go hence. Call all my children, that I may once more feast my eyes by a sight of them."

The children were quickly brought in and stood around their dear father. "Oh, my dear children," he exclaimed, "you look just as I used to see you. Come and help me praise God for His goodness in that He has so revealed his power to a feeble old man. He has heard my prayer. I will never doubt that He will receive me to Himself in the heavenly mansions."

Then came a few unexpected and blessed hours. The face of the great composer was lighted up with an unearthly glow. He drew from his organ strains an immortal glory. But the wonderful revelation was too much for him, though it was only like a twinkling star, lighting up the darkness of the night. But it was more than he could bear. The happy surprise threw him into a burning fever, and on the evening of July 28, 1750, he gently fell asleep.

How much we have heard of this great composer and his wonderful music! How delightful it is to read of his happy end.

—o—

IT MAKES THINGS SAFE.

Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house: and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible: and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears?

Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum—a place where they had all kinds of skeleton-keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and the New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle*! Where the Bible bears sway, the rows and quarrels do not come. *H. L. H.*

—o—

Boy—"Say, mister, please give me five cents' worth of castor oil, and give me very short measure, too."

Druggist—"Short measure? Why?"

Boy — "Why, I've got to take it myself."—Brooklyn Life.

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E. J. STANLEY, - Local-Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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—Brother Stateler's sketches are attracting no little attention, and very justly so. We have frequent calls from new subscribers for back numbers. Many of the articles yet to come are full of thrilling interest, and will relate experiences in a Methodist preacher's life that will sound strange and startling to many of the present generation.

—o—

ALONG THE LINE.

FROM VOLLMER, IDAHO.

Editor "Montana Methodist":

I pen these lines right on the eve of leaving home to be gone some eight or ten days, to engage in another conflict with Satan, after having been detained at home on account of sickness in the family and in person.

We have held some two or three meetings, of which I gave you some account briefly on a card, in all of these we held the Prince of Darkness at bay. In one instance for a long time, the meeting seemed to hang, but we trusted in the Lord; as David said we "went forth in the strength of the Lord God," and he got the victory for Himself.

Some "sky-blue conversions" and some pungent convictions, but at first the "cloud" seemed to be only the "size of a man's hand." There were some faithful ones who watched the moving of the storm ready to do the bidding of the leader. Like Gideon's faithful few, ready to break the "pitcher" and hold up the "lamp," or go and tell Ahab: "Prepare thy chariot and get thee down that the rain stop thee not. One of these faithful ones was Rev. H. B. Terry, who by his faithful preaching brought souls to Christ. He is no "feather-bed cavalry"!

Cannot tell what the end will be, but one thing is certain, Southern Methodism is already established in that section. How will this sound in the ears of those men (called Christians) who call us the "copperhead Church" and "Rebel Church"? The Lord have mercy!

We are getting a deep interest awakened on the subject of missions. Send the names of six subscribers for the "Missionary Reporter." Collections being taken and the people responding to the calls. The Stewards are awake to the needs of the Pastor and Presiding Elder. Last Quarterly Conference they reported $70 for P. C. and $9 for P. E., and for other expenses, $9. We never served a more willing people to do what they know to be their duty. Unfortunately for some of them, that they have not anything to do, and consequently they waited for the preacher to do all heretofore. Well, when the work is organized then there is no trouble to get the collections ordered by the Conference.

Love to all the brethren of the Montana Conference. I seem drawn close to them through having met the editor of the "Methodist."

Yours,

WILL HORNBUCKLE.

FROM WINGVILLE, ORE.

Editor "Methodist":

Your paper, full of good news, keeps coming. I have held twenty-three days' services here at Wingville. Will close to-night, with six accessions as the result. Hope to start in soon at Baker City. I expect much good in the near future. D. W. YOAKUM.

Baker City, Ore.

EAGLE VALLEY CIRCUIT.

Editor "Methodist":

I have been assisting Bro. Crego on the above circuit for ten days. Eight accessions to date, and the meeting still continues

As I have proposed to write you every two weeks as long as news holds out, I send you this. The meeting is being held in Eagle Valley, and we think of trying Pine Valley next week. D. W. YOAKUM.

WALLACE, IDAHO.

In a private note to the editor, dated March 11th, Rev. W. O. Waggener writes: "Our congregations keep up well, considering the bad weather, though the Sunday School has been interferred some by it. Last Sunday was the first bright day we have had here for weeks. It snowed some every twenty-four hours for thirty-two days. The snow is three or four feet deep now. My congregations are the most attentive I have ever had anywhere, but alas! the fruitage seems slow. It will come. The Lord has promised it and His promises are "yea and amen."

The pastor and his family had an attack of la grippe in common with a large number of other people in the town of Wallace. Our brother was recently the recipient of a handsome donation which was gotten up by some of the young ladies of this place.

BOZEMAN.

Brother Goulder, under date of Feb. 25th, writes: "My work is moving nicely. Good congregations on Sunday, pleasant service."

"BUTTE BITS."

Dear "Methodist":

Your cheerful face greeted us again this week, and we want to say that you look happy and hopeful, and help to make us so.

The response of our brethren from the East Columbia Conference, reporting their work so fully and endorsing the "Methodist" so heartily is very gratifying, and to my mind phenomenal.

Why shall not Editor Du Bose and Editor Stanley divide the territory (and the $10,000) and give us an "Intermountain" and a "Pacific Methodist."

Butte is busy, and promises to rush on as before. Much sickness and many deaths since the opening of the year. Great demand for the services of the doctor and preacher—men and families that could not be approached at all, in health, send for us now.

I make the most of these occasions, and through them upon all I come in contact with. We are in the fourth week of a Union Revival Meeting. About sixty have professed faith in Christ, and the work goes on indefinitely. Hundreds were turned away from the hall Sunday night.

All the congregations of the city are being built up, and I feel like we are going to see the things for which faithful predecessors have labored and prayed. Brethren who have written me to help them in meetings may know why I cannot come to them for some time yet—we intend pushing the battle here to the very gate.

All the interests of the church are hopeful here, and we hear with great joy, the notes of victory from the whole field and from our part of it. May great grace be upon you all, my brethren. Amen.

JOHN E. SQUIRES.

GOOD CHEER FROM THE COLUMBIA CONFERENCE.

Mr. Editor:

We are able to report substantial progress this year in the Columbia Conference. The spirit of revival is upon us. Marked success has attended our labors, in many places. There have been over one hundred and fifty conversions in the Willamett District alone. No true pastor can content himself without revivals. We have this evidence of our call to the work and God's smiles upon us. The increased quickening is not a mere spasmodic effort for success, but, we trust, the normal spirit of our work. In matters of ecclesiastical consciousness, we must follow the law of individual, personal self-denial, and aim, not at men's success, but for the salvation of men.

We have never had such an era of church building. We realize that we are here to constitute one of the permanent religious factors of this country, and we are showing our faith in the enterprise by investing money largely. There will be, perhaps, a dozen new churches built within the next year, in our Conference. You are joining hands with East Columbia across Idaho, filling that gap. We must plant in Portland, Seattle, and all western Washington. We have numerous friends and members in all that part of the State. Our watchward is Onward. D. ATKINS.

Corvallis, Ore.

OBITUARY.

DIED—On Three Mile Creek, near Stevensville, Mont., March 6, 1891, William Clarence, son of W. H. and S. J. Copp, aged 11½ years.

A delicate child from infancy. Of late years he had been afflicted severely with rheumatism, particularly since November last. His sufferings were at times very great. Like Stephen of old, dear Clarence died calling upon the Lord, "Jesus! Jesus!" he exclaimed with emphasis, as a bright light illuminated his countenance, and we trust that his happy spirit is to-day with the Savior in Paradise.

The funeral took place on the 7th, being conducted by the writer.

May the "God of all consolation and grace," abundantly comfort and sustain the dear sorrowing parents, particularly in the hope of a happy reunion in the "Sweet bye-and-bye." J. B. PARNALL.

SIXTY YEARS ON THE BORDER LABORS AMONG THE INDIANS

BY L. B. STATELER.

There were other brethren who labored for a short period of time in this work, most of whom have since passed away. Among these was the late Rev. Nathan Scarritt, of Kansas City, Mo., who died since the preparation of these sketches was begun. In 1848 he was placed in charge of the Classical Department of the Manual Labor School, where he remained for three years. He often assisted the missionaries in adjacent fields in holding protracted meetings, preaching through an interpreter. He threw himself into the mission work with much zeal, and gave promise of great usefulness in it. But there being a vacancy in the pulpit at Lexington, Mo., he was deemed the most suitable man for that place, and was accordingly transferred thither. He afterwards served as Presiding Elder of the Kickapoo and Lecompton Dis-

tricts in the Kansas Conference. Bro. Scarritt filled many important stations in the church with great credit and efficiency. Just before his death, he proposed to donate a beautiful and valuable site in Kansas City, Mo., and $2 000 in cash, for the contemplated Bible and Training School for missionary and other workers, provided it was located there, and the church would raise $25,000 additional. The offer was accepted, and arrangements were about perfected when our esteemed Brother, who was in attendance at the General Conference at St. Louis, as a delegate from the South West Missouri Conference, in May, 1891, was called to his home in Kansas City by sickness, from which he never recovered, departing this life on the 22nd of the same month.

Aarangements for the carrying out of this scheme were completed at the session of the General Conference above referred to, and the institution was at once named the "Scarritt Bible and Training School." It appears quite fiitting that a man who gave some of the best years of his life to mission work should be permitted to assist in founding such an institution, and that it should stand so near the site of our old Manual and Labor School, and right on the border of the mission field where many faithful men and women labored so earnestly and so successfully for the conversion of those Red Men of the West.

After Kansas Territory was organized, the Indians began selling out their reservations, and though the Government surveyed the land and allowed each individual or head of a family to select a tract, consisting of 200 acres, and issued patents for the same, as to other citizens, they soon became dissatisfied and began to sell out their homes. Being invited by the Cherokees in the Indian Territory to come and make their home with them, they soon sold out all their interests and emigiated to the Cherokee country. So it comes to pass that in the locality where our missions enjoyed such a great prosperity in the days and years gone by, there is scarcely a family remaining of all these tribes.

Before closing the sketch of our work here, it is proper that I make some general remarks concerning the Indians among whom we labored.

Our success among them was largely attributable to the fact that these Indians were settled. Though they were not large farmers and stock raisers, yet they cultivated the ground and made at least a partial support for themselves in the way of raising grain, vegetables, cattle,hogs, horses, etc., which with the annuities that they received from the Government, made them a fair living.

They were surrounded on two sides, north and east, by white settlements, and on the west by wild and savage tribes. Though the buffalos abounded by the million not many day's travel west of them, yet the fierce Cheyennes and Arapahoes were there in great force, made their home there, and they were the deadly enemies of the domestic tribes.

Had those tribes amongst whom we labored possessed the liberty of the plains, and been permitted to go and chase the buffalo and antelope at will, we could have accomplished but little among them religiously, or by instructing their children, for it seems to be nature of an Indian to take delight in the exciting chase. As it was, but few of them would venture out either to trap or hunt, where they were exposed to so much danger from their enemies.

Several times during my stay small parties did run this risk, but they seldom all returned again. I will give an incident to the point.

A company of sixteen men, organized under the direction of a prominent chief, amongst whom was one of our native preachers, a most worthy and useful man. They had gone westward into the Cheyenne Country, some hundreds of miles away. They had left the timber and were out on a broad open plain, when all at once they were surrounded by a vast number of savage and blood-thirsty Cheyennes. There was no possible way of retreat, and the only thing left for them to do was to fight for their lives. Against such fearful odds there was no hope. A desperate conflict ensued. Their numbers were rapidly thinned, and it was not long until the last man had fallen except the preacher. He then threw down his gun and drew from his bosom his Hymn Book, printed in his native tongue, and looking up into Heaven sang one of the songs of Zion. The Cheyenne chief at once ordered his men to cease firing, intending to save him, believing him to be some great "medicine man." But the chief could not restrain his men. The Christian man was shot down, and they all lay dead upon the ground side by side, their bones being left to bleach upon the plains.

Months passed away, the families of the fallen were left at home in suspense. There were none to tell the sad tale.

The great Santa Fe road or trail was travelled regularly every spring and summer by caravans going to New Mexico. There came to the camp of one of these companies of traders one day, an Indian bringing with him a book which was carefully wrapped up and well preserved. He inquired of the whites what it was, and then told in detail how he came in possession of it, how the Delawares had come into their country, how the Cheyennes surrounded them, and had a great fight, with the results above mentioned. He gave the book to the teamster, who brought it home and related the story obtained from the Cheyenne Indian. I was among the Delawares at the time and saw the little relic which was all of the effects that remained of the adventurous spirits who several months before had gone forth on their hazardous undertaking. They went out in the spring and the word came back in the fall.

—o—

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A gentleman, wandering along on the beach of Scotland, where the high rocks came near the sea, was unmindful of the fact that the tide was rising, which would cut off his retreat. A man on the top of the rocks shouted "Hallo! the tide is rising, and this is the last place through which you can make your escape; you had better climb up on to the rocks." The man laughed at the warning and went on. After a while he thought it was time to return; he came back and found retreat cut off. He tried to scale the rocks; he clambered half way up—could get no farther. The wave came to his feet—came to his waist—came to his chin, and with a wild shriek for help he perished.

The tides of eternity are rising. Those only will be saved who get on to the Rock of Ages; yet men saunter along in their sin and play in the sand. We come out and shout, "Hallo! hallo! the tide is rising." They laugh at our excitement, and say that there is no danger. After while they resolve to return, but it is too late. The waters of eternal destruction gather about their feet; they try to climb, but get no farther than the foot of the rock, and, with eyes rolling in horror, and hands flung up, and a shriek of despair that rolls among the mountains of death with long-reverberating echo, they drop forever.—[Sel.

—o—

Good Advice.

When the weather is wet
We must not fret;
When the weather is dry
We must not cry;
When the weather is cold
We must not scold;
When the weather is warm
We must not storm,
But be thankful together
Whatever the weather.

—o—

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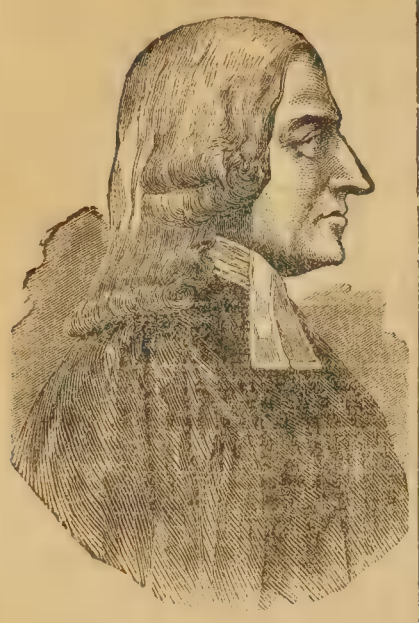

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He was born the 17th of June, 1703;
And died the 2nd of March, 1791,
In sure and certain hope of Eternal Life
Through the Atonement and Mediation of a
Crucified Saviour.
He was sixty-five years in the Ministry,
And fifty-two an Itinerant Preacher;
He lived to see, in these Kingdoms only,
About three hundred Itinerant,
And one thousand Local Preachers,
Raised up from the midst of his own people;
And eighty thousand persons in the Societies
under his care.

His Name will be ever had in grateful
Remembrance
By all who rejoice in the universal Spread
Of the Gospel of Christ.

Soli Deo Gloria.

The above inscription, taken from the marble tablet erected to his memory in the chapel, City-road, gives us a clear and concise history of John Wesley, the centennial of whose death occured March 2d 1891. — His father was Rev. Samuel Wesley, Rector of Epworth, Lincolnshire; in whom he had from earliest years an example of a respectable and influential clergyman. His mother, Susanna Wesley, was a woman of "sanctified wisdom, masculine understanding, and acquired knowledge," and was the early instructress of John and his brothers Charles and Samuel. Her special interest, however, centered in John, who, at the age of 6, during a fire in the parsonage, was providentially rescued from death. As a result of this special care, John became early serious. At the age of seventeen he was elected to Christ Church, Oxford, where he diligently pursued his studies, and distinguished himself by great progress. In her correspondence with him at this time, his mother urged him to resolve to make religion the business of his life, advice that was not lost upon him, as we shall see. In 1726 he was elected Fellow of Lincoln College. As a scholar, his reputation was established. He was critic in the Latin and Greek classics; was well acquainted with Hebrew, and several modern tongues. The study of Mathematics so fascinated his mind that he found it necessary to turn his attention to other studies; in Natural History he was well versed; Anatomy and Medicine likewise claimed his attention. He was also a writer of repute, but always wrote to instruct and benefit that class of people who had little learning, little money and little leisure time.

In November, 1729, John and Charles Wesley, Mr. Morgan and Mr. Kirkman, nicknamed "Methodists," met several evenings each week, chiefly for the study of the Greek Testament. During the next few years the number of *Methodists* was increased, and in addition to meeting for counsel and study, they resolved to spend two or three hours each week in visiting and relieving the poor and sick, sacrificing therefore all superfluities.

About the middle of the year 1735 the trustees of the new colony of Georgia desired to send out clergymen, to minister to the spiritual wants of the colonists, as well as to convert the Indians. Propositions were made to John Wesley, which were accepted, and his brother Charles volunteered to accompany him. He landed Feb. 6th 1736, labored faithfully and earnestly and returned to England January 3d 1738. His religious experience up to this time had not been satisfactory to himself, but in May of this year he could truly say: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." And now began that glorious ministry, that life of ceaseless activity, toil and labors in the Gospel, whose results are summed up in the inscription quoted above, and which only ended when "The weary wheels of life stood still at last."

Rectory at Epworth.

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IS A

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The Editor, **Rev. E. J. Stanley**, has been in the active work of the ministry in Montana for nearly twenty years and has watched the growth of the country from its infancy. He has an extensive acquaintance among the people, understands their needs, is thoroughly identified with their interests.

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It will publish letters of travel, descriptions of the country, general news, news from the churches, sketches of pioneer life, interesting historical incidents, biographies, anecdotes, sermons, and articles relating to Scripture doctrine, and religious experience and practice.

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BY REV. L. B. STATELER.

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

The paper will contain something for ministers and laymen, church members and non-church members, the aged, the middle-aged and the young, the educated and the uneducated, and shall contribute in the fullest measure possible to the creation of a high and wholesome public sentiment upon all moral and religious questions, and to every thing that looks to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

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STORIES OF VON MOLTKE.—Two pretty stories are just told about Von Moltke. One is that on taking out his purse to pay a cabman after a rather long ride, the cabman starting his horse, called out, "No, no; it has been a great honor for me, Herr Feldmarschall," and drove off, to receive the Count's photograph, with the words, "To his cab-driver." And the other is that an American lady, with a young daughter, staying at the hotel where the great soldier was attending a regimental banquet, sent him a photograph of himself, which she asked him to sign, and so give more to the girl on her seventeeth birthday than all her presents had done. In reply, mother and daughter were invited to the supper- room, were treated by Von Moltke with the kindest hospitality and received the photograph, on which was written, in English, "I have been young, and now I am old, but I have not seen the righteous forsaken."—*Harper's Bazar.*

Pleasantries.

Willie (who has eaten his apple)—"Mabel, let's play Adam and Eve. You be Eve and I'll be Adam."

Mable—"All right, Will."

Willie—"Now you tempt me to eat your apple and I'll succumb."—Peoria Herald.

"Well, Tommy," said a visitor, "how are you getting on at school?" "First rate," answered Tommy. "I ain't doing as well as some of the other boys, though. I can stand on my head, but I have to put my feet against the fence. I want to do it without being anywhere near the fence, and I guess I can after a while."—*Jewish Messenger.*

——o——

—"Let the word of Christ dwell in you richly."

——o——

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A distinguished author says: "I resolved when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart", the next thing to swearing, and "not so wicked"; but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh."—*The Olive Leaf.*

——o——

What Made a Boy a Missionary.

Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the PANOPLIST, and then later out of the MISSIONARY HERALD. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three–three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way, and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years after that I was going to be a missionary, she broke down and said: 'I have always expected it.' "

——o——

"There, you naughty boy, you've dropped your bread on the new carpet with the butter side down." "Zat's all yight, mommer; de tarpet was swep' zis mornin'."—Harper's Bazar.

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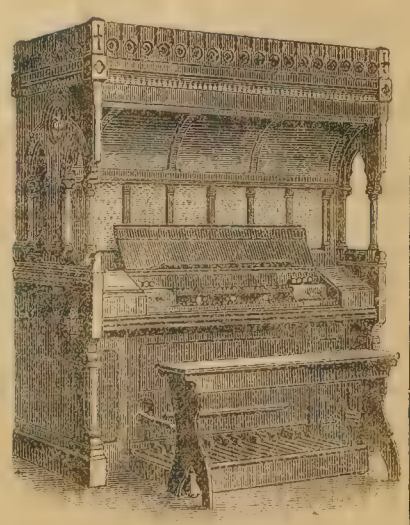

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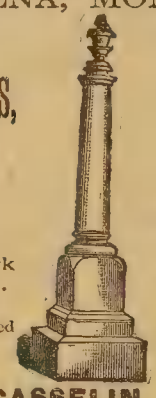

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THE

Montana Methodist.

Vol. 2. APRIL 15th, 1891. No. 40.

EDITORIAL.

A Great Movement.

Gen. Booth's book "In Darkest England, and the Way out," in which the great philanthropist portrays in such vivid colors the wretched condition of the tens of thousands of London's poor, right in the midst of royalty and in the very heart of a professedly Christian government, whose boast is, that the sun never sets on its banners, and in which he proposes a scheme for their relief and elevation and Christianization, is attracting much attention among all classes, high and low, on both sides of the water. And well it may, for it brings the Christian world face to face with a problem that, whether it will or no, whether pleasant or unpleasant the task, it has got to meet and grapple with and solve in one way or another.

There is not only a "darkest Africa" and a darkest England," but there is also a "darkest America." Right in the heart of our great cities, which are the boast of our civilization and even in our villages, contiguous to the homes where our children are being reared, and under the shadows of the churches where we meet for worship are found squalor and wretchedness, and dens of infamy that, if the thought were possible, would put to blush the prince of darkness himself. They ought to cause every lover of a Christian civilization to blush with shame, every Christian heart to "sigh and cry on account of the abominations in the midst of Jerusalem," and fire the soul and nerve the arm of every Christian philanthropist to rush to the rescue, like the Hollanders do when their dykes are in danger of breaking, and stay the mighty tide of evil and save the perishing millions before the storm of fiery indignation bursts upon our world in all its threatened fury.

Every civilization has its extremes, its curses as well as its blessings, its victims as well as its fortunate ones. The palace and the palace car, with all the luxuries peculiar to each, have also their perils. The crowned head is in danger of the dynamite, while the railroad magnate may be destroyed in a moment by the derailing of a car or the neglect of a switchman, as was the case at Butte City, not long ago.

The devil is taking advantage of all the changed customs and modern appliances to demoralize and hasten men to ruin and is engulfing them by hundreds of thousands, seemingly, alas, before the church is half awake to the danger of the situation or has adjusted its life-saving apparatus to the new condition of things. Sometimes there are twenty-five or fifty saloons and gambling houses in a new town out west before there is a single minister or a church. The devil's emisary goes with the first rush to the new mining camp carrying his wares and his blankets on a pack-horse, or perhaps on his back, and commences his business under a tree, in a tent or a rudely constructed cabin, while, alas, too often the agent of the church waits until he can travel in a stage coach or a sleeper, and on his arrival, like Paul at Athens, "His spirit is stirred within him because he sees the place wholly given up to idolatry,"—Bacchus enthroned and enshrined and holding high carnival everywhere.

Christ came to seek and save the lost, and *he did it*. He reached the masses. He ignored ease and luxury, disregarded ceremony and conventionality. "He received sinners and ate with them." The common people heard him gladly. He went to them. We find him in their homes, their work-shops, their fields, their fishing boats, and at their weddings and feasts, as well as at their funerals, mingling his life with theirs. He found his disciples at the lakeside and called them from mending their nets to be fishers of men. He preached regeneration to a ruler of the synagogue in the night time. He found Zacheus in a sycamore tree, bade him come down, went with him to his home, not waiting, even, for an invitation, and carried salvation and joy to a household. Even on the cross, when in the very agonies of death, amid the jeers of the multitude, he showed his love combined with his power, by saving the dying thief, thus rescuing a brand from the burning.

In the synagogue he exclaimed: "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty them that were bruised." To confirm John's faith, the Master said, "Tell him what you have seen; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He touched humanity at the lowest point, at every point, and caused it to throb and thrill with a diviner life. He brought a blam for every wound, a cordial for every fear.

What the Saviour did then for humanity in person, he does now through human instrumentalities when the agents are in proper relation with himself. To his disciples he said, "Greater things than these shall ye do, because I go unto my Father." It is a far greater work to save a soul from death than to raise the dead or open the blind eyes, for this was the very object aimed at in all the miracles of our Lord—in all that he said, or suffered or did. "All power," he said, "is given unto me, go ye therefore, preach my gospel to all nations—to every creature." Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and unto the uttermost parts of the earth."

This is the use, and all the use, that God has for a church to bear witness—to save men, all men, rich and poor, everywhere, whether "in Jerusalem"—the great city or "in Judea" our own country—or "in the uttermost parts of the earth"—heathen lands. Whenever it ceases to do this work its candlestick is removed and its glory departs and is given to another.

This is what Gen. Booth is seeking to accomplish by means of his gigantic scheme. He has gone down into the pit with his great heart bleeding and yearning over men, that he may get close to them, make the Gospel known to them and felt by them and that Christ and Christianity may no longer seem like a myth — a cold theory — but become tangible and real to them and be received by them. This is just what John Wesley did when he was turned out of the churches, and, standing upon his father's tomb, in the open air, under the blue canopy of heaven, with streaming eyes and burning words, as he preached to the eager multitudes; he shouted, "The world is my parish, and every man is my brother."

Some are criticising, such as Huxley and Tyndal. Of course. What do they know about philanthrophy—about soul-saving? But the great masses of the wisest and best of all creeds and conditions approve and help. The scheme was formally inaugurated in London on the 30th of January last.

Nearly, or quite, a half million dollars have been subscribed to it.

The scheme may be, and doubtless is, imperfect, but it was born of heaven, and will be successful in more ways than one. We shall watch its progress with much interest. In the meantime let each lend a helping hand to the same great movement by striving to help a fellow-man out of the pit into which sin has thrown him and up to a higher and better life.

——o——

Some Reflections.

A little girl, rather she is almost a young lady now, whom we have known from infancy, writes to the editor telling him that she has given herself and all that she has to Jesus, and adds, "Pray for me, that I may ever be faithful." There is such a calm and decided purpose expressed in the simple statement that we could not help being impressed by it as we read it while lying in bed sick with the grippe. Such good news always thrills us. Who can tell the result of such a gift, such a choice? The world will deride and make light, but good people, angels and God approve. It is the grandest thing on earth to be a Christian. It is only by letting God have his way with us, and in us, that we are fitted for this life or the one to come, and that is just what giving one's self to Jesus or living a Christian means. The Master, after he had given the disciples power to tread on serpents and scorpions, and over all the power of the enemy, to cast out evil spirits, with assurance that nothing should harm them, said to them, "Notwithstanding, rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." The power to work miracles is nothing compared to being "the child of a King." With what holy rapture the now sainted Bishop Marvin used to sing:

"I'd rather be the least of those,
Who are the Lord's alone;
Than wear a royal diadem
And sit upon a throne;"

with the words that usually accompany it:

"Oh, what a blessed hope is ours." etc.

We trust that our youug friend will be a whole-hearted Christian, and prove faithful to the end of life, and that many, many more of them throughout this great North-west will follow her example. This writer began Christian life when but a youth, in a western frontier settlement, and he feels a great interest in, and knows how to sympathize with young Christians in this western country.

CHURCH SERVICES.

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Rev. D. B. Price, - Pastor.

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Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
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Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

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1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

ALONG THE LINE.

Helena District on the Third Round.

BY A. C. COUEY.

I can scarcely realize that so much of the Conference year is behind us. With March 1st, I began the third round of Quarterly Conferences on the Helena District, beginning with Boulder and Elkhorn, Bro. J. H. Johnson's charge. With February our Montana winter began, but of all the blizzards of the two months of February and March, we had *the gale* Friday, Saturday, and Sunday, while at Boulder, attending the Jefferson County Sunday School Convention and the Quarterly Conference. On Sunday night, March 1st, even the "old-timers" succumbed to the inevitable and gave up the service. The quarter with Johnson and his people had been one of *straits*, but I hope "they escaped all safe to land" without the loss of the ship.

The Currin brothers, and Eastridges also, all leave Boulder this spring for other parts of the state. Sister Johnson and three children have already gone to Tennessee, on an extended visit, so that Bro. Johnson will have quite a depletion of ranks from now till Conference. There is *coming* as well as *going* in this country. So the law of compensation holds good in church matters as in everything else.

DEER LODGE.

Brother Tabor and his good helpmeet always do well. The reports for Deer Lodge the third quarter were encouraging. The membership here during the year has increased about 75 per cent.—the people are taught the good old Methodist doctrines in a loving, practical way. Finances are up in all respects to date except the pastor's salary. Which of itself declares the faithfulness of the pastor. The people of Deer Lodge will run up that column and strike a balance sheet before Conference, if any other in the District does. This, I understand, is her record from the beginning of operations here in 1887.

BUTTE STATION.

Mrs. Couey accompanied me to Butte for the Quarterly Conference occasion, with our old parishioners from '86–90. By special invitation we made headquarters at Judge Barrett's, where we were entertained in good old-Virginia styled hospitality. On our arrival we learned of the death the night before, of Father Thompson Kemper, whose name stands first on the roll of members in Butte Station. By arrangements of the family and pastor, I was to conduct the funeral services, Sabbath at 11 a. m. A large gathering of old friends at the hour named, showed the tender regard in which this modest saint was held. Father Kemper died in great assurance, and our last tribute to his memory, was made with a confidence that we would meet again. The body was taken to the old home in Missouri Valley for interment.

The work moves on prosperously at Butte. The membership here has run up since Conference 50 per cent. with nearly every interest of the church advanced.

The mortality in Butte, during the late fall and winter, is without precedent in the history of this young, thrifty city. Business is also quieter there, than any time in ten years. There have been some business failures. The stringency in the money market everywhere, the exceedingly dry seasons for three years, have touched this *money heart* of Montana.

HELENA STATION.

The Quarterly Conference here embraced Easter Sunday. On my arrival in this our present state capital, I found Brother Price, the pastor, with the telegram in his hand, announcing the death of his father at 10.30 a. m., Saturday, March 28th. The shock was a severe one. Bro. Price and his wife received many assurances of Christian sympathy from His people and friends while I was with them. The Sunday services were tender and profitable. A good revival had blessed this charge during the quarter. The most marked advance, however, was in the Helena Sunday School. The attendance at public services had averaged less than any time during Price's pastorate. He accounts for it on the ground of the extremely bad weather during February and March, and the sickness which prevailed in the membership.

If our people would plead in behalf of our pastors, as do the pastors for their people, surely we would have to tear down the old and build new houses to accommodate the people, who would flock to the house of worship. The finance in the Helena charge is the very best for Ministerial support, in the District. They will pay all claims made upon them this year. This charge, however, is in sore need of a modernized house of worship. A little discretion in the sale of the old and the purchase of new, would have been very helpful to this "Mother of Churches" in Helena. I trust the Annual Conference session there next summer may give direction to a much needed change, in order to future success in this important charge.

—o—

The District Parsonage Movement.

The examination of all the features of this enterprise—including location, the value of property, the liberality of the people, etc., favors purchase in the little city of Deer Lodge. It is not yet definitely decided, however, but will be no doubt, before this is in the hands of the readers of the "Montana Methodist." If the final decision results in the choice of Deer Lodge, I believe it will be to the best interest of the incumbent or the Presiding Eldership for several years, at least. The judgment of eight of nine in the board favors Deer Lodge, when all the circumstances are considered. The absence of the ninth, in California, has forbidden his counsel in the matter—but no doubt he will concur with the eight. I am anxious that the whole Disirict shall take part in this indispensable matter of *housing the Elders' family*, that *he* may go free.

—o—

BIG BEND.

DEAR BRO. STANLEY:—

It may seem to you, and others, that our quarterly meetings come in quick succession; but I am, nevertheless, going to report our *third* for this Conference year, (March 21-22). Bro. Swift was with us in rather feeble physical health, but in splendid preaching trim.

His sermons on "The Love of Christ Which Passeth Knowledge." and These People Have I formed for Myself," were masterly efforts. The business session was pleasant and profitable.

Bro. Jas. Gabbert, a man who, but a few months ago, was an open blasphemer, but now clothed and in his right mind, sitting at the feet of Jesus," was elected Secretary. He is a steward, and rode 28 miles on horseback to attend the Conference. God bless such men! [Amen. Editor]. They are an inspiration to a pastor, and a Presiding Elder, also, I guess.

Our Circuit is in a splendid condition. We had during the quarter 24 accessions, and about 11–10 of them are "Happy on the way," too! Glory be to Jesus, our Lord. Amen.

The financial *status* was as good as usual. We have several subscribers for the "Nashville Advocate," and we send you some more for the precious little "Methodist." [That is good. Ed.

There have been about $100 worth of literature of all kinds, sold on our work since Conference. There has been another magnificent, and promising Sabbath School organized during the quarter. Not a *Union* (?) School, but *ours*. There is a movement on foot to build a church in the near future. Amen! We have about 50 members at one point, and it would be a shame if we could not build us a house in which to worship. Don't you think so, Mr. Editor?

We are to have a Camp Meeting on our Circuit, beginning the 27th of May, and continuing over the 5th Sunday.

All the brethren in our District are urged to attend. Begin to make your plans *now*. We have a grand place for such a meeting, and my people will support it handsomely. Please do not fail to come. Railroad fare of the preachers who may come, will be paid in full. Bro. Stanley, we will not take "No," from you. You *must* come! Remember date: May 27–31 inclusive. Praise the Lord for what He is doing through "Southern Methodism, in the great "Northwest!" Amen! All through the Big Bend, a "Macedonian cry" is heard, and we are powerless at present to answer it.

If they will send us one more man at Conference, we will depend entirely on the people for a support and let him have the present Missionary appointment. Brethren of the East Columbia, a proposition: *Let us deny ourselves, and put a man in the field, at the next session of our Conference out of our own salaries.* That would mean at least *two* more recruits.

Rouse ye, rouse ye, in our Savior's name, and listen to the cry of our perishing countrymen!

More anon, God bless you, and the whole "Methodist" family.

Yours in Jesus' Perfect Love,

FRED ST. CLAIR,

FAIRVIEW, WASH., March 23d.

—o—

CAMP-MEETING?

ON BIG BEND CIRCUIT!

Embracing May 27–31!

COME TO FELLOWS STATION, ON THE C. W. RAILROAD.

We will meet you there with conveyances. Only two (2) miles.

BRING BLANKETS, ETC.

Good homes, or tents, in which to sleep! Come! Come!! Come!!! Every preacher and layman that can come, Welcome!

F. F. ST. CLAIR, P. C,
Fairview, Wash., March 24, '90.

—o—

FROM HELENA.

DEAR METHODIST:—The cause of righteousness prospers in Helena. More people attend church now than ever before in the history of this place. The leavening process is going on, rather slowly, but certainly and effectively. "Praise God from whom all blessings flow."

Sunday, our esteemed and efficient, P. E., Brother Couey was present and delivered two strong, instructive and soul-feeding sermons. It was a pleasure to have him with us on Easter Sunday. The Quarterly Conference was held this evening. The reports of the pastor showed the

Sunday School was never in a more hopeful condition than now; and that the general state of the church was encouraging. There has been a net gain of seven this quarter. All the finances are well up. The indications are that there will be a healthier, and larger increase in the church the next four months than at any time in two years.

In sadness and in tears have I written these rambling notes. My dear father, Dr. S. D. Price, of Altheo, Ark., died Saturday morning at half-past ten o'clock. I did not even know that he was sick, and the shock was almost more than I could bear. He loved his preacher boy tenderly and prayed for him daily, and my poor heart is broken, as a deep shadow has fallen upon me. I need the prayers of my brethren now.

D. B. PRICE,

HELENA, March 30, 1891.

WILLOW CREEK.

DEAR BROTHER STANLEY:—

Sunday night I closed a week's meeting at Pony. Though the results were not altogether satisfactory, yet the meeting was by no means a failure. The few Christians in Pony seemed revived, and two were baptized and received into the church.

There was no little opposition from the saloon element, and the dancing crowd, and I am sorry to have to say that some of these professed to be Christians.

The meetings were begun in a hall but this was locked against us Friday, and the congregation that gathered Friday night was compelled to go home without entrance. Saturday I secured the school-house where I preached Sunday morning and at night. Truly the preacher was "cussed" and discussed. But the good people were on my side, I was assured.

Pony is a little mining town and is in easy distance from Willow Creek, and South Boulder. When we have societies organized, so it will always be convenient for us to furnish it the Gospel, and I think we have a good prospect of building up a strong society there. While the town is quite dull now, its permanence as a village is assured and it is likely at any time "to go on a boom." I will preach there each month until the close of the year. Cordially,

H. B. COCKRILL.

March 31st.

WALLACE.

Rev. W. C. Waggener writes from Wallace, that he is preaching to serious congregations, though the inclement weather has greatly interfered with his protracted effort. He is quite hopeful. Before this is in type we expect to join our good brother in his work.

WESTON, OREGON.

Our brother, Rev. F. C. Adkins, who is now in charge of Weston Circuit, writes: "I closed a five week's meeting recently. There were about 70 conversions and 37 accessions to the church, with more to follow. The good work goes on. The Lord bless you in your work. Excuse this card. I will try to do better next time. Change my paper to Weston, Oregon." My dear brother, do not ask to be excused for such a card as that. Would to God that you and every other preacher in Montana and East Columbia, could send us a similar one for each issue of the "Methodist." Surely the Lord is doing great things for His people. Praise His holy name.

EAGLE VALLEY.

DEAR BROTHER STANLEY:—

I have been on the sick list, and have been slow in giving you the account of our glorious victory at Eagle Valley. I held a meeting three weeks. The Holy Spirit backed the word of our Lord to the conversion of souls. Fourteen were added to our little Zion, and "more to follow." All glory to God. My heart is filled with a sense of His presence.

Our dear brother, D. W. Yoakum, was with us in his happiest mood for preaching, and gave the people thirty-two of his best sermons.

About $800 was pledged for a new church building. We are looking forward to our third Quarterly Meeting for good things and great things I hope to be able to work on, but am in safe hands and ready for marching order' to go or stay, as the Lord wills.

R. B. CREGO.

March 18th.

FROM RICHMOND, VA.

A recent subscriber to the METHODIST, living in Richmond, Va., writes: "I am charmed with your 'little paper,' and will try to get it circulated in my city. At Wallace, Idaho, you have one of Virginia's best ministers. He was my pastor two years. It was hard to give him up, but it seems the best will go to that work. You must take good care of him and his family in their 'little home on the mountain-side' and send them back to us soon."

We assure our friend that we will try and take the best of care of our Virginia preacher and his family, whom we have already learned to love and esteem, but we will not promise to send him back. He is right where he is needed most. Our Virginia friends must not try to keep all the good things. They have plenty of good preachers left, and they must not grudge us the few that we get in the west. This is the only kind that can accomplish any good here, and the souls of the western pioneers need saving as much as those in Richmond. We rejoice that our friend promises to get some subscribers for the METHODIST in Richmond, and we hope that it will awaken such an interest there in regard to our work in this great Northwest that next fall Virginia will send us half a dozen more such preachers as our Brother Waggoner.

We rejoice at these ties that are increasing and strengthening, and drawing the hearts of our people in the far East and South closer to us and enlisting their prayers for us. It is just what we have needed for a long time. God is in it all. The leaven is working. The fire is burning. The same spirit that strengthened and inspired our fathers to plant Methodism on the James river and along the Alleghenies a hundred years ago is strangely warming and stirring the hearts of their successors who are to-day planting it on the head-waters of the Missouri and the Columbia, in the Rocky Mountains, in the Couer d'Alenes, in the Cascades and along the Pacific coast.

FROM CIRCLEVILLE, KANSAS.

Dear "Montana Methodist":

As we all like you so much, I thought I would contribute a few lines to your columns. We are having genuine March weather now, and every one who has visited Kansas at this time of the year knows what that means—changeable, cold and blustery. We had quite a snowstorm on the 7th, inst. It was what we would call a regular blizzard, though I hardly think our blizzards are anything to compare in severity with those you have in Montana. But this is a lovely day; the sun is bright and warm, and the wind is from the south.

Brother John Faubian has been holding a series of meetings at the Lone Vale school house in our neighborhood. His excellent sermons have made a good impression upon the people, especially the young men. Some of them have resolved not to swear or drink again, and if they keep their promise, and the meeting accomplishes no more, that of itself will be very good. Bro. F. was called home by the illness of his family at almost the beginning of his meeting. He expects to return again and continue the good work. Papa says that Bro. Faubian was a good preacher when he entered the ministry, and that he improves all the time. We all like him very much.

This is my first letter to a paper. I hope you will overlook some of the mistakes and not throw it into the waste basket. BESSIE STANLEY.

FROM CHATANOOGA, TENN.

Dear Bro. Stanley:

Your paper, the bright little METHODIST, has been coming two years to my address. I have enjoyed it very much. Your "notes from the field" being of special interest. Father Stateler's letters are full of interest too. My husband and myself sojourned for a while in your state — then a Territory — and we had the pleasure of meeting the present editor at Mr. A. Collet's. I enclose two dollars to pay arrears. We wish you much success upon the tripod, and hope your paper will continue to increase in circulation and usefulness.

JENNA L. BATES.

CHATTANOOGA, TENN.

We remember the meeting referred to and rejoice to hear from our friends of other years and to know that they are still abounding in the work of the Lord. Our acquaintance with them was short though very pleasant. We would be glad to have an occasional note from Chatanooga—Editor.

—A private letter from Kansas says: ".....We have had a great deal of snow and rain this winter, more than usual. The best prospect for winter wheat that I ever saw in the state. Stock of all kinds is very low; corn 60 cents per bushel and hard to get at any price, and hay not to be had at any price. Times are very hard; money is scarcer, and trade of all kinds is dull."

—We desire to call the attention of our readers to those who advertise with us. None but first-class firms are allowed space in our columns. We cordially recommend those advertising in this paper as entirely worthy of your patronage.

—Please note the change of the Helena Pharmacy from 115 to 137 N. Main Street. The new quarters are more spacious and elegant and Mr. Lockwood is as smiling as ever. All of our Helena patrons, to wit: Flaherty, the Undertaker; Mares & Fisher, Butchers; Montana Shoe Co., Paynter Drug Co., I. X. L. Bazaar, Jackson's Music House, Merchants' Nat. Bank, Dr. Steele and the Belvedere House are doing well and are better prepared to serve the public than ever before. Don't forget this and that the Paynter Drug Co., has all kinds of Grass, Garden and Flower seeds.

How we are apt to Forgive.

A minister once made an effort to show one of his church-members the duty of forgiving another member who had done him a serious injury. After administering a great deal of sound advice, without producing much impression, the pastor thought he would try what virtue there might be in Scripture, and quoted the injunction: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head," to which the aggrieved brother listened without interest, until his pastor came to the "coals of fire," when his eye flashed, and he smote the table with his fist, saying: "That's it; "*I'll burn him!*"

In this the unforgiving man spoke openly what a great many feel in secret. We all admit that forgiveness is a beautiful thiug in theory, and still more beautiful in practice; but, after all, how hard it is really to forgive. Consciously, or unconsciously, we often wait to "get even," and then the thing is done easily and heartily. Or we wait to do our offending neighbor a "good turn," until we carry out the "burning" idea by an illustration of our own Christian magnanimity and his meanness in a way which he will remember. Or we argue ourselves into the belief that we are at liberty to wait until the offender "comes down" and asks forgiveness, which is readily granted, simply because it is our triumph and his humiliation. All these are common ways of forgiving, but does any one of them fulfil the law of Christ.

A HOLY life has a voice: it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

The Montana Methodist.

E. J. STANLEY, - Local-Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Helena Station—D. B. Price.
East Helena and Alhambra—L. Bramble.
Townsend—R. S. Clark.
Butte—J. E. Squires.

Deer Lodge—S. B. Tabor.

Boulder and Elkhorn—J. H. Johnson.
Bozeman Station—W. T. Goulder.
Bozeman Circuit—B. E. H. Warren.
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Great Falls—To be supplied.

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Missoula—To be supplied.
Stevensville—J. B. Parnall.
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Wallace—W. O. Waggener.
Flathead—E. L. Lee.
Thompson Falls & Horse Plains — To be supplied.
Editor Montana Methodist—E. J. Stanley, Corvallis, Montana.

Entered at the Pittsburg Post Office as second class matter.

EDITORIAL NOTES.

True excellence or greatness is not concerned about the attent on it receives at the hands of men. It is the lack of it that causes us to worry and fret and complain of a lack of appreciation. After all that is said and done, as a rule, every man will find his level and pass for all that he is worth. When our Saviour healed the sick, cleansed the lepers, and raised the dead he charged the people that they should "tell no man," but they could not keep the secret and blazed it abroad, insomuch that the people pressed upon him to hear his words and be healed by his touch. When the disciples disputed about the chiefest place, he taught them that true greatness consists in true service, "For the Son of Man came not to be ministered unto but to minister and give his life a ransom for many." Let us seek to have the mind that was in Christ. He thought it not robbery to be equal with God, yet made himself of no reputation, humbled himself and became obedient unto death, even the death of the cross. God exalted him, and he will exalt every true follower of His to be a king and a priest unto himself. It is only a question of time. Let patience have her perfect work.

—o—

Home Sunday Schools.

We again urge upon our preachers and people the importance of organizing home Sunday-schools, or classes in homes where the inmates cannot attend Sunday School for the study of the Scriptures. There are hundreds of families all over Montana and Washington and Idaho, on stock-ranches, in the mines or lumbering camps, who go to church or Sunday School but seldom, if ever. Let the preacher hunt them up, get them to take the "Sunday School Magazine," the "Weekly Visitor" for the young people, the "Little People" for the children, and the Quarterlies for all who can study the lesson. Urge them to study God's word. We have known much good to result from this course. We know of a pastor who supplies seventy-five persons with literature, and has fifteen classes in connection with a Sunday School, where regular attendance perhaps does not exceed twenty-five. He has what he calls "Home Classes." One of them is thirty miles away. They study the lesson at home, at the same hour the school is held, send in their reports and their collections, get their papers, and their books from the library, and are quite enthusiastic over the thought that they belong to the great Sunday School army and can help something in carrying on the work. They will always bless the memory of the minister who first interested and organized them in such a work. What are rail-roads and mail-routes for? Let us use them for carrying something besides goods, garden seeds and godless literature. Make use of them to "prepare the way of the Lord," to open up a highway through these mountains for our God. There is no telling how much can be accomplished along this line by a little systematic effort, coupled with a moderate amount of enthusiasm. This will help along the line of the raising tide of religious life in the home, a subject upon which we hope to have something to say before long.

—o—

An Important Matter.

Three years ago the Montana Conference of our church constituted a fund, which is to be increased by contributions, bequests, etc., and loaned out, the proceeds to be applied to the worn-out preachers, and widows and orphans of deceased traveling preachers, who are claimants on the conference. A board of trustees was appointed and instructed to incorporate, but upon investigation it was found that the existing statutes of Montana would not permit the incorporation of the board of trustees in accordance with the plan sought to be carried out by the Conference. But the matter is in a fair way to be provided for, as the following will show:

HELENA, MONT., MARCH, 13th, 1891.

Rev. E. J. Stanley:

I have received the communication of yourself and A. C. Couey and S. B. Tabor, also a circular in reference to the incorparation of religious and benevolent societies, and have laid the matter before the code commission. We will see to it that the code provides for just what you desire in the matter. Section 574, page 806 compiled statutes of Montana, would seem to cover the case, but we will make it of wider range and more definite and certain.

Very Truly,

D. S. WADE.

—o—

Notes and Personals.

—Michael and his angels—the angels of the churches in Pendleton District East Columbia Conference, are contending with Satan, not over the body of Moses, but "for the faith once delivered to the saints," and over the bodies and souls of the brave pioneers of eastern Oregon, Idaho, and Washington, which they are seeking to rescue from the power of the prince of darkness. With what success the notes of victory and glad hallelujahs that come echoing up through the gorges and canyons of the Coeur d'Alenes will best proclaim. Those brethren are an heroic band, a Gideon's host, and they are doing a grand work. We continue to welcome them to our columns, every one of them, and bid them success in the name of the Lord of hosts.

—With the return of Spring and the busy season and the close of the regular time for holding protracted services, we hope that our brethren will not relax their efforts for the conversion of souls, in the least. Paul went from house to house, with arguments, exhortations and tears, persuading men and women to be reconciled to God. There may be some Lydia by the riverside, whose heart the Lord is just ready to open for the reception of his preached word, or some jailor in the prison, or some Zacheus in a sycamore tree, or some poor blind Bartemeus by the roadside begging, who is just waiting for you to come with the message of love and life and peace. Let the revival fire continue to burn in every heart and in every pastoral charge.

—If any of the readers of this paper know the whereabouts or post-office address of C. C. Stith, who is 49 years old and formerly followed teaming about Deer Lodge and Butte City, Montana, they will confer a great favor on his aged brother by dropping a line to the editor of this paper, or, to Nathan B. Stith, Brest, Jasper Co., Mo.

—A brother sends us quite a newsy little letter, containing many items that would be of interest to our readers, but instructs us not to use any portion of it for the columns of the METHODIST. If all were to do this, pray how would we get the news?

—When Gen. Booth formally inaugurated his scheme for evangelizing and providing for London's poor, he received letters expressing the hearty good will of his royal highness, Prince of Wales, and of her majesty, the Queen, but no subscriptions from them. Nehemiah said, when rebuilding the walls of Jerusalem, "But their nobles put not their necks to the work of the Lord." There are too many who say, and do not. This is why there is so much for Gen. Booth, and others of his spirit, to do to-day.

—Those who wish to set out fruit or ornamental trees, will do well to call on, or, correspond with Burroughs and Sudden, whose advertisement is found in another column of this paper. We can vouch for the excellence of their home-grown trees, the prices are much below those, that have formerly ruled here. The proprietors are reliable Christian men.

—A gentleman just over from Helena, says that the Missoula Mercantile Company's business house at Missoula, is far in advance of any thing of the kind in Helena, and is the largest and best arranged store he ever saw.

—Our friends should not forget to call on N. B. Donley, at Missoula, for he keeps a splendid stock of goods, and is worthy of an extensive patronage.

— A gentleman remarked to us recently, that he frequently looks through the advertisements in the METHODIST just to see who patronizes the paper. The same man wished to invest in real estate in a certain locality, and by means of a card in our advertising columns, he opened up correspondence with a real estate firm that may result in a business transaction, amounting to thousands of dollars. Let our business men make a note of this. Our paper is read and patronized by people that it is worth while to know and deal with.

—Brother Abram Collet, one of the substantial members of our church in Helena, spent a couple of days with us about the first of the month. He was one of the first men that we got acquainted with in Helena twenty years ago, and many scores of times have we been refreshed and entertained under his hospitable roof. His house has ever been the itinerant's home. It was a real pleasure to have him under our roof and to talk over the trials and triumphs of the past. He and Sister Collet think some of purchasing a ranch in the Bitter Root Valley.

We deeply sympathize with our Brother, Rev. I. B. Price, in the sore bereavement that has come to him by the death of his father. We know something of the bitterness of the cup, for we gave up a mother while traveling our first circuit in Montana. Though earth will be darker now, heaven will be more real than ever before, and the memory of that father, and the thought that he is safe at home, will comfort, strengthen, and cheer the "preacher boy" in many a dark and trying hour and help to prepare him for the work that God has given him to do While it is hard to give up our loved ones, yet we have a strong consolation who have fled to Christ for refuge.

NOTES AND PERSONALS.

—Bishop Haygood says that throat trouble had nothing to do with his going to California, that he has been preaching "go" all his life, and he thinks it about time he was "going." We admire the spirit in which he goes, and cordially welcome him to the West. We shall expect to see him up among the mountains of Montana before long, as also our dearly beloved Bishop Fitzgerald from San Francisco. The presence of these two men on the Pacific coast will greatly strengthen our cause there.

—The MONTANA METHODIST was never as prosperous as at present, and there is every reason why our friends should do all they can to increase its circulation and extend its influence.

—Rev. F. F. St. Clair, that aggressive and successful Itinerant of the Big Bend country, writes, April 1st, that he has been prostrated recently with nervousness, and is now at Spokane Falls consulting a physician and recuperating for the summer campaign. He sends a handsome list of subscribers for the METHODIST, and adds, "Still there's more to follow." We trust that our brother's health will soon be fully restored, and that the summer campaign may be even grander in its results than the winter one has been, and that is saying a good deal. The stirring words and splendid reports from Big Bend have greatly refreshed our hearts on this side of the mountains. We greatly desire to be at that camp-meeting, but fear that duties nearer home at that time will prevent our attendance. May the cause of our Master triumph gloriously.

—Rev. E. L. Lee writes that La Grippe has been very prevalent in Flathead Valley—fully one-half of the people have had it. It was in an aggravated form, and some cases proved fatal. Spring is at hand. He hopes to hold a protracted meeting as soon as it will be practicable to occupy the new church at Demersville. We are glad to know that Sister Lee has recovered from her illness.

—Rev. J. B. Parnall and wife cheered the MONTANA METHODIST sanctum with the light of their sunny faces quite recently. They are always welcome visitors.

—"Rev. H. A. Bomland, formerly of the Mission Conference," as the types had it in our last issue, should read "Rev. H. A. Bourland, formerly of the Missouri Conference."

—We have a letter from Mrs. J. W. Compton, widow of the Rev. J. W. Compton, late of the Pacific Conference, in which she expresses her appreciation of the MONTANA METHODIST, and expresses the hope that it will continue to live and prosper. Her heart is strangely drawn to the country, even to the particular home (White Hall) from which her gifted son was taken by a mysterious providence four years ago next fall, and she cherishes with fondness the names of those who ministered last on earth to the wants of her darling boy.

—MARRIED —March 12th, 1891, at the residence of the bride's parents, in Bozeman, Mont., by Rev. W. T. Goulder, Mr. Horatio S. Corbly and Miss Rosa Sparlin.

—The editor is able to be about, but both he and his wife recover slowly from the effects of the Grippe. We are very grateful to our brother, J. B. Parnall, for the efficient aid rendered in bringing out the last issue of the paper. Doubtless our readers enjoyed the change. Bro. Parnall is a pithy writer who says what he means and means what he says.

—Brother J. H. Snow writes from Stewartsville, Mo., renewing his subscription to the METHODIST, and adds, "I read many Methodist papers, but none interest me more than yours. We appreciate such kind and cheering words, and trust that in the resurrection morn our brother shall have a robe white and pure as that which his name suggests."

—We rejoice to welcome that faithful steward, who rode so far on horseback to attend Bro. St. Clair's Quarterly Meeting, as a subscriber to the MONTANA METHODIST. He shows his faith by his works. The taking of a church paper will help him to help the church and be useful. The Lord bless him and all such.

—Bishop Hendrix has an admirable article in the NEW YORK INDEPENDENT, giving an account of the M. E. Church, South. It is written in the Bishop's best style and will do much good. We are sorry that we cannot copy it for the benefit of our readers.

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Bro. Pepper, of the *Christian Standard*, gives some good advice to his contributors that may well be heeded by all who have occasion to write for the press. We commend the following paragraph to "all whom it may concern"—and it "concerns" more writers than most people (out of an editor's office) would imagine: "Boil down. Paragraph. Punctuate. Cross your t's. Dot your i's. Write with ink. Read all over half a dozen times. Correct as you read every time. Write only on one side of the sheet. After all corrections, rewrite, so that the printer can read it without wasting an hour. If you don't care to take so much trouble, throw it in your own waste bas ket."

—o—

Notes from Bozeman.

Perhaps the readers of the METHODIST would like to hear something of the good work going on in this place, through the faithful and earnest labors and teachings of our esteemed pastor, Bro. Goulder.

The congregations are good and a greater interest is being manifested. The good seed sown here has not been in vain, while some has "fallen by the way side" "and some in thorny places," yet some has fallen in "good ground" and has taken deep root in the hearts of the people. Nine persons have been received into the church since District Conference, four on profession of faith and five by letter.

We have a very interesting Sabbath School, with an average attendance of fifty. Our Young People's League, organized a few months ago, is doing nicely, we have about fifteen members, and new ones are added at each meeting.

The devotional meeting should be made the principal one of the League. Much good can come of these meetings, and souls may be saved, if we do our part. Already three young persons who were members of the League, have "come out on the Lord's side" and united with the church.

We have also a children's missionary society known as "Little Workers" organized some time in January with twenty-eight members. Since that time, the membership has nearly, if not quite, doubled that number, and they are working for the missions they represent.

There is a work for us all to do, then let us be up and doing, and—

"Work, for the night is coming,
When man's work is done."

L. K. D.

—o—

GOD'S GRACE.

My grace is sufficient for thee—2. Cor. 12: 9.

How God's promises fit into and fill every need of man! Water for the thirsty soul, sandals for the rocky path, stars for the night-watches, and a staff for Death's valley. "My Grace is sufficient."—A Christian home is gladdened by the gift of a son. Another Abraham rejoices, and another Sarah "laughs." Affection's tendrils, in fond close-clingings, encircle that boy. The earthly hopes of father and mother are centered in him. They picture him growing up a support and solace to them, an ornament to the community and a blessing to the Church of God. Prophesies of happiness and usefulness gild, as a sun-track, the path of his future. Fifteen years pass away swiftly, joyously. A stalwart lad, supple of form, bright of mind and pure of heart, stands before his parents—their pride, their joy, their comfort, their stay. His feet swift on willing errands speed—his hands are deft to lift the burden from mother or father. Suddenly!——the more crushing from its suddenness — the bolt falls, and that boy is laid on a bed of affliction! Disease takes hold upon him, and a helpless cripple, he walks no more. How bitter the cup! — yet in it "the sweetening branch!" How grievous the burden, yet "underneath the everlasting arms!" Is God's grace sufficient *now* for *parents*? sufficient *now* for *poor, crippled boy*? Let us see. For five long years he has not walked a step! The pastor visits the house. The father comes into the parlor and says, "I want you to go in and see our boy—I thought at first his affliction would kill me, but God knew best, and my child has been more of a blessing to me since afflicted than ever before. His patient suffering is a sermon every day, and his cheerful smile is the light of the home. I thank God for His goodness and His grace." The mother enters just then and says, while the tear glistens, as it will in mothers' eyes, "He is more comfort to me than anything else, except my religion, and he shows me every day how much religion is worth." The pastor enters the sick-chamber—the crippled boy—an angel spirit in a tortured body—reaches out a wan hand and with a smile illumining his face says, "I am so glad to see you." Glad am I to see you," replied the minister, "but sorry to find you so afflicted." Quickly comes the answer, "That's all right—Jesus and I settled that long ago. I can now say 'it is good for me that I have been afflicted.' I just lie here and think about God and his goodness, about Jesus and His love until sometimes I have to shout aloud. Besides, brother, this isn't going to last forever—up yonder I'll move about, doing God's will as swiftly as any angel."

A pleasant, hallowed hour was spent—prayer was offered, fervent "Amens" came from the couch. As the prayer ascended there was a "light on the face"—Christ *within*—the hope of glory *shining through*. God's grace was sufficient for afflicted *youth*. How about *feeble, old age*? We'll see. An old man, weak, weary, worn and helpless sits before his fire. Eighty-and-five years have bowed his shoulders, and left their frosts upon the scant locks that hang about his temples! Erect, with nobility stamped upon every inch of him, he had once walked before his people—their social and religious leader. Affluence had been his. An unsullied name he bore. High endowments of mind and heart had God given him, and as a Local Preacher his fame had gone abroad. Campmeetings sought him for Sunday hours. Stately periods, garlanded with choicest flowers of rhetoric, had issued from his lips, and the lightening flash of his eagle eye had brightened and heightened even the eloquence of his speech! How changed! Friends of his youth, and children of his home nearly all gone. Old age and feebleness—extremes are upon him. To him, also, the minister of God pays a visit. After a cordial welcome and a few minutes pleasant conversation, the question was asked, "Brother, do you not sometimes wish for the return of the old days when you were young and strong?" "No," answers the grand old man, "I am past that milestone in my Christian experience. I love God well enough to be satisfied where He puts me. I have served him through a long life. He has been everything to me, and has never failed me for an hour. In my first childhood I learned to love and trust Him, and now in my second childhood I am not going to begin to quarrel with my heavenly Father." A moment's silence, and then almost as if talking with himself, he resumed, "I have outlived all who started with me. I know more people in Heaven than I do on earth. My sun is nearly down, and if my ears were not so dull, I think sometimes

I could hear the rolling of the last river—I'll soon reach it—it matters not when, for surely the Pilot of the Gallilean lake will be there. Glory be to God, for such a Saviour, and a heavenly home almost in sight!" The quivering voice took something of its old triumphant tone and the eye flashed with some of the old-time fire. God's grace *was* sufficient—Aye, and *is* sufficient for every want, and sorrow, and trial, and age, and times and place of man. Let us learn the lesson.

The above are not fancy sketches but true incidents that occurred in a single day's pastoral work when the writer was a "boy preacher."

"OHADI."

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THE MAN OF GALILEE.

BY ATTICUS G. HAYGOOD, D. D.

A Book for the times and for the People.

"There is little danger that any intelligent reader, after taking it up, will lay it down without finishing it."—*Bishop Fitzgerald.*

"The best book yet published with which to counteract the teachings of Ingersoll and his kind."—*Dr. Potter, Georgia.*

We have read all the books about Christ that we could get hold of, and we hesitate not to say that this is, to us, the most satisfactory of them all. It is the smallest in size of them all, and the greatest of all in matter."—*Dr. C. W. Carter, New Orleans Christian Advocate.*

"A work of genius that will live in freshness and power long after the author has passed away from among men."—*Dr. Cunningham, Sunday School Editor.*

"Meets the unbeliever on his own ground. It assumes nothing, but the argument is as complete as it is possible for human thought and language to make it."—*Dr. Lafferty, Virginia.*

"One of the strongest and most original arguments on the divinity of Christ it has ever been our pleasure to read."—*Dr. Kirkland, Southern Christian Advocate.*

"I have read all the books about Him from Fleetwood down. 'The Man of Galilee' is the best."—*Rev.. R. G. Porter ("Gilderoy").*

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Northwest Border Notes.

SPOKANE DISTRICT.

Dear Brother:—A brief note I will now send. I have just started on "Third round" on the District. Although my health had been so poor for several months before Conference: I have been enabled, through God's abounding grace, to complete two rounds on the District without missing but one appointment. I am very grateful that the prevailing "grip" has almost loosed its hold on me, after "suppressing" me for more than three weeks.

Our District seems to be getting on well in every line and at almost every point. The preachers are at work, except one or two who have literally worked themselves down, and ought to rest for a month or two, if it could be. With two exceptions, every charge has been blessed with revivals, and some of them attended with most gracious results, extending throughout the charge. Scores have been converted, one hundred and sixty have been added to the church, an increase of forty four per cent in the six months. the battle is still in progress at some points, and the revival fires are still burning, and, we believe, spreading. We hope to see the whole District blazing with revival fire before Conference. We *must* see it, or fail in our mission as a church.

There is improvement in the finances on most of the charges, although some of our preachers are still doing much work and receiving small pay. But there is large room for greater improvement, which we believe is coming soon. Collections for the connectional claims are coming in slowly. The preachers who began early on these, have them well in hand. (One Bro. has most of his claims "overflowing" already.)

Others are way behind. I believe our brethren are not going to spoil the fine record we made last year. Every claim, I trust, will be brought up in full.

We have started in for a good record on church-building. Five of our charges are planning and working for a church to be built in their respective bounds. Some of them we confidently expect to see completed before next Conference. The good Spirit is stirring the hearts of some of our people on this subject, and some of the preachers are "pressing" this very important move, thus "rooting" our church to the soil to *stay* and to *grow*. Alas! how many promising societies have died for the want of simply being *rooted* in the soil. But, the Lord be praised, a better day is breaking all through the great west. The church-building era is opening upon us.

REG. B. SWIFT.

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East Columbia Conference.

SPOKANE DISTRICT.—THIRD ROUND.

	MARCH.
Big Bend Ct., (Broad Axe)	21 & 22.
Palouse & Moscow, (Staley)	28 & 29.
	APRIL.
" " (Rosalia)	12.
Oakesdale Ct., (Oakesdale)	25 & 26.
	MAY.
Poltatch Ct., (Vollmer)	2 & 3.
Rubybreek Ct., (Vollmer)	2 & 3.
Colfax Ct., (Upper Dry Creek)	9 & 10.
Lewiston Ct., (Upper Tammany)	16 [& 17.
	JUNE.
Spokane Falls,	6 & 7.

REG. B. SWIFT, P. E.

P. O. Address, Spokane Falls, Wash.

—o—

—Things that make the preachers heart-sick in a Revival effort:

Members for whom the world justly has a contempt.

Members that have to be bagged to do their duty.

Members that will sit back and say "now we will see what this preacher can do."

Members that become stubborn and will not commit themselves fully to the work in hand.

Members that are just beginning to wake up when the meeting is ready to close.

Members that have quarrelled with the sinners, or with one another.

Members that live in such a way during the year that their professions of interest in sinners and of devotion to God is generally believed to be false, when made in the prostracted meeting.

Members that persistently refuse to pray in the altar services though often called upon to do so.

H. B. Cockrill.

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SIXTY YEARS ON THE BORDER—LIFE AMONG THE INDIANS.

L. B. STATELER.

After the tragedy described in our last paper, there was another company of our Indians went out in a different direction—to the country inhabited by the Sioux. They had not been long out, having reached the trapping ground for beaver, when they were discovered by the murderous Sioux. They had their beaver traps set and their tents stretched, when two of their number, who were brothers and sons of the Christian Chief who lived near the mission, went to look at the traps, which were set along in the bend of the creek. While they were in there, the Sioux appeared in the narrow neck of land, thus hemming them in, and opened a deadly fire upon them. The men at the camp heard the firing, hurried to the scene, but were too late, alas, to do any good. They found their comrades lying dead on the ground with their scalps taken off, and saw the savages who had committed the bloody deed disappearing behind the neighboring hills. They then gathered up their effects hastily, and leaving their dead behind, mounted their ponies and started homeward, travelling all night to get out of reach of their enemies.

And so it has ever been with the fated Indian race. They have been fighting and devouring one another from the time they were first found on our eastern shore until the present.

The Indian is as susceptible of the Gospel as the white man when he is stationary, and has a home. There is abundant proof of this, and it is as easy to convert him as to convert the white man, other things being equal, and when an Indian is truly converted to God I think we may safely say that he is as stable and firm as his white brother, or, if there is any difference, he is more so, for he is sincere and earnest in his profession.

There is a peculiarity about Indian worship that is highly commendable. When they assemble at church they go in a quiet and orderly way, and without stopping outside to converse, they pass on and take their seats as if in deep meditation. You seldom hear a word spoken in church by them, though they may have to sit there for many minutes before the service begins.

They usually all join in singing in their native tongue, and at the close of the opening hymn, when the minister kneels, the congregation usually—almost universally—kneels with him. And though they are not usually demonstrative, yet you will see their lips moving and hear many prayers uttered in whispers only, going up from devout worshippers to God. They are, as a rule, more attentive to the appointed times of religious worship than their white brothers. When an Indian is happy he is not ashamed to express his gratitude to God, his tears, possibly, expressing more than his tongue. Yet I have often known them to shout the praises of God in most rapturous strains.

It is customary for them when they assemble together for prayer meetings, which they hold very regularly, to call upon every brother and sister to lead in prayer. For they seem to conclude that every Christian man and woman is ready to offer prayer in the public congregation.

I have often been with them when they were near the dying hour, and conversed with them in regard to their prospect on the other shore. In the most trusting manner they expressed themselves with readiness and clearness that removed all doubt in regard to their future happiness, so much so, that one would often be impressed with the beauty and force of that verse contained in one of our hymns:

"Life's duties done, as sinks the clay,
Free from its load, the spirit flies;
While heaven and earth conspire to say,
How blest the righteous when he dies."

In regard to the support of the Gospel, the Indians among whom we labored being generally very poor, there was little or nothing done in the way of taking up collections for the missionaries who were sent out among them. But we adopted the following plan:

We told them that while nothing was asked for the resident missionaries among them, yet they ought to feel a concern for those who were without the Gospel, and contribute of their means for the purpose of sending it hither, stating that we thought each one ought to give at least five cents monthly, and some of them ten cents. A sealed box was prepared, with a little opening just large enough for the deposit of their gifts, and placed in the hands of a member of the society who was reckoned as treasurer. The people were instructed to bring their offerings on the first Sunday of each month, when the box was always in readiness. At the end of the Conference year the "Treasurer Box"—for that is what we called it—was opened, and the money was counted, and the amount reported and credited to the church or society that gave it. The people gave with promptness and regularity. They seemed to think it was a privilege to give, and thus help to provide others with that Word of Life that had done so much for them. The amounts raised usually averaged from twenty to thirty dollars on each charge for the missionary cause, annually.

OUR NORTHWESTERN WORK.

Who can read the reports in this issue of the METHODIST by Brother Swift from Spokane District, by Bro. St. Clair, from Big Bend; Bros. Price from Helena, Goulder from Bozeman, Couey from Helena District, and other brethren from other parts of the field, and not be impressed with the importance of our work in the Northwest, and not rejoice at the wonderful prosperity that is attending the labors of our preachers throughout this vast field?

For several years the church at home has been gradually waking up to the importance of doing more for the West, though but little attention was given to that portion of it included in The Northwest. This writer remembers very well the time, and it was not a dozen of years ago either when some of those high in authority seriously entertained the thought of leaving the Northwest for others to cultivate and devoting their efforts principally to a more Southern clime. It was thought to be for the best, though there were a few who viewed it as differently, and prayed that this counsel might not prevail. Now, strange to tell, that portion of the field that was thought to be least promising is yielding the richest harvest of all, in proportion to the labor bestowed. The very mountains that were considered barren and impassible are resounding with the notes of prayer and praise by those who have been converted to God. The wilderness and the solitary places are being made glad, and the desert rejoices and blossoms as the rose. This is the Lord's doing, and it is marvelous in our eyes. Man proposes, but God disposes. He works in a mysterious way his wonders to perform. A brother pronounces this work phenomenal. An increase of from 20 to 50 per cent. in six months in the M. E. Church, South, right next to the British line and in the same latitude with the State of Maine, far north of Boston, is surely remarkable.

There are several ways in which this may be accounted for, a few of which we will mention.

1st. The increased provision made for this field by the Board of Missions last May. This was a publication to the world that our work here was no longer an experiment, but wos a fixture, and that the church at home proposed to take hold of it and prosecute it vigorously. It inspired confidence both in our preachers, our members and our friends in the field, and in the church at home. It provided for an increase of efficient laborers and gave assurance that they would be cared for, and that the fruit of their labors would be husbanded. It brought the entire work into closer sympathy where it could feel the thrill of the warm fresh life from the mother's great loving heart, which seemed to pulsate strongly through the wise counsels and tender, loving and hopeful words of Bishop Hendrix and Dr. J. C. Morris at the last sessions of our Northwestern Conferences.

2nd. The self-denying labors of consecrated men, with the co-operation of earnest and praying people, and all baptized by the Holy Spirit, is the chief factor in the work. Without this all the rest would be worse than vanity. How we were stirred by St. Clair's proposition to give up his own claim for assistance from the Board, and look to the people alone for his support, that another man might be added to the list of workers, and the people more fully supplied with the preached word. This has been done in Montana more than once. It is the spirit that will take this country, take any country, for Christ. We do not ignore the importance of making provision for the support of our preachers and their families, but so long as easy places and good salaries are the prominent factors in the mind, the preacher, likely, will be shorn of his strength. There must be men among us who say, come what will, survive or perish, sink or swim, live or die, by the help of God, this work has got to be sustained, carried forward. This is the spirit that has made the conquests for Methodism in the past and that will carry her banners to the uttermost parts of the earth. Thank God that we have got it among us in the Northwest, and we pray that it will never depart.

3rd. People who knew but little about us before, upon becoming better acquainted with our history and the principles and spirit of our church, when they see that, of a truth, God is with us, and that we are here to stay with them, they fall in love and become identified with us.

4th. There is another item that I wish to mention. The wonderful resources of our portion of the country, their extent and variety, giving employment to such a vast number of people, together with the mildness of our climate, which is modified by the warm currents from the Pacific ocean, and extend far into Montana, making this a most desirable region to dwell in, and the country, giving promise of such great development in the near future—all this has caused a wonderful influx of population, quickening everything into new life. Our church is mingling its life with that of the people and sharing in the general prosperity. It is a noteworthy fact, however, that a great proportion of our increase is by conversions from the world. We rejoice at this, for it shows that we preach a Gospel which is the power of God unto salvation.

It is well for the church at large to make a note of the promise of development that there is in the Northwest. For a long time it was that the great thoroughfare of the continent and of the world would be away South by Salt Lake and San Francisco. Hence the first Pacific railroad was built there. This was then considered a bleak, barren region. But now it is found that along the line of the Northern Pacific Railroad there is less snow in winter in the mountains than there is farther south; there are deposits of mineral that are astonishing the world in extent and richness, and pastoral, and agricultural and lumbering resources that were not dreamed of a few years ago, together with a mild climate that is surprising to all who come. Puget Sound is one of the finest and most extensive harbors in the world, and besides it is right on a line with China and Japan, saving many hundred miles in the voyage from China, thus offering great inducements for the through traffic of the world. In a short time there will be three or four Pacific lines of railroad, belting our mountains with ribands of iron, and carrying the world's commerce right by our doors. Already the people are here by the hundreds of thousands, and still they come, from China and Japan, from the islands of the sea, from every country and clime, with every form of belief and practice under the shining sun. This vast population, in time, will become one of intelligence and enterprise and thrift. It is now in the formative period, taking on the type that will carry for many years in the future. The church that becomes domiciled in this mass of human life will wield a wonderful influence upon the generations to come. Now is our opportunity. The Macedonian cry comes up from cities and towns and country places all along the line from Eastern Montana to Puget Sound. "Come and help us. Why don't you send us preachers?" The echo answers back: Why? Would to God that it could be made to ring in every conscience in our great church. "Why?"

We believe in foreign missions, heart and soul, but we verily believe that the church should do more to meet the demands upon it in supplying the people of our own land with the Gospel and the means of grace. By planting our church firmly in the West we are helping to plant it in foreign lands, we are helping to convert the wealth of this land and turn it into service for God. Then, foreigners who come to our Western shores judge of Christianity by what they see of here. Hence the importance of having strong and well sustained churches with a heathy, robust Christian life along our Western and Northwestern frontier.

The Missionary Board of the M. E. Church, North, spends about four dollars in the home field to five in the foreign. We believe it would be better for both the home and foreign fields of our own church if at least one hundred thousand of the three hundred thousand dollars appropriated by our board were appropriated to our home fields, and largely to our Western frontier, for here the great battle is to be fought, is being fought now, that is to decide in a measure the future type of religion and of our civilization in this great country. Let us go up and possess the land, for we are able.

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THOMPSON KEMPER.

We had expected a fuller account of the particulars of the last illness and decease of that venerable servant of God—Thompson Kemper, whose departure is chronicled by Brother Couey in another column. We cannot refrain from saying some things concerning the character and career of our departed Brother. We knew him long and we knew him well. He was a native of Kentucky, but married in Virginia, and afterwards emigrated to Missouri. At the out-set of the civil war he was merchandising in Doniphan County, Kansas. He was a harmless man, and sought to promote peace wherever he lived, but because his views did not fully harmonize with the majority of those around him he was ostracised, robbed of his goods and constrained to seek a home for his family under the friendly shadow of the great Rocky Mountains. He lived in Colorado for awhile, and moved with his family to Montana in 1871, settled in Missouri Valley, near where Townsend now stands, and afterward removed to Butte City, where his two sons, William and Simeon, had been fortunate in securing valuable real estate, where his last days were spent in peace and comfort, and from which home he so recently passed in peaceful triumph to the one beyond the tide.

Brother Kemper was raised up in the Baptist faith, but upon hearing the Methodist doctrine he accepted it most heartily, and joined the Methodist Church, of which he remained a consistent and devoted member until death. He believed strongly in the great principles held by the M. E. Church, South, and adhered to them through all the dark days when men were tried as by fire for so doing.

The church roll at Butte was not the only one in which Father Kemper's name stood first. We have heard the people and preachers in Kansas speak most kindly and tenderly of their association with him in church work there. He and his family formed the nucleus of a once prosperous church, the first that was ever organized in Missouri Valley. His house was the preacher's home, where he always found a hearty welcome by day or by night, a seat at the table and a place to lay his head, whether the home was in Kansas, in Colorado or in Montana. He loved the Church of God, always inquired how the work was progressing, and rejoiced at the conversion of souls and the prosperity of Zion. His name headed the list of lay-delegates to the first session of the Montana Conference, and he continued to be elected a member of that body as long as health and strength permitted his regular attendance. Our church in Montana owes much to the fidelity and liberality of Brother Kemper, and that of his devoted and faithful wife, the companion of his bosom through a long and eventful career, and to their family. There is scarcely a preacher of our church in Montana who has not sat at their table and had his faith strengthened and his soul refreshed as he worshiped at their home altar. Father Kemper was a modest, unpretentious man, but one who won the esteem and confidence of all. We never heard a word said against him. He was not demonstrative, but we rejoice

to know that in his last hours his soul rested with child-like simplicity in the promises of God. He was gathered as a ripe shock of corn into the heavenly garner. He leaves a wife and three sons, William, Watson and Simeon. "Blessed are the dead which die in the Lord from hence forth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

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Board of Missions.

The Annual Meeting of the Board of Missions, as provided for in the Missionary Manual, will begin "on Friday after the first Wednesday in the month of May."

This year it will meet in Wilmington, N. C., May 8th.

It is desired that all the members of the Board should reach Wilmington by the evening of the 7th, to participate in the services for which our friends are preparing.

I. G. John.
Cor. Sec.

Mission Rooms,
Nashville, Mar. 30th '91.

—o—

It Never Would Do.

After discussing the question of the admission of woman into the General Conference upon its merits, using the most powerful arguments that could be drawn from the Scriptures and from the nature of things—and they are strong—and fearing that the battle will still go against him, Dr. Buckley, of the New York Advocate, as a last resort, throws himself into the breach and sounds a note of warning in an article headed, "The Probable Consequences." After declaring that the "M. E. Church, South, is today, and has been for some years, making much greater progress numerically in the ratio of its membership than we," he says, "We are the same in *doctrines*, and with two or three exceptions, in usages"—he admits the difference between the two churches on the Episcopacy, which was one of the chief causes of the division in 1844.—That Church comes up to our borders in Kentucky, Virginia, Tennessee, Maryland and Missouri. It has many churches in California and on the Pacific Coast, and in Maryland and Virginia and West Virginia. Two of its most distinguished Bishops will hereafter reside on the Pacific Coast.

If we take a step which allies our Church with all the radical movements of the age concerning women it it will place a lever in the hands of that Church which will make our further progress among the whites of the South impossible, and greatly increasing the tendency of the Northerners removing there to join that Church. More than that, it will justify it in the most strenous efforts to prevent our progress there, and to extend itself in all the border States; and if it were to eliminate its sectional surname and advance northward it would have an issue which in the plane of argument could not be answered.

If it were to say: We adopted the principle of a division of territory, as far as compatible with existing interests, on the ground that we represented a common Methodism; but you have repudiated our common traditional interpretation of the Scriptures; you have adopted principles concerning women that we believe will revolutionize society and reconstruct it on infidel principles. We are, therefore, called upon to give those who would still be Methodist Episcopalians, and cannot remain with you, an opportunity as far as possible to do so."

Our firm conviction is that if that Church should take such a ground its position would be unanswerable, and that in the border States—and no one can tell how much further—it would make decided progress."

There is much truth in the above. Such a radical course as that threatened by the M. E. Church would naturally demand the presence of a Church holding to the correct Scriptural teaching and the time-honored principles of Episcopal Methodism. But we apprehend the measure will not prevail.

With deep sorrow we record the death of Rev. John E. Edwards, of the Virginia Conference, at Lynchburg, Va., the 31st of March. He had been a pastor in the Methodist Church for sixty consecutive years. He was a man of great activity and force of character. As a writer on all subjects, he was well-known throughout the Church. We never can forget his earnest speeches at the Centennial Conference in '84, and at the last General Conference in St. Louis.

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—We rejoice at getting a note from Brother Goulder, which says: "Our church is coming to the front in Bozeman. I am encouraged and hopeful."

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Missoula District Conference.

The Missoula District Conference will convene in the M. E. Church, South, at Stevensville, on Thursday, the 14th of May, at 9:30 a. m. The opening sermon will be preached on Wednesday evening, May 13th, at 8:00 o'clock. All the members of the Quarterly Conference are members of the District Conference. The session will continue until Saturday, and our brethren from a distance will please come prepared to remain over Sunday. Let there be a general attendance of the people in and about Stevensville. The preachers will report their labors during the year, and subjects of vital importance will be discussed. A number of preachers are expected to be present. Prominence will be given to religious services. A cordial invitation is hereby extended to our brethren of the Helena District to attend and remain with us over Sunday. Let us pray for and expect a time of refreshing from the presence of the Lord. Let all who expect to attend notify our pastor, Rev. J. B. Parnall, at Stevensville, so that entertainment will be provided. There will be ample accommodations for all. Let every body come. E. J. Stanley, P. E.

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Church Extension and Parsonage Societies.

READ BY R. S. CLARK AT THE HELENA DISTRICT CONFERENCE.

Two facts noticeable in the history of all people are, that the highest and best interests of man are only secured to him when he himself is permanently settled, and these interests domiciled also, and thus made local and prominent. Local and special attention, it is seen through the ages of the past, are indispensably necessary for the security and development of the more important interests of the human race. The nomadic tribes of the human family have never, in any age of the world, made any advancement in an intelligent civilization. With such peoples no traces even of a semi-civilization are to be found. Heathenism and barbarism prevailed among them in their crude forms until they themselves became anchored to the soil, and thus give life a local and more special importance. Not until Israel became a people and were settled in the promised land, did the promise to Abraham, that his seed in all nations of the earth should be blessed, begin to assume religious importance in the social and practical conditions of human life. And we see that this people entered upon its distinguished career of enriching the religious thought and life of the world when the faith of Abraham, that appropriated to his spiritual needs the promise that "the seed of the woman shall bruise the serpent's head," found expression in forms of divine worship in places that were provided and set apart therefor. The Ark of the Covenant and its tabernacle service, followed by the magnificent temple that adorned the summit of Mount Moriah, in the progressive history of this people, were powerful factors in developing in them the idea and life of Abraham's religion. Having thus become identified with God's Kingdom, they become His peculiar people to whom He committed His oracles, and gave His promises, and revealed His plan to save the world through His Son. The glory of God was poised above the tabernacle, and was seen above the cherubims where He could be approached in all the interests of His chosen people. And when His temple was built and dedicated to His service, His glory filled it, as it never filled any other house or place, for it was the glory of His reconciled presence among men. A throne of divine grace where audience might be had with Him in the wants of man. There was nothing in the Mosaic economy that contributed so largely to make Israel indissolubly one than did the temple and its divine service. In his exile the Jew did not forget the temple. Daniel, the prime minister of the Babylonian government, we see, opened his window toward Jerusalem where the temple of God's presence was, and prayed to Him. And, to-day, if this people had possession of Palestine, the first thing that would receive their united effort would be the re-building of the temple on Mount Moriah, where they could worship the God of their Fathers according to their ritual. We see that this civilization, the most intelligent, the most wealthy in means and appliances to meet human wants and develop human faculties, that the world has ever seen, and that had its practical institution with the Jews when they became possessed of the land of promise, where their religion became a domiciled institution; has come down through the ages blessing each successive generation where it has come, that have met the two conditions above mentioned, and them only. And it has come to us upon the same condition, and in the same ratio that we meet them, other things being equal, will its blessings be secured to us, as a people. The Pilgrim fathers when they reached this undeveloped country, built for themselves houses, as Solomon did, and then built God's house, and thus commenced with God's presence and blessings, to develop its vast resources in the best interests of our humanity. While the roving tribes of men that inhabited it, in great numbers, from shore to shore, and who saw nothing in it beyond its nature-provided means of sustenance, vanished before their advancing settlements like vapor before the rising sun. While it is true that this people, who were thus intrusted with the Christian civilization on this continent, did not always, in their advancements towards its western shore, build for themselves houses to live in, and then build for God a house; but there have been Nehemiahs at every point of their advance, who with true Israelitish zeal for the habitation of God among men pressed to the front, and built for Him houses where His worship could be had, and His blessings secured to the people. In more modern times the pioneer movement of this people, especially in the West, are characterized, in many instances, by the people building for themselves houses, and then building for the devil houses, (saloons) where he can carry on his work of human destruction in advance of counteracting agents. But the unconquerable zeal of the modern Nehemiahs, that has come down to us through this wonderful homogeneous system of God's grace to men, impels them to fight their way, if need be, to these advanced settlements, where God and His religion have not been domiciled among the people, as regenerating, developing, controlling and saving powers, and build for them houses where these interests may receive special attention. The churches of the land seeing the importance of this work at weak points, and on the frontier, have organized Church Extension Boards to look specially after these interests, helping those who are struggling in this work against odds too great for them to overcome. And we rejoice to know that the M. E. Church, South, is alive to this important interest. Her Board of Church Extension has become a power in her economy in establishing and advancing her cause.

(*To be concluded in next issue.*)

THE BIBLE BETTER THAN PISTOLS.

"OLD DAVID" is an aged citizen of Western North Carolina. Fifteen years ago he determined to travel through the trackless wilds ef the great and sparsely-inhabited West. His route lay along the borders of Missouri and Nevada, infested at that time with more numerous clans of highway robbers than at present. He knew all this very well; and, although urged by his neighbors to procure a couple of revolvers to defend nimself, he took only his pocket Bible, and armed thus, set out on the perilous journey. He had passed some of the clans on the northern border of Missouri, and was nearing the resort of one of the most formidable ones, headed by a notorious desperado, Jim Stevens, when he met a gentleman, who by some extraordinary tact had escaped the vigilant eye of the robber captain. The first question that he propounded to old David was,—

"Are you armed?"

"Yes," was the aged Christian's reply, as he produced his pocket Bible.

The gentleman, who was almost weighed down with bowie-knives and pistols, laughed outright at what he considered the old man's folly, and, with considerable ridicule in his tone, remarked,—

"If that is all the weapon you have, you had hetter be saying your prayers. The den of Jim Stevens is about ten miles farther on, just where you will get by night, and he cares a little for Bibles as a rattlesnake."

They exchanged names, and each went his own way; the one surprised at the other's apparent folly and recklessness, the other undismayed, and his faith in the protecting power of his Bible undiminished.

Night had thrown her dark mantle around the earth, and the chilling blasts had begun to pierce the somewhat feeble frame of old David, when he descried a light far down in a glen a short distance from the road. He was sure that it proceeded from a robber-den, but he must have shelter, and, impelled by almost boundless faith, he directed his course thither. He halted when within a few paces of the door, and being coursely greeted by some uncouth, meanlooking men, was invited to alight. When he entered the humble habitation he saw significant looks pass between the immates, and each chuckled to himself, and he knew that he was at the head quarters of a road-committee, among a desperate, relentless, and murderous clan of banditti. Nothing daunted, he occupied the proffered seat. Having partaken of a rough meal, which they furnished him at his request, he began conversation, which was continued till far in the night, when it was interrupted by the return of the captain, Jim Stevens, and a couple of of his comrads in crime, from a plundering raid. Stevens, advancing within a few feet of him, asked, jeeringly,—

"Old man, aren't you afraid to travel in this section among the robbers, alone and unarmed?"

"No," was old David's bold and fearless reply, as he again produced his Bible, continuing, "This is my weapon of defence, I always read a chapter, and pray too, before I retire. I know you are robbers, but I shall read and pray here tonight, and you must join with me."

The roof of the shabby hut shook with loud, taunting peals of laughter at this expression of the old man but, nothing dismayed, he began to read. Gradually all became silent, and when he knelt to pray, every knee was bowed. That was a strange sight—murderers and plunderers of their fellow-men kneeling, and attentively listening to a prayer! Long and fervently the humble servant of God prayed; nor did their interest in the solemn scene and supplication abate. When he had finished, he was conducted to a hard pallet, where he slept the livelong night undisturbed, and even free from haunting fears.

He arose very early in the morning, and read and prayed before breakfast. They refused to receive aught for his entertainment during the night, and, instead, cordially thanked him for the interest which he had manifested in their behalf. Asking for them the light of divine grace and the purification of their hearts, he bade them adieu and departed. He pressed onward, strengthened in faith and the goodness of God.

At the next settlement he learned of the death of the gentleman that he had met on the road, who ridiculed his Bible. This incident confirmed him in his belief of the superiority of the Bible as a weapon of defence.

He prosecuted his journey successfully, and soon returned safely to his home, family, and friends. Often now he gathers around him his grandchildren and the juveniles of the neighborhood, and relates to them his adventures among the robbers. With his face animated, and his eyes glowing with superhuman light, he dwells upon the prayer scene in the banditti's hut, ecstatically exclaiming, "My Bible palsied their arms, unnerved their hearts, and bowed their knees." He always concluded his relation of the adventure with the solemnly-spoken exhortation, "Children you need not fear the most perilous dangers of life, providing you are armed with the Bible, and have an abiding faith in God's power of protection."

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"FOR I know whom I have believed, and am persuaded that He is able to keep that, which I have committed unto Him, against that day."—2 Tim. i. 12.

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"Flowers sweet, O, tell us truly, did He
rise, the Crucified?
From the sepelchure so gloomy, came
He forth, the Lord who died?
Tell us, if we know with surety; give to
us a type and sign,
From a grave may rise the living, vivified by power divine.

Robed in light, in living beauty sway we
in the gentle breeze,
From an earthen grave, once buried, in
the light we found release,
Of the resurrection power, speak our perfumed petals sweet,
Of a risen Saviour telling, Easter's
story we repeat."

Victory complete. No gleaming sword or glistening bayonet. No thundering cannon or bloody battlefield. And yet a fierce contest, out of which Heaven's fairest, the earth-born Son, though seemingly vanquished, came forth a Conquerer. Death lost its sting—the grave its victory.

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The Lamp and the Light-House.

A Scotch fisherman, while out one night in his smack, was overtaken by a terrible storm He could not tell where he was, or how to find his way to the landing place. At length his son caught sight of a small light glimmering through the wild darkness. He set sail toward the light, and soon found himself right before his own cottage, which stood on a cliff above the sea.

When he got home he found that his little boy had set the lamp in an upper window, by whose light both father and brother had been saved from shipwreck.

Every stormy night afterward that same lamp was set in the window to guide other fisherman who might be out in the thick darkness. By and by it was determined to build a light-house on the cliff. And the big blazing burner grew out of the little boy's lamp.

A poor child in Philadelphia, the daughter of a very poor widow, died a year or two ago. During her long sickness her heart was full of peace and the sweet love of the Saviour.

Jnst before she died she put into the hands of her minister a small paper box that had contained some of her medicine. In the box were fifty-three cent pieces, which she had been saving up for a long time, and she had earned each piece by hard work. She said to her minister:

"After I am dead I want you to take this money and build with it a church for the poor people in the neighborhood."

The minister could not keep back his tears as the box was given to him; and I could not either, when I saw it last summer.

The minister took the box of coins and showed it to a rich lumber merchant, who never cared anything about religion. The merchant at once offered to give lumber for building the church. Other people who saw the box and heard its touching history gave money, and very soon the pretty mission church will be finished. The poor Christian child's lamp will grow into a large light-house to guide many souls to heaven.

No person can tell how much good may come from loving, yet apparently insignificant acts. The lamp they light, even if it is small, may grow into a light-house and shine long after they are dead.

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LIKE CHRIST.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the products of head winds and hard fights; of crosses carried and of steep hills climbed on the road to heaven. "The *trial* of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor-car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncomprising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the root., and the cutting loose from entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ.

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THE sacred scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

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"HIM God raised up the third day, and shewed Him openly."—Acts x. 40.

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"I Must go to Willie."

During the late war there was a women in Maine who received a letter which ran thus: "Willie is sick; he is dying." The mother read the letter, and looked up to her husband, said: "*Father, I must go to Willie.*" "No, wife; you cannot go," he replied. "You know there is a line of bayonets between you and Willie." She did what the Christian mother always does when her boy is in peril. She spread that letter before the Lord and prayed all night. Next morning she said, "*Father, I must go to Willie. I must.*" "Well. wife," he said, "I do not know what will come of this, but of course, if you will go, there is the money." She came down here to Washington, and the man in the Executive Mansion, who had a heart as tender as a woman's, — Abraham Lincoln, — brushed away a tear as he wrote, and handing her a paper said, "*Madam, that will take you to the enemy's line, but what will become of yov after you get there I cannot tell.*"

She took the paper and came down to the line and the picket; she handed him the pass, and he looked at it and at her, and said, "*We don't take that thing here.*" "I know it," she said; "*but Willie, my boy, is dying in Richmond, and I am going to him. Now shoot!*" He did not shoot, but stood awed and hushed in the presence of a love that is more like God's than any other that surges in the human soul in its deathless unselfishness.

All that mother thought of was her boy. Smuggled through the lines, she went down to the hospital. The surgeon said to her, "Madam, you must be very careful; your boy will survive no excitement." She crept past cot after cot, and knelt at the foot of the one where her boy lay, and putting up her hands prayed in smothered tones: "*O God, spare my boy.*" The sick man raised his white hands from under the sheet; the sound of his mother's voice had gone clear into the valley and shadow of death, where the soul of the young man was going out in its ebbing tide. Raising his head he said, "*Mother, I knew you would come.*" That boy is a man to-day, saved by a mother's love.

It is the same deathless mother's love that has knocked at the doors of the schools through State legislatures, and is to-day knocking at the door of our national Capitol, asking that the boys may be saved. We women lay down at the cradle our youth, our beauty, our talents, anything, everything, to the little bit of humanity there. We cannot help it. It is God's providence for the child; *and may it not likewise be God's providence for the nation that has roused the heart of women and called the deathless love of mother-tide to participate in this great movement?* If we save the children to-day we shall have saved the nation to-morrow.—*The Progressive Age.*

—o—

—O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

The Other Life.

A story has come down to us of Philip de Nori, a saint of the sixteenth century.

A young man, a student in a famous Italian university, came rnnning to him one day with joyful face, to tell him of his hopes and aims for life He had entered the law school because of his wide reputation, and would spare no pains to get through his studies as soon as possible.

"Well," answered the saint, "when you have got through your course of study, what do you mean to do?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Philip.

"And then I shall have a number of difficult questions to manage, and catch people's notice by my eloquence, my learning and my acuteness, and gain a great reputation."

"And then?" repeated Philip.

"And then, why there can be no question but I shall be promoted to some high office, and shall make money and grow rich."

"And then,', reiterated Philip.

"And then, then, I shall be comfortably and honorably situated with wealth and dignity."

"And then?" persisted Philip.

"And then, then—then I shall die."

Here Philip raised his voice, "And what then?"

Whereupon the young man made no answer, but cast down his eyes and went away.

Right enough, surely, all such ambition and looking forward. Pity the young man before whose face there flames and flashes no high ideal, even for this passing life. But if it stop there, at the margin of this passing life; if the ideal of this life be not of such sort that it can be the ideal of the other too; if to the inevitable question, "What then?" for that other life, that majestic temple to which this life is but the meagre vestibule,, there be no other answer than that of careless, ambitious thoughtlessness; if all attention be given to this and nothing to that—ah, can there be denser and starker folly than to have no tangible hope or purpose concerning the immeasurable life that is to come?

Multitudes of men to-day are like this young man of the sixteenth century, over whom Philip de Neri's questions threw the shadow of approaching eternity; they are sedulously concerned about the present, making great plans for that, hoping great things for it, but are for the most part untouched with any noble thoughtfulness for the eternity to come.—*Rev. Dr. Wayland Hoyt, in the Golden Rule.*

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Value of a Christian Conscience.

Every Christian father and mother who have ever heard the click of the latch, as it springs for the last time behind son or daughter going forth into the world, knows that the most blessed balm for the wounded heart is the assurance that the loved one carries the surest antidote against moral poison, that safeguard against moral contagion – a Christian conscience. Yet how many are left with the bitter thought that they have neglected to inculcate this principle. But you fathers and mothers, who yet have your little ones about you, see to it, before the heartaches come, which shall start a hitherto unopened fountain of tears, that those tears are sobbed of this bitterness.—*Christian at Work.*

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The most superb patterns of the choicest makes of Moquettes, Axminsters, Body Brussels, Tapestries, Ingrains, etc. Curtains, Window Shades, and Housefurnishing Goods. Mattings in great variety, Rugs of every description.

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We have all the latest novelties in Ladies' Suites and Wraps, Cloaks, Shawls and Underwear.

Children's and Infants' Clothing, Underwear and Hats.

Men's and Boys' Clothing.

Artistically cut, well made and stylish. A perfect fit guaranteed in every case.

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THE

Montana Methodist.

Vol. 3. MAY 15, 1891. No. 41.

EDITORIAL.

Brother P. M. Daniel, an active layman from Centenary Church, St. Louis, has removed with his family to Spokane, where he will engage in business. The entire household, six in number, united with the church by certificate, the first Sunday after their arrival at their new home. This is as it should be. Master Phoeion, who is about ten years of age, was one of the pages at the recent General Conference. His pleasant and familiar face away here amid the Rockies, brings up pleasant recollections. God bless all our Christian boys and keep them faithful to the end.

We are sorry to have no tidings from Bozeman Circuit for so long a time. Doubless Brother Warren is pressing the battle with his accustomed zeal, if health and strength admit. We would be glad to have a report from that broad and inviting field.

Brother Barnhart's report of "an organized dancing club converted into a prayer and class meeting," reminds us of the work of Peter Cartwright, under the blessing of God, in converting a ball room into a revival, and a prayer meeting where a society was organized, and which the western pioneer was famous throughout the church, This latter feat of gospel grace is equally as great, though perhaps not brought about in just the same way, and proves that God honors the faith and labors of his heroes by the banks of the Columbia as well as on the prairies of Illinois. We bless God for these most signal displays of divine power. Coming just at this time and throughout this region, to us, they have a wonderful significance. O, for a still greater enduement and divine power upon the church and ministry that the cause of our God may triumph gloriously all through this mountain land. Our engineer is bound to get there with his train. He's got help from the General Manager, or he never could have gotten over such a grade.

The Quarterly Review of the M. E. Church, South, for April, is a choice number. It contains articles on "Peter Akers," "William Morley Peenshon," "The Doctrine of Atonement," "The Equity of Divine Providence," "Satan in the School-House," "Blue Laws of Connecticut," "Intellectual Drift of the Century," and other subjects that are ably discussed. No preacher should be without this periodical.

Brother J. R. Pepper, of Memphis, Tenn., is one of the most active and efficient Sunday school workers of this day. He is doing a grand work in systematizing work in the M. E. Church, South. The annual report of the Sunday School Board of the Memphis Conference, gotten up by him, and published by the Sunday School Board of our church, for pocket use, is one of the neatest things of the kind we have ever seen. It contains the themes and golden texts for all the lessons of the international series for the year 1891, besides a world of other useful information for all Sunday School workers, all of which would occupy but a small space in your side pocket. Send for it.

The American Bible Society has been in existence 25 years. The issue of books the first year were 6,410 copies; and for the first ten years, 439,530 copies; while last year alone they amounted to 1,496,570. The income last year, all sources, amounted to $597,693.05. The whole number of books issued since its organization is 52 736,075 volumes. Those being published within the last eight years being issued in 27 languages. The society has now undertaken the grand work of supplying every child who can read with a copy of the whole Bible. Let us help in the gigantic gigantic undertaking.

At the International Sunday School Convention at Pittsburg, in 1890, there were reported from all the different countries of the world, 183,390 Sunday School. 17,716,212 scholars, and 19,715,781 teachers and scholars altogether.

The Northwestern Christian Advocate, North, looks at things down South through political glasses, and which are usually highly *colored*. After characterizing the execution of the Mafia assassins a bloody murder he declared it was the natural result of the political corruption of the South that kept the poor colored man from the ballot box, and urges it as an additional argument why the "Lodge Bill" should have been passed. What about the riot in Cincinnati and at the Haymarket in Chicago, several years ago; in Pennsylvania where men were recently shot down, and the lynching that recently took place over in Washington, in which the soldiers of the United States army, who are supposed to be the defenders of law, and models of order and discipline and of submission to authority, went to the jail and forcibly took from the hands of the officers of the law, a prisoner whom they shot to death. What do these occurrences, half a dozen in the North and West, to one in the South, (when it comes to sections) teach? To the sober-minded and unprejudiced, they simply show that these popular outbursts of indignation have no political or sectional significance, but are as likely to occur in one part of the country, and among one class of people as another. We do not endorse or commend, but deplore them, and equally deplore that state of blindness that can see nothing but evil on one side of an imaginary line extending east and west between Chicago and St. Louis.

We do appreciate the trials of those who have left the comforts of good homes, and the pleasure and satisfaction of association with old friends in populous communities where the the church is strong and prosperous, and who are thrown out into these new camps where everything is unorganized, and where months are passed without seeing a minister, or perhaps a member of one's own church. True, the world's people make these sacrifices, but for the hope of earthly gain, while the true minister comes only with the hope of doing good, and trusts God, through the means ordained for this purpose, for those things that are needful for this life. This is the divine plan. The people must have the Gospel. The command is "Go ye," and we rejoice that it is being responded to by so many brave hearts of both men and women throughout the church. Such faith and heroism will not go unrewarded. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's, but he shall receive a hundred fold in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life." Mark 10 : 29-30. This is surely enough. Thank God, he always keeps his promises.

We earnestly invite the attention of every Steward, as well as of every member and friend of the church to read and carefully ponder the paragraph under the heading, "Are the Preachers Paid?" Dear friends, if you only knew what we know, if you only knew what some of the best men in this Northwest are actually suffering to-day, to supply you with the Gospel and the means of grace, to make this a desirable country for you to live in, and raise your children in, you surely would bestir yourself and divide up and not let one poor man and his family bear all the burden. The year is three-fourths gone. Whatever is done should be done quickly.

Mrs Stanley and the wee ones are spending a few weeks east of the mountains.

Mrs. J. Parnall supplies a column of excellent selections on temperance each week for the Northwest Tribune, published at Stevensville. She is active and efficient in whatever she undertakes.

Brother R. S. Clark sends us a subscriber and three advertising cards from business men at Great Falls, for our columns, and promises to do still more. He is making good his pledge made sometime ago.

It is a significant fact that those who have borne most of the burden, if such it might be called, in sustaining our paper in the past, are still most enthusiastic in its support. By united and persevering effort upon the part of all our friends it could soon be made a weekly, or a twelve-page semi-monthly. As it is, we hope to issue a twelve-page edition occasionally, but cannot promise it regularly. We expect to pay as we go.

We have on hand some select matter that we hoped to get in this issue, but it will have to lie over. Dr. Cunningham's contribution among the rest. We must give preference to correspondence from the field, for that is largely what our paper is for.

One good brother assures us that The Methodist contains more church news for its size that any paper he takes, and the "Old Richmond" is on the list too. We want to keep up our reputation, not for reputation's sake, however, we hope, and to this end we renew our request to our preachers and other workers everywhere to send us short, pithy reports from their fields. We need them, and must have them. Send us a card the 1st and 15th of each month.

Subscribers who do not get their paper will please notify us, and we will try and correct all mistakes.

——o——

—"Let the word of Christ dwell in you richly."

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - - Pastor.
Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

ALONG THE LINE.

PALOUSE, WASHINGTON.

The Methodist is a bright and welcome visitor into many homes in the Palouse country.

In this *manse* its makes it fortnightly visits causing only the regret that it does not come weekly. Some of us unmethodistic Methodists wonder, however, how one man can find time to run a pastoral charge, a District, and a church paper, and make so good a paper. "Praise is cheap," some one will say. Well, let it be more common then. As Dr. Lafferty once said, "even the tired plow-horse likes to have the scanty rations of nubbins pieced out with kind words and currying."

I would rather lay my little garland upon the scanty board, or weary desk than upon the coffin of my brother.

May Stanley's "bow abide in strength, and may each silver thread (as it comes) in that flowing beard mark an epoch of advance in the work he loves so well!"

Palouse Circuit has not been blessed with such gracious revivals as have been realized on some other charges, but several protracted meetings have been held with encouraging results. The last one held was at Staley, commencing with our Third Quarterly meeting. Brother Swift preached for us twice on Sunday, but was not able to remain. His sermon on Sunday night was especially strong, earnest and effective. It did seem that it was almost imperative for him to remain, and follow it up with earnest efforts. Several urged him to do so, but I did not, knowing he could not stand the strain and might from two or three such efforts be laid up for months. Oh for a stronger body for the glowing spirit!

Bro. Terry, of Lewiston, came to my assistance a few days after Bro. Swift left, and remained with me over Sunday. Some interest was manifested, though we know of no conversions. Bro. Terry, in some respects, excels any man I ever saw. The last night of the meeting he captured a youngster of three years of age who was a regular *infant terrible* and whose roar would almost drown out Hornbuckle's impetuous oratory. Terry seized the youngster gently, but firmly, set him in a chair by his side on the platform, kept him in subjection, and even took him up and held him in his arms, all the while preaching connectedly and with vim. The boy seemed under a spell and did not resist or whimper. After awhile he eluded the vigilant preacher and escaped, but coming too near was recaptured and *chaired;* but finally escaped for good.

A man that can preach serenely and at the same time suppress such a boy, must possess a self-poise far beyond the average.

Our District Conference is to be held in Palouse, June 24–28 inclusive. Mr. Editor, come and meet with us there, and we will try to do something more than praise the Methodist.

Will not Bro. Waggener run down from Wallace and vist us? We would be most happy to see him.

The spring has been cold and backward. But little gardening has been done, but the season has been very favorable for putting in grain, and the prospect is for a large acreage and an abundant harvest.

The river is full of logs, the sawmills are busy, and the financial outlook is encouraging.

J. W. Compton.

DEER LODGE.

A postal card ordering a change in an address states: Church work seems to be prospering here. Splendid spiritual prayer meetings on Wednesday evenings, though not largely attended. Bro. Couey was with us lately and spoke a few words of encouragement. Brother and Sister Tabor like our town very much, and we all love them.

WHITEHALL.

A private note from this point contains the following: "There is nothing of interest from this side that would do to publish. The people are proud of our paper. Brother Stateler is looking better than I ever saw him—is getting stout and ruddy, but I don't think he will attend your District Conference. He won't leave his work for anything, nor allow anything to keep him from an appointment."

STEVENSVILLE.

Last Saturday evening at 7.30 o'clock, I filled my regular monthly appointment at the Curlew Mine, a new mining camp, about five or six miles southwest of Stevensville, which bids fair to become in the near future, a prosperous place. Nearly one hundred men now find employment there. The ore, silver-lead, concentrated on the spot, and when placed on the market nets the company monthly, between $15,000 and $20,000 clear profit, a good showing for such an enterprise.

It is very gratifying to us to be able to state, that whilst Sunday work is practiced here as well as in other mining camps in Montana, yet no saloons are allowed on the grounds owned by the company, and attempts to establish one of these demoralizing institutions on adjacent lands were followed by the immediate dismissal from the mine of its patrons, a course that reflects great credit on the judgment and sagacity of the late Superintendent, Mr. Eph. Hackett, who is not himself, we believe, a total abstainer.

They have a capacious new school house here, in which it was our privilege last fall to preach the first gospel sermon that was heard in the camp. We chose the day and hour named above, for our appointment, first because our Sundays were already fully occupied, and next on account of the men quitting work an hour earlier than usual. The congregations are generally good and attentive.

On the occasion referred to we partly organized a Sunday School by electing a Superintendent, Secretary and Treasurer, leaving the perfecting of the organization till the following day when a still larger attendance of those interested would likely be present, as it was not generally known that we purposed organizing at that time.

Later—Had good congregations at Ambrose and Burnt Fork yesterday. Baptized three children at the latter place. Scattered a great many missionary leaflets, preparatory to preaching on the subject and taking up collections.

May 4.

LA GRAND, OREGON.

Dear readers of the Montana Methodist. The annual Camp Meeting of Grand Road Valley will be held one-half mile north of La Grand, in Prebstel's Grove, under the direction of La Grand and Moss Chapel, and Summerville charges. The attendance of everybody is desired, and all are cordially invited. Reduced rates on the U. P. R. R., have been promised and will no doubt be secured. Good water, good shade, and accommodations for those from abroad will be on the ground. The meetings will commence June 11th, and continue over the third Monday in June. The Fourth Quarterly Meeting of La Grand and Moss Chapel will be held at this time on the ground. One day will be devoted to Sunday School work, and those coming from abroad will come prepared to give an account of the Sunday School work in their vicinity. The history of Sunday Schools, giving the origin, rise and success of this auxiliary to the church, with an account of what Methodism is doing for the cause of Sunday Schools, will be given by an able speaker. After which practical Sunday School work will be discussed by delegates, or representatives from the Sunday Schools in Eastern Oregon and Washington.

The work of the Lord is prospering on my field of labor, twenty-two accessions to our church, one new class at Ladd Canyon, S. H., and one new Sunday School of forty-nine members at the same place—an organized dancing club converted and turned into a prayer and class meeting. Infidelity, skepticism, free thoughtism, and all the works and powers of darkness vanishing before the light of the gospel of the Lord Jesus Christ. To him be all praise. [Amen again and again—Editor.] Pray for us.

Henry Barnhart.

GOOD CHEER FROM OREGON.

MR. EDITOR:—

Your paper comes regularly. I read it with great interest. It is a very efficient factor in your work. I hope you may see your way clear to publish weekly at $2, soon.

Our Northwestern territory is immense, and is rapidly developing, but it cannot measure up to its possibilities as a mere attachment. The church must help you in your struggle. You not only need a paper, but there should be a resident Bishop somewhere between you and us. We need also one first-class college. These are the things now to be sought for this Northwest.

God bless you,

D. Atkins.

Corvallis, Oregon.

SPOKANE DISTRICT CONFERENCE.

The Spokane District Conference will meet at Palouse City, Wash., June 25th, at 9 o'clock a. m. The Conference is changed from Vollmer to Palouse City.

The opening sermon, Wednesday, June 24th, 7.30 p. m., by Rev. F. F. St. Clair, subject: "Depravity."

June 25th.—Preaching at 3 p. m. by Rev. W. S. Hornbuckle, subject: "Repentance."

Preaching at 7.30 by Rev. A. J. Skee, subject, "Justification by Faith."

June 26th.—Preaching at 3 p. m. by Rev. H. B. Terry, subject, "Regeneration."

Preaching at 7 30 by Rev. R. G. Isbell, subject: "Sanctification."

June 27th—Preaching at 3 p. m., by Rev. A. Anderson, subject: "Self-Denial for Christ."

Preaching at 7.30 by Rev. J. W. Compton, subject: "Conditions of Efficiency in Soul-Winning."

Saturday a. m., (27th), Sunday School Conference.

The following subjects will be discussed:

"The Importance of Consecration to Sunday School Work."

"Duty of Parents to Sunday Schools."

"How to start Sunday Schools in New Fields."

It is hoped every member and delegate will come prepared to make a clear and forceful ten-minute speech on each of the above subjects.

Brethren, you will give sermon's from God's Word, through your best thought, well digested, out of a rich experience, and with the power of the Holy Ghost, that our Conference may be a season of great grace and power.

The Conference wants *accurate information.* Have the *facts* ready in

figures about anything pertaining to your charge. Let there be no *guessing*.

Let us come to this Conference expecting the Lord to be with us.

Reg. B. Swift, P. E

HELENA.

Rev. D. B. Price writes: "Our foundations are broadening and deepening all the while in this city.

BUTTE.

Dear Methodist: You did not note my "Bits" in your last number. Add to them that gas-lights and a new organ now decorate the church, and that 33 names have been added to our roll in as many weeks. All well and prosperous. Faithfully,

J.E. Squires, Sr.

We assure our "senior" brother that we are a bit too happy to get bits to overlook the "Bits" that he sends us. Not one has escaped our attention lately, that came to this office. "Butte Bits" are always welcome.

BOZEMAN.

Bro. Goulder writes: "My P. E. has been with me since Friday. It is a treat to have him to myself a whole week. Everything moves along smoothly on the Bozeman charge. Sister Spain has been quite sick.

Our Quarterly Meeting services were very pleasant. The preaching was fine."

EAST HELENA.

The out-look on this charge is more encouraging. Sunday Schools well attended, interest good. At public services, congregations good and increasing. We had the largest congregation at Clancy last Sunday evening that I have seen since I have been in Montana; house crowded, seats all filled and a number had to stand up. Attention good. Praise the Lord. [Amen. —Editor]

L. Bramble.

OAKSDALE.

From Bro. Swift, the P. E., we learn that the work is looking up at every point on this charge. The pastor, Rev. A. Y. Skee, is much beloved by his people, but has been greatly hindered in his work by family affliction, and a lack of support. Through his self-denying efforts a parsonage and other property has been secured to the church. It is a shame for such a man to be compelled to shove a plane for a living. We do trust that the people will rally to his support. Such men are needed in the field all the time. This charge is in a fine section of country, and is fifty miles in extent. It will need to be divided at the next Conference. The quarterly meeting services were attended by large and appreciative congregations. We shall expect to hear good reports from the hosts of Tennesseeans that are settling in that region.

BIG BEND.

This charge, the P. E. reports, is ahead of anything in the Spokane District, in the way of the general collections and pastor's support—in fact, almost everything. The church literature is being industriously circulated, the home altar is established in every Methodist family, and all the members testify and pray when called upon. Religion is the theme of conversation in the home, and uppermost in the thoughts and affection of the people. And this, too, in communities where there had been scarcely no preaching until a few months ago. Bro. St. Clair is universally and deservedly popular. He has literally worked himself down, and needs two months rest. There is a demand for at least two more men on this charge. The people are looking forward to the camp-meetings with great expectations. May they not be disappointed.

WALLACE.

Our quarterly meeting services were held at Wallace the 26th ult. There were about forty present in the morning, and one hundred and forty at night. We could ask for no better attention. The pastor reports a slight falling off in attendance, caused by a rail-road excursion on Sunday afternoons to the base ball grounds a few miles away. This is to be regretted. Brother Waggoner is very popular and doing a fine work, as we could see in our visits among the people. Ere this is in print he will have organized a society. Already a number had expressed their determination to join, and not a few others will doubtless come. The Sunday School is prospering. The best people of the town are joining in the good work. Ths pastor is now canvassing for subscriptions for the new church and parsonage, both of which are greatly needed. Twenty dollars a month for hall, and eighteen for house rent, is pretty steep, and will keep any preacher poor. What an argument for our church and parsonage extension work.

SPOKANE.

The pastor, Rev. R. G. Isbell, is growing in the esteem and affection of his people. The church is growing under his ministry. There were six valuable accessions—an entire family—from Centenary Church, St. Louis, Mo., recently, two prayer-meetings in progress, very interesting, and a number of persons seeking religion at their homes. The Sunday School doing well under Bro. Kreiden. Miss Della Dyer is organist. The work enlarges. Bro. Isbell hopes to establish at least one mission soon, and two or three could be organized if only a little money could be had to help build the needed houses. Revival services are now in progress at Hargrove Church, with a good prospect for success. The editor was greatly refreshed by his visits among the people and attendance at two services. It was good to be there.

—o—

HELENA CORRESPONDENCE.

D. B. PRICE.

"Send me some notes at once!" is the peremptory order of the Editor of the Methodist. Having promised to do so occasionally, there is no room for debate. I yield to the demand. No one should complain of a lack of material for notes or items of news in this busy and interesting West, but to this scribe there is nothing so near torture as writing for the papers. The weather is pleasant, health is good and vegetation is springing forth rapidly. All indications are that this will be a fine crop year. There is quite a revival in business in Helena just now. Some excitement over the coming, prospectively, of one or two new rail-roads into the city in the near future.

Another pioneer gone. Geo. W. Keeler, of this place, died at Alhambra Monday night. He came to Montana from Idaho in 1865. He was sixty-nine years of age and leaves a widow and three daughters.

In the recent city election of Helena it was clearly demonstrated, that boodle and hoodlums control the city government. It is said that the successful candidate on the night following visited seventy-five or eighty of the saloons and gambling houses and spent twelve or fifteen hundred dollars in treating the boys. He was elected by a handsome majority over a citizens ticket composed of men pledged to a decent and business-like administration of the city's affairs. In advance it was conceded that if this man who caters to the whiskey element was elected, the offices of city-marshall and fire-marshall would be filled by men totally unfit for the places. The office of city-marshall is a very important one to the good government and morals of the city. Immediately after the election it was ascertained that a man who is reputed to be the proprietor of a saloon and a house of prostitution, also a gambler, would be nominated by the mayor for the office of city-marshall. Our best citizens were indignant and the ministers felt it to be their duty to protest; hence they called a meeting, appointed a committee to wait upon the mayor. The meeting was unsatisfactory, then they addressed the following open letter to each member of the council.

"We, the ministers of the city, desire to ask you, as a member of the city council, to use your best endeavors to secure the defeat of any man for city marshal who is engaged in the business of liquor selling or gambling, or any business detrimental to the morals of this city. We ask this of you in the interest of good government and for the credit of the city. We also, respectfully urge you to do your utmost to secure the appointment of a man who is worthy to fill the important office of city marshal." This is signed by order and in behalf of the minister's meeting, by Rev. F. T. Webb, president; Rev. Emil Uhl, secretary; Rev. J. N. Smith, Rev. S. W. Byrd, Rev. T. J. M. May, Rev. F. D. Kelsey and Rev. Wm. Rollins.

But all this was of no avail as the following shows. Last Tuesday night when the city council met and the mayor made his nomination for city marshal, there was only one man who had the courage to oppose his confirmation, while two men of professional and business prominence were outspoken in favor of it in the following language:

"Alderman Steele took up the cudgel in Sim's favor. "While one of the most religious of citizens, I think the saloon a necessary evil," he said. "Take them all out of Helena and you will have the slowest town west of the Mississippi. The saloons pay a revenue to the city. They pay for their privileges, and I am not one to stand here and proscribe them in any way. I have been solicited by some of our most religious citizens to vote against this appointment, but I am here to support it."

Alderman Lissner said that if all the whiskey men were taken away, sent to Butte, grass would be soon growing in the streets of Helena. The poor farmers and the merchants could not pay all the taxes. "I have been drinking whiskey for 40 years," he said, "and look at me!"

The vote was then taken and resulted, twelve in favor of confirmation and two against. Then was some applause which was caught up by the crowd that packed the stairway and area, when it was known Sims had been confirmed.

This betrays a viciousness of moral sentiment that is alarming. How long are we to endure this? The number of lives destroyed annually by saloons, gambling-houses and houses of assignation in Montana is simply appalling. We must organize our forces, cry out against this evil and cease not our labors till we have gained the victory.

To-day, Brother and Sister Collet went to the Bitter Root Valley to look at a ranch, which they may purchase. The church here protests. They are exemplary in their piety and in their devotion to the church. We shall be very sorry to lose them. It is to be hoped that they will find it best to live in Helena still.

Our Zion makes haste slowly in this city, that is, we make no rapid strides forward as they do in many places in the East, but our foundasions are broadening and deepening all the while in this city. Our Methodism is the second in size in the whole family of Methodist churches of the world, and we are not apologizing for our presence in this country. Thank God we are enjoying an advance movement all along the line from lower California to Puget Sound.

This charge has had the services of other brethren than the pastor this year. Brethren Couey, Johnson, Cronin, Squires and Tabor have all ministered to this people. Couey is expository and logical; Johnson is methodistical and topical; Squires is hortatory and a veritable son of Thunder; Tabor is unctious, simple in manner as a child, and feeds the soul. These brethren would honor any field of labor. Transfers like Squires and Tabor we want and need. By the way, our brother "John Eli" of the Butte charge, thinks Montana is the greatest country on earth. There has been a recent "transfer" to his home, the first (of the sex) to come. By permission (of the mother I suppose) it is conceded that he is the very image of his father, and his name is John E. jr.

We are just entering upon the labors of the last quarter of this year. Brethren, let us buckle on armor anew and press the battle to the very gates of the enemy, and God grant that we may all come up to Conference with many trophies of victory to lay at our Master's feet.

May 1, 1891.

The Montana Methodist.

E. J. STANLEY, Local-Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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THE GREAT COMMISSION.

An editorial in the Missionary Review contains the following strong and earnest words which are in such hearty accord with our own sentiments, that we have transcribed them for our columns. Would that we had space for more of the same sort.

"The duty and privilege of preaching was thus from the first, universal. All who had an ear, a voice, must say, "Come." To have excluded any from this simple part in heralding salvation would have been to shut up an inward fire, and the voice of a pent up flame would have burst forth in utterance, saying, "We cannot but speak the things that we have seen and heard."

Whatever marks of distinction may rightly exist between the ministry and membership of the church, they should never become lines of division in saving souls. Those who are set apart for the special office of leadership, are to project the advance movement, plan the campaign, and conduct the hosts; but who must do the fighting, but the bannered hosts who come after with the whole armor of God.

And so there is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by, the whole church are the witnesses, and not a believer is to be tongue-tied with a ruined race about him. God's grace within him and a voice wherewith to make himself heard. To all, of every age and nation, pardon is to be proclaimed with its simple conditions: repentance towards God, and faith in the Lord Jesus Christ. By the works of our Lord the missionary office is laid upon the whole church until the whole world is evangelized. Not a man or woman or child can escape or evade the responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

—o—

HOME MISSIONS.

The vital question in connection with Home Missions is the strategic. There are points in our borders which are to be—nay, already are the turning points of history; the pivots of destiny, the hinges of the future. They are to be the rallying points and the radiating points of our civilization. These populations will be massed, commerce will centralize, influence will focalize. Just these are the great strategic points, to seize and to hold which for Christ and the kingdom are vital to the success of this campaign of the ages.

A true government provides for the country governed. Its distribution of forces regards every imperiled point. Like Nehemiah, it is ready to mass all available forces at any critical point of assault. So must the church watch the weak or unde fended places in the wall, and there station strong and able men. The local churches may be weakest at these very strategies, unable, perhaps, unwilling to sustain such men as the situation demands. Just here it is that the Home Missionary Board must interpose and supply the deficiency, putting into the field a man able enough, influential, discerning enough to see and meet the emergency and command co-operation.—*Missionary Review.*

—o—

THE WEST.

From the eastern borders of Colorado to the Pacific, a homogenous population will dwell, a people with intelligence and thrift who will constitute the strongest and most prosperous part of the United States. They will not draw their inspiration and ideas from the East, but developing their own personal resources and those of the country they will make the proverb good, "Westward the Star of Empire takes its course." Being a conglomerate of all lands they will contain all the essential elements of every nation on earth, and will combine these elements in the development of a new and distinct type.

If in the process of development and crystalization Christianity predominates, the West will show the highest and finest type of civilization which has ever been attained; and the church which displays the greatest self-assertion, in the direction of that object now, will be the controlling religion of the future. Our church fills the description, and if we are true to ourselves, we will be the Methodism, aye, the Christianity of the West.

The above is an extract from a private letter written by one high in church authority in the church. We thought that our readers ought to have the benefit of its strong words and wholesome sentiments.

—o—

Annual Meeting Board of Church Extension.

The Annual Meeting of this Board has just been held, and the exhibit of the work is in every respect encouraging. Every member of the Board was present, except Bishops Wilson and Haygood, Rev. R. H. Parker and two lay-men, one of whom are absent from the state, and the other was sick.

The Reports of the Secretary and Treasurer show a gratifying state of our affairs in every part of our work, and the trial-balance made from the the books by our book-keeper, Miss Dora Scott, was counted worthy of special commendation by the committee to whom it was referred.

The figures giving a *resume* of the year's work are given in the published Abstract from which we learn that during the year the church has paid:

On general accouut of Church Extension $63,797.29. And on Loan Fund Account, $7.094.97.

The General and Conference Boards have helped this year 387 churches, paying them $82,729.42, showing an increase of 23 churches helped over last year.

Hon. C. S. Grubbs, after having been a member of this Board from its organization and having served its interests with marked efficiency, felt compelled to tender his resignation, which was accepted with a fitting resolution of respect, and Hon. J. H. Bowden of Louisville, Ky., was elected to fill the vacancy.

The Secretaries submitted to the Board a paper touching various interests of work, which was thoroughly discussed. In this connection a resolution was adopted to the effect that Church Extension work should be more distincly recognized as spiritual and missionary in its character. The following resolution was adopted, "That our people be requested to co-operate with the secretaries in an earnest effort to raise the cash capital of the Loan Funds to the sum of $100,000 during the present year.

The Conference Boards were requested to hold Anniversary and oth er public meetings in the interest of this work; and it was suggested that they be more systematic and discriminating in recommending applications for help. It was also resolved "That the aggregate donations appropriated by this Board at any Annual meeting should not exceed the actual receipts for that purpose during the year preceeding

On Sunday our pulpits were filled by the Bishops and visiting preachers of the Board, and Louisville enjoyed a feast of Gospel truth.

Special attention was called to the generous spirit of the Northwest Texas Conference in this work, which paid 110 *per cent* upon its assessment and made a subscription of $13.00 for special work in its bounds.

A resolution was adopted favoring large lots for our church buildings. This will weigh much in granting appropriations.

The Board adjourned on Saturday afternoon. The results of the meeting are in a large degree hopeful, and we begin a new year with a sense of genuine gratification at what has been done.

David Morton, Cor. Sec'y,
Jas. C. Morris, Ass't Sec'y
Louisville, Ky., April 14, 1891.

—o—

Wallace Notes.

The editor recently visited Wallace, Idaho, stopping over a day or two, in route, at Spokane, where he greatly enjoyed the company of Brother Isbell, the pastor Brother Swift, the P. E. of Spokane District, and many other good friends, of which trip he has many things to say, but cannot say them now.

Wallace is rapidly advancing. The lot that we were fortunate enough to secure last winter, is now worth double the price paid for it. New buildings are going up, and the future of the town, as the Metropolis of the Couerd' Alenes, seems to be decided. New mines are being discovered, and the older ones are increasing in richness, as greater depth is attained. Wallace now has a population of 1,500 people. We were disappointed at the delay in completing the new line from Missoula direct across the mountains to Wallace, which will reduce the distance to about 125 miles between the two points, and greatly benefit both sections in the way of trade. Sorry to learn that it will not be open for business much before August.

We were delighted with our day at "Eagle's Nest," as Brother Waggener humorously designates the cosy little home where the preacher lives, on the mountain side overlooking the town. (We notice, by the way, that the "eagle," after surveying the situation, prefers not to leave his eyrie that the writer selected before he arrived last winter.)

How we talked and talked, and walked (visiting among the people) and worshiped, and enjoyed sweet fellowship together during those few days that we were there. We bless God that such refined Christian homes are multiplying in the Northwest. Every one is a miniature church, and there is no telling whereunto the leaven thus being introduced into the lump will grow.

We found the people in hearty sympathy with our proposed church building enterprise.

Our old friend, N. R. Penny, is still having a good run of custom at the Idaho House. We greatly appreciate the kindness and activity of Miss Maggie Penny, assisted by

other worthy ladies, in attentions to the pastor and his family. Such kindness is not soon forgotten.

Our friends, the Dunn Bros., seem to be succeeding well with their paper, the *Couerd' Alene Miner*, a newsy and spicy periodical that represents ably and faithfully the interests of the growing city. Mr. J. M. Harris, who is an old Virginian, is succeeding finely in the real estate business. See his card in another column. Our friend, Brother Helm, master mechanic in the U. P. Railroad shops, is kept busy repairing broken locomotives and keeping things in running order on the road. Sister Helm is still visiting friends in California. We were glad to see that Mrs. Judge Angel, a Methodist lady, had returned from a visit east. It was a real pleasure to enjoy the hospitality and spend an evening with our particular friends.

Geo. Fuller and his excellent Methodist wife, the first Christian family that we visited in Wallace last fall, and at whose table we ate our first meal taken at a private house there.

Both at Wallace and Spokane, we heard kind words spoken of the MONTANA METHODIST, and received quite a list of new names. We thank God and take courage.

—o—

Bishop Haygood, in Nashville Advocate.

"Italian colonies"— what place have the people of the United States for Italians or other foreign colonies? Every such colony, whether in New Orleans or Chicago, in Galveston or Boston, is a plague-spot and menace to our peace. If we give citizenship to ill-taught and ignorant foreigners, we want American citizens, not Italian citizens: if we give protection to the oppressed of the Old World, we must have decent behavior. An asylum should not be turned into a refuge for banditti. We have been too free with our inheritance. History shows no such prodigality. God only knows what the outcome will be. Such people as these Sicilians have no business here.

—o—

Are Preachers Paid?

We are glad to see that even the secular papers are interested in the matter of paying the preachers. The *Statesville Landmark* (it may be getting ready to be "the organ"), of last week says:

It is getting along toward the end of the calendar year. The church year of one of the leading denominations of our State has just closed, and that of another one is about closing. Have the preachers been paid up? They are promised but pittance and if they are paid every cent of it, they are still on short commons. It is a scandal to their charges if the beggarly sums pledged them are not paid. We mention this matter because at this period, when so many strolling ministers are doing so well in a worldly way, we wouldn't have these humbler, every-day men of God forgotten. They are with us from year to year and are our every-day friends: they baptize our children, bury our dead, comfort us in our affliction, and from Sunday to Sunday point out the way of life. They are the bulwarks of society; they hold our civilization together. Their influence is continuously with us for good, and while the birds of passage come occasionally and turn the world upside down, we owe the preservation of our dearest interests, temporal as well as spiritual, to those unpretending ministers who, like the balance of the poor, are always with us. Let them not be forgotten in our giving.

—o—

Decease of Dr. R. Boyns.

It is with profound sorrow that we chronicle the decease of our friend and brother, and former co laborer, Rev. Dr. Richard Boyns, pastor of our church at Oakland, California, which occurred on Wednesday night, the 8th of April, 1891, of failure of the heart. He retired to rest at night, fell into a soft sleep to awake no more on earth.

He was born at St. Just, in Penwith, Cornwall, England, June 4th, 1831. He become a local preacher in the Wesleyan Methodist Church about 1850, in which relation he was very active and prominent until coming to America in 1883, when he became acquainted with some of our leading men and united with the M. E. Church, South. He preached to large and delightful audiences in our leading pulpits, both in Richmond and New Orleans. When in the latter city we heard Dr. (now Bishop) Galleway, relate the manner of his introduction to the people there, and how, by his eloquence, his simplicity and spirituality, he carried everything before him. The Dr. had Brother Boyns preach for him first to the convicts at the penitentiary. Some members of the leading city church were there, and, after hearing him, besought that these earnest and eloquent words should be preached to them also. The result was that the audience was electrified, the victory complete. The Bishop spoke in particular of a sermon on Prayer and of the beauty and force of the illustrations with which it abounded, one especially, in which the mediatorial work of our Savior was set forth by the mother taking the weeds out of her little daughter's bouquet before she presented it to her father. No one who overheard it will forget it. He preached the same sermon at our conference with telling effect.

Brother Boyns came to Montana with Bishop Granberry in 1874, and remained in charge of our church at Butte City as a supply for three months, his regular station in the Pacific Conference. At the session of the Conference at Stevensville and in all the pulpits that he filled in Butte, the people were delighted and edified under his ministry. We heard him often but never listened to an inferior discourse from his lips. In the social circle he was genial and captivating. Of a nervous, sanguine temperament, he seemed to carry life and sunshine wherever he went. His recent letter in the METHODIST,

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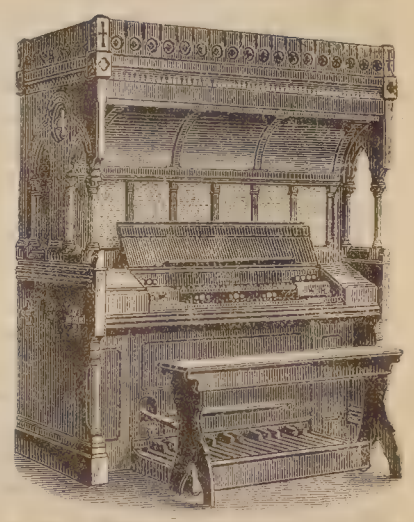

abounding with wit, humor and good cheer, was characteristic, showed the warm attachment he felt for his Montana friend, which was most heartily reciprocated and his hearty enthusiasm in the cause of Methodism—Christianity in earnest—in the Northwest and on the Pacific coast. He was loved and honored by his brethren on the Pacific coast, and his loss will be deeply felt throughout the church. We extend our sympathy to the bereaved family.

—o—

A Call to the Church by the Flathead Indians.

BY L. B. STATELER.

While speaking of mission work among the Indians, I will relate the following:

In the year 1831, the Flathead Indians, while going through their religious ceremonies at their home, which was way beyond the Rocky Mountains, a white man, who was a trapper, on witnessing their performances, said to them that their ceremonies, instead of pleasing the Great Spirit, must be offensive to him. They then inquired of him how the white man worshipped the Great Spirit.

He gave them such information as he had at command, which only made them the more solicitous in regard to the matter, which resulted in the calling of a general council to consider how they might get the desired information. The conclusion arrived at was that they would send a delegation away to St. Louis to see Governor Clark, who in company with Captain Lewis, had at one time (1804) been sent by the government to explore the headwaters of the Missouri and Columbia Rivers, and had passed through their country en route to the Pacific Coast.

They accordingly outfitted five of their principal men, and with their ponies they started on their perilous undertaking, passing through hostile tribes almost the entire journey, a distance of 2,000 or 2,500 miles.

They arrived in St. Louis and spent the winter of 1832-3, at that place.

Having obtained what information they could, of the kind sought, in the spring of 1833 the three remaining ones—two having died during the winter—set their faces towards their distant home in the far Northwest. Whether they ever arrived there or not we never knew. That year I was traveling the Bowling Green Circuit in the Missouri Conference, and the information that I obtained concerning this matter was direct and positive, and is fresh in my memory today.

Mr. William Walker, an educated and intelligent man, belonging to the Wyandotte nation, then residing at Upper Sandusky, Ohio, having been sent by his nation to look for a home for the Wyandottes in what was known as the Platte country, in the western part of Missouri, was now returning and was at the Indian Commissioner's office in St. Louis and learned all the facts that have been stated.

Mr. Walker wrote a letter to the "Christian Advocate and Journal," published at New York, in which he gave a most thrilling account of the coming of the Flathead Indians from their wilderness home in the West, and of their Macedonian call for help. The letter was published, and at its close the editor asked, "Who will go?"

It greatly stirred my heart, and after much prayer and with many tears, I responded in a letter, saying, "Here am I, send me! I am already more than a thousand miles on the way." However, I was not sent, but others were.

That incident of those Indians coming so far, hazarding their lives in their call for help, caused a thrill throughout the church and did more to bring money into the treasury for Indian Mission Work than forty collectors could have done. It literally poured in from every quarter, and almost every contribution was labelled, "For Flathead Mission."

In the spring of 1834 there were two men, Revs. Jason Lee and Dan'l Lee—uncle and nephew—and a third brother in Illinois, named Frost, who were chosen by the Board to go to the Northwest. They started in the spring, making their way by stage and steamer to Independence, Mo., the outfitting point for traders operating in the Rocky Mountains. Here they were joined by representatives of several churches, who were going upon the same mission. There were three Methodists, two Presbyterians, and two or more Roman Catholic priests. They all had to go in one company with the traders, thus making a force sufficiently strong for self-defense should they be attacked by hostile Indians.

It was then believed that there was but one month in the year during which the great Rocky Mountain range could be crossed, and that was the month of July. The company proceeded together to the great Salt Lake, and it being difficult to ascertain how to reach the Flathead country, after securing what information they could, they divided into two or three companies, the Methodists pushing on towards the Columbia river. The Presbyterians landed on Clearwater, a tributary of the Snake river. The Methodist missionaries went on, and having reached the Columbia followed on down until they came to the mouth of the Williamette, eighty miles from the Pacific Coast.

They followed up that stream for forty miles and located at a beautiful place, a central point, and called it Salem. It retains its name to this day, and is now the capitol of the State of Oregon.

The Presbyterians located among the Nez Perees, where they have been successful and continue unto this day. They also established missions among other tribes.

The Methodists were several times reinforced, a number of missionaries going by ship around Cape Horn, which required many months to make the journey. Among the latter were young ladies who went as teachers, and some of whom afterwards became

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the wives of the missionaries who had first gone out and who were single men.

I want to mention an incident or two which will give the reader an idea of the severe labors of these worthy brethren, and the sore afflictions through which they passed. After the arrival of the first reinforcements sent by ship, and the marriage of the single men, it was thought best to send an agent in the person of Jason Lee, across the plains to the states and thence to New York.

Bro. Lee accordingly made the trip, traveling on horseback with pack animals, in company with trappers and frontiersmen, and in the summer of 1838 he arrived at our missions just east of Kansas City. At that time I was laboring at the Delaware mission.

Bro. Lee tarried a few days to recover from the fatigue of his long journey. He had been there but two days when a messenger arrived from his far distant home in Oregon, having been sent by his brethren, and forcing his way through the wild tribes, bringing letters containing the sad news of the death of Bro. Lee's wife and infant child. Crushed in spirit and filled with sorrow, he bade adieu to the brethren and continued his lonely journey eastward.

Having represented the wants of the work in Oregon before the Missionary Board, he started back again, taking reinforcements with him, and going by ship around Cape Horn. The company arrived at their destination in due time.

(TO BE CONCLUDED.)

—o—

The Greatest Thing in the World.

THIS is a phrase that will stick—a happy expression of a supreme truth. It is a great thing to discover that love is the substance of things. It is the very life of God. "No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us." God's heart is an everlasting throb of love. The apostle intimates that the love we have to one another in Him is often an alphabet by which we may understand His love. The touch of a human heart sometimes breaks up the fountains of the great deep, and enables us to let in the love of God. Many of us can easily remember how through some beloved one our heart was opened to understand the greater heart through which all his or her tenderness came. We remember seeing once a great, strong intellect break down in a moment and bend to receive the fullness of the Holy Spirit, just through the break-down of a brother who was praying for the hard and intellectual one, and who just cried out and threw himself into his arms, and that one act seemed to break up the flinty soil and open all his being to the love of God. We remember once trying to teach a poor, sad woman the love of Jesus. With a stony face she looked into our eyes, and said, "I do not understand you. I never had any love. I do not know what the word means. I have always been treated harshly, and I do not love anybody." We saw it was no use to speak to her in the language of abstract or spiritual truth, and so we just got a few friends to love her for a while, and express their love in a tangible form, and at last one day she said to us, "I can understand you now. I begin to know what love means."

The human had led up to the Divine. Let us thank God for the sacred ties that spell out His larger name; but let us not rest in them, but always rise from them to Him, and then we shall find them perennial channels of holy tides, kept pure by ever pouring on to the great ocean where they all converge in the bosom of God.

—o—

IT IS a profitable act to retire for a few moments of earnest private prayer immediately before going to any service in the house of God. This is the secret of getting the greatest good from our worship.

—o—

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.

—o—

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THE

Montana Methodist.

Vol. 3. MAY, 30, 1891. No. 42

DISTRICT CONFERENCE NOTES.

The first session of the Missoula District Conference was held at the M. E. Church, South, in Stevensville, Montana, commencing May 14, 1891. The opening sermon was preached on the previous evening by Rev. W. O. Waggener to a good audience of attentive and delighted hearers. The text was, "Let us go, we pray thee, unto Jordan and take thence every man a beam."—2 Kings, vi:3. The importance and results of co-operation in Christian effort were lucidly and eloquently set forth. All the preachers of the District but one—Rev. E. L. Lee—and several of the laymen were present at the opening of the business session at 9 o'clock a. m. There were present as visitors Rev. A. C. Couey, P. E., of Helena District; D. B. Price, of Helena, and J. E. Squires, of Butte City, also Rev. J. McAllister, pastor of the M. E. Church, North, at Stevensville, and Rev. Rickman, of the Baptist Church at the same place.

Brother Couey opened the Conference with devotional exercises, which continued about an hour, in which nearly all present participated, and which were very impressive.

J. B. Parnall was elected Secretary.

The hours of meeting and adjournment were fixed at 9 and 11 a. m., and at 3 and 5 p. m. of each day, with regular preaching services commencing at 11 a. m. and 8 p. m.

The reports of the preachers showed the work in the District to be in a hopeful condition. Several new men are needed to meet the demands of our increasing population. The various interests of the church were inquired into and reported upon. Pastoral visiting, Sunday Schools, family worship, temperance, finance, education, etc., were discussed with much profit, especially that of "union" versus denominational Sunday Schools.

Rev. W. O. Waggener read a splendid paper on "The Mission of Methodism to the Masses," which by vote of the Conference will, in a subsequent issue, appear in these columns. Brother Hortenberry read a well prepared paper ou the temperance question, while Brother Flowers gave a talk on the witness of the Spirit. Two other papers (one by the editor) were laid over till next year.

M. D. Hortonberry, J. S. Robertson, R. S. Fowler and H. B. Bell were elected lay delegates to the next Annual Conference. All are expected to attend, hence there are no alternates.

Stevensville was fixed as the place of holding the next session.

The Conference finished its work in two days. The session was perfectly harmonious, and the fellowship of the preachers and members most delightful and refreshing. Our visiting brethren did all of the preaching, which was of a very high order. Their presence added greatly to the interest and success of the occasion. The absence of Brother Lee, whose financial condition prevented his coming, was greatly regretted. It was also a great disappointment not to have Brother Waggener present until after Sunday. He was compelled to return to his charge on Friday. It would seem that only one day's attendance would hardly justify the expense and fatigue of a trip of four hundred miles and return. But he declared himself well paid. His presence and labors were an inspiration to us all.

The MONTANA METHODIST was heartily endorsed by the Conference, and the brethren pledged themselves, of their own free will and accord, to do more for its circulation and support. We thank them for this, and trust that they won't forget. There is often a great temptation to overlook resolutions passed at Conferences. We shall look for a number of renewals and new subscriptions soon. Let them come.

Our District Conference appears small compared with some others within the bounds of the great Southern Methodist Church. But it was as large as was the entire Montana Conference when Brother Couey first came to Butte City, a little more than four years ago. Now the Helena District alone numbers ten organized charges, and is in great need of four or five new men to organize new fields that are being developed within its bounds, while at least two or three more men could be used with profit within our own bounds. We have long since learned not to depise the day of small things.

"There are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." The truth of this beautiful passage was most fittingly illustrated in the various orders of talent represented by the ministers in attendance at the District Conference, in the harmony that prevailed, in the unity of sentiment in regard to the great object of all Christian effort —and in the way that this is to be accomplished—by the baptism of the Holy Ghost sent down from heaven.

Brother Price shows the effect of the sad stroke that recently came to him in the death of his father. But the fire only makes the pure gold shine all the brighter. There was a mellowness and pathos about him that gave additional interest and power to his earnest and eloquent words. His lips quivered with emotion, and many hearts thrilled responsively as he read from Revelations of "the new Jerusalem coming down from God out of heaven," and spoke of the beauty and glory of that kingdom where "God shall wipe away all tears from our eyes, and where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." His sermon Thursday night on the character of Jacob will not soon be forgotten.

Rev. J. E. Squires is the sweet singer of our Israel in Montana. He is the embodiment of earnestness and simplicity and affability, and is eminently successful in Sunday School and evangelistic work. He will make friends and do good wherever he goes. He gave the finest, simplest, most natural and forcible exposition of the parable of the prodigal son that the writer has ever listened to. How unconverted men can resist such appeals is indeed a mystery!

Rev. A. C. Couey had been in Bitter Root Valley before, where he had made many friends who gave him, as well as our other visiting brethren, a hearty welcome. But it seemed to us that this time he surpassed all his former pulpit efforts. His missionary sermon on Sunday morning was one of the finest we ever heard anywhere. It had breadth and height, and depth and simplicity, and its delivery was attended with an earnestness and unction that gave it great force and made an impression on the large audience present that will long be remembered. The voluntary collection that followed amounted to sixty-five dollars, in cash and subscriptions. The report he gave of the work on his district greatly encouraged and refreshed us. He is the right man in the right place. May success attend him wherever he goes.

Brother Waggener had not met any of our preachers, except this writer, and in fact none of the members of our Church in Montana Conference, but those he had received in his charge, prior to the District Conference. The pleasure of the meeting appeared to be mutual. After four months of isolation, where one is closely hemmed in by towering mountains, we can readily understand how a Methodist preacher of Waggener's make-up would enjoy getting out into a broad beautiful valley like Bitter Root, and meeting with his brethren. He is well rounded physically, intellectually, socially, religiously; has a florid complexion, smooth round face, hair cut short; is a close thinker, ready and rapid in his utterance. He has a wonderful flow of language; is full of pathos and rivits the attention and oters and captivates the hearts of his audience. His short stsy at Stevensville only created a desire upon the part of both preachers and people to see and hear more of him. May his talents be wonderfully blessed of God in the conversion of souls and the upbuilding of the kingdom of our God in the midst of these mountains.

Brother and Sister Parnall showed their usual thoughtfulness and good taste in providing for the entertainment of the Conference and in contributing to the welfare and comfort of all. This, too, in addition to the duties of secretary, performed by Brother P., and to the fact that Sister Parnall's health was not the best. Our visitors were lavish in the compliments they paid to the cozy preacher's home at Stevensville that stands hard by the church, with its shade and fruit trees, its blue grass yard and shrubbery all so tastefully arranged, and all possessing such an air of comfort and such a home-like appearance.

Rev. L. W. Flowers, though advancing in years, and living three miles from town, and busy with affairs, supporting himself as he has done largely for several years past, while on the supernumerary list, attended every session and took an active interest in the proceedings, while Sister Flowers, his wife, who is far advanced in life, was present at nearly every service. Thank God for the faith and devotion of our mothers in Israel.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.,
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall. Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

Brother M. D. Hortonberry, a local preacher, though busy at his trade, dropped everything, and with his good wife, gave himself to the entertainment of and attendance upon the sessions of the Conference, taking an active interst in all its proceedings. Would that there were more of such enthusiasm among us. It was common among our fathers.

We were pleased to meet Brother Isaac Patty at Stevensville, for many years a local preacher and elder in our church. He was ordained in California by Bishop Keener, and was once quite active in the work, supplying various charges, and helping in some revival meetings of great power, particularly the one on the Santa Clara Circuit where there were about fifty conversions. He still feels a great interest in the work, though now unable to do much service. We are glad that Sister Patty is recovering from the severe and protracted affliction through which she has recently passed. She is a devout Christian lady. Her work is not yet completed. She is ready to pass over in triumph when the Master calls.

About the only thing that marred our enjoyment of the District Conference was the absence of so many of our people from the sessions. They missed a rare treat. These occasions are largely for the discussion of questions in which the members of the church are directly interested, and it is a great misfortune when they cannot avail themselves of the rare opportunities recently offered to our people in and around Stevensville, some of the best men of the church coming hundreds of miles at their own expense, amounting in one case to nearly fifty dollars to serve the church. Co-operation of the lay-members with the ministers is essential to the success of the Gospel. A day or so taken from the shop, the store, the field, or the home, now and then, and devoted to the service of God will bring vast compensation. God is the best paymaster in the universe. In proportion as we forsake houses and lands for His sake and the Gospel's, we find them again in this world, and in the world to come eternal life. What more could be desired?

The children's service at Stevensville was one of the most delightful occasions of the kind that we have attended for a long time. The meeting was addressed by Parnall, Stanley and Couey. The latter was quite felicitous in his presentation of the truth to the minds and hearts of the young auditors, quite a number of whom came forward and gave their little hands in token of their desire to give their hearts to Jesus. It was a melting time. Thank God for a Gospel that includes little children and that they understand, and for a Savior who has said, "Suffer little children to come unto Me, and forbid them not."

The *personel* of our District Conference, including the visitors, of course, would compare favorably with any body or association of men of the same size and engaged in the same kind of work that we remember to have come upon anywhere in the West. It would do honor to any church. The preaching was far above average. It was all first-class, and made a most favorable impression upon the large audiences present at the public services. We thank God for such men as He is sending in answer to our prayers to help occupy these fields and possess this land.

Although our Conference was so small in numbers, yet our Virginia preacher declared it to be one of the most delightful and refreshing in its associations that he had ever attended. This is natural. Neither our efficiency nor our happiness in this world depends upon numbers, if we are in the line of duty. The Lord said, "My presence shall go with thee," the Master said, "Lo, I am with thee always," and John Wesley shouted, "The best of all is, God is with us." The trials of the frontier life have many compensations. They make the promise sweet and intensify the joy of Christian fellowship as fellow sentinals on the outposts meet and hold sweet counsel together, even though it be for only a day or two during a whole year. A few of us had almost a monopoly of such blessings for a long time. We are glad that others are coming to share them, and especially that they appreciate them.

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EPISCOPAL VISITATION—1891-92.

FIRST DISTRICT—BISHOP KEENER.

Nov. 11, Virginia Conference, Petersburg, Va.
Dec. 2, South Georgia Conference, Cordele, Ga.
Dec. 16, Louisiana Conference, Alexandria, La.
March 24, Baltimore Conference, Harrisonburg, Va.

SECOND DISTRICT—BISHOP WILSON.

Sept. 2, Japan Mission, Kobi.
Sept. 2, Kentucky Conference, Harrodsburg, Ky.
Sept. 9, Louisville Conference, Cadiz, Ky.
Sept. 23, St. Louis Conference, Sikeston. Mo.
Oct. 14, China Mission Conference, Souchow, China.
Oct. 28, Tennessee Conference, West End, Nashville, Tenn.

THIRD DISTRICT BISHOP GRANBERY.

Jnly 8, Brazil Mission Conference, Piracicaba, San Panlo.
Sept. 16, Western Virginia Conference, Parkersburg, W. Va.
Dec. 2, South Carolina Conference, Darlington, S. C.
Jan. 8, Florida Conference, Tempa. Fla.

FOURTH DISTRICT—BISHOP HARGROVE.

Aug. 26, Western Conference, Hillsdale, Kansas.
Sept. 2, Missiouri Conference, Maryville. Mo.
Sept. 16. S. W. Missouri Conference, Sadalia, Mo.
Sept. 23, Illinois Conference, Waverly, Ill,

FIFTH DISTRICT—BISHOP DUNCAN.

Aug. 5, Denver Conference, Rye, Colorado.
Aug. 26, New Mexico Conference, El Paso, Texas.
Nov. 25, Arkansas Conference, Russellville, Ark.
Dec. 2, Little Rock Conference, Arkadelphia, Aak.
Dec. 16, White River Conference, Newport. Ark.

SIXTH DISTRICT—BISHOP GALLOWAY.

Sept. 30, Holston Conference, Chattanooga, Tenn.
Nov. 5, W. North Carolina Conference, Asheville, N. C.
Nov. 19, North Carolina Conference, Greenville, N. C.
Dec. 2, N. Alabama Conference, Decatur, Ala.

SEVENTH DISTRICT—BISHOP HENDRIX.

Nov. 4, Indian Mission Conference, Oklahoma City.
Nov. 11, N. Texas Conference, Terrell, Tex.
Dec. 2, N. Mississippi Conference, Macon, Miss.
Dec. 9, Mississippi Conference, Brookhaven, Miss.
Dec. 16, Alabama Conference, Selma, Ala.

EIGHTH DISTRICT—BISHOP KEY.

July 29, Montana Conference, Helena, Mont.
Aug. 12, E. Columbia Conference, Dayton, Wash.
Aug. 26, Columbia Conference, Roseburg, Oregon.
Nov. 25, Memphis Conferenee, Mayfield, Ky.
Dec. 9. North Georgia Conference, Cartersville, Ga.

NINTH DISTRICT—BISHOP HAYGOOD.

Sept 2, Los Angeles Conference, Los Nietos, Cal.
Sept. 23, Pacific Conference, Santa Rosa, Cal.
Oct. 28, Mexican Border Conference, Laredo, Texas.
Nov. 11, Central Mexico Conference, City Mexico.
Nov. 25, N. W. Mexican Conference, El Paso, Tex.

TENTH DISTRICT—BISHOP FITZGERALD.

Oct. 28, West Texas Conference, San Marcos, Tex.
Nov. 5, German Mission Conference, New Fountain, Tex.
Nov. 18, Texas Conference, Austin, Tex.
Nov. 25, N. W. Texas Conference, Corsicana, Tex.
Dec. 9, East Texas Conference, Henderson, Tex.

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NEWS FROM THE CHURCHES.

BOZEMAN CIRCUIT.

Brother Warren has a fine Sunday School at Middle Creek—sixty scholars; also another at Shield's River, a point across the mountain eastward, which the pastor has visited and where he held a profitable service. He is preparing to organize at Belgrade. There are about 100 Sunday School scholars on the charge, with promise of a greater number. About 25 members have been added to the church since Conference. The work is doing well financially, and is in a better condition than ever before. There is a fine prospect for development at various points.

WILLOW CREEK.

There are three Sunday Schools on the charge, one at Willow Creek, one at South Boulder, and one at Harrison—about 100 scholars in all. Bro. Cockrill is just doing good, solid work. So reports the P. E.

EAST HELENA.

The quarterly meeting services were very profitable. The Presiding Elder assisted in taking the Conference Collections ou Sunday night. The charge is improving. People taking more interest in the pastor, and some excellent families are becoming enlisted in church work. The pastor holds children's meetings on Saturday evenings, which are very profitable. There is good prospect of a parsonage being secured, and the pastor is much encouraged.

HELENA.

Brother Price reports good services in his church. Brother and Sister Clark are back at their old home, the latter in good health, and both more hopeful of Southern Methodism in Montana, since their trip to the southwest, than ever before. We rejoice at this, for they are a host in whatever they undertake, whether entertaining ministers in their elegant home, helping in local church work, or aiding in church and parsonage extension in distant fields.

DEER LODGE.

Brother Squires is engaged to assist the pastor here in a protracted effort. Mr. Larabee has kindly donated two lots, 60x130 feet, in a most desirable part of the city as a site for the District parsonage, which it is expected will be located at this place. Bro. Coney expects to commence it soon. We trust that our frienes will help liberally in this good work. It will surely be a new departure to have a home for a presiding elder, owned by our church in Montana.

STEVENSVILLE.

Large audiences and impressive services in connection with the District Conference, two valuable accessions, one bright conversion, our people encouraged, and our cause greatly strengthened. The largest missionary collection in the history of the charge, amounting to sixty-five dollars, at Stevensville. Brother Parnall is happy.

DEMERSVILLE.

Brother Lee writes: The church has been painted with two coats. It improves its appearance very much. We hope to have it plastered in a few weeks. The ladies have bought an organ. We still have an encouraging outlook; good congregations, a flourishing Sunday School and an interesting prayer meeting. We shall make an effort to dedicate before Conference. So, in making arrangements with the Bishop, count in Demersville as one of the points to be visited. I feel very grateful to Mr. Clifford for the practical interest that he is manifesting in our church work. This leaves us all well.

SPOKANE FALLS.

Rev. W. O. Waggener, of Wallace, assisted the pastor, Bro. Isbell, for several days in his meeting. At last accounts there had been twelve or thirteen conversions, and the meeting still going on.

WALLACE.

The pastor, Bro. Waggener, was sick about a week, which interfered somewhat with his church work. Four persons have united with the church and seven others have sent for their letters for the purpose of jolning here. 193 persons present at the last service reported. The Sunday School is growing in numbers and in interest—now numbers about 60—and a greater interest manifested in religion than ever before. The outlook is encouraging.

BUTTE CITY.

Brother Squires, the pastor, is striving to realize his ideal of a church in which there is a constant revival. The invitation is given, and there are either accessions to the church or penitents at the altar at every Sunday's service. It is only a question of time when the present house will not hold the audience.

HERE AND THERE.

In a private letter Bishop Hendrix writes from Kansas City: "I returned last night from Wilmington, N. C., and herewith send you plan of visitation for 1891–2. As you will see Bishop Key comes to you. This is in accordance with the wish that all our Bishops become familiar with the needs and prospects of the Northwest, so as the better to present your claims in the older Conferences in securing men and supplies. He expects to take his wife with him and give some two or three months to the three Conferences. He will leave about the last of June or the first of July."

We welcome Bishop Key to the Northwest. We have heard something of his evangelistic spirit, and of his soul-stirring sermons. May he come in the fullness of the blessings of the Gospel upon his mission confirming the churches."

We publish elsewhere the plan of Episcopal visitations. It will be seen that the Montana Conference, which will be held at Helena, meets the 29th of July. It comes a little earlier than usual, and is the first to be held, except the Brazil. How soon the year will close. How little has been accomplished. We hope that every lay-delegate elected will make it a point to be there.

Rev. Henry Stanley, with whom some of our readers are acquainted, writes from Circleville, Kansas: "Our Circleville banker wants you to send him the "Montana Methodist." He has seen a few copies and speaks in high terms of it. If times were not quite so hard I could send you quite a number of names. Every one that I have heard speak of the paper say it is one of the brightest, and newsiest little papers that they have seen. I am so glad that it is doing so well. We have the best prospect for winter wheat that I have ever seen in the state. Plenty of rain, grass good, stock doing well, a good prospect for apples, peaches and fruit of all kinds."

The committee appointed to select the place of holding the next General Conference, have fixed upon Memphis, Tennessee.

Rev. M. B. Chapman takes the place of Rev. J. W. Lawrance, as associate editor of the "St. Louis Advocate." We are sorry to lose Bro. Lawrance, but rejoice that our old friend has been chosen to fill the place. He wields the pen of a ready and a charming writer.

The "Arkansas Methodist" was the first to bring us the plan of Episcopal Visitations; and the list of appropriations. Brother Bennett is wide-awake.

We had the pleasure recently of attending the Sunday School at Grantsdale. The Superintendent, Brother Shearer, is modest and unassuming in his manner, but a true Christian, and is assisted by a corps of earnest and efficient teachers. The music is led by Miss Haunson, and tne singing is just splendid. A genuine enthusiasm prevails and the school moves right along, for the people—old and young,"have a mind to work."

Not long ago we made a flying trip to Butte City. While at the parsonage that faithful pastor and zealous worker, Rev. J. E. Squires, in giving an account of his work, went over the church-roll calling the name and giving a bit of personal history of each of the thirty-three persons who have been added to it since last Conference. It was intensely interesting. He knew where they all lived, where they came from and something of the religious history and status of each one. As we witnessed his solicitude for each one of his flock, we could not help thinking of the words, "And he called his own sheep by name and leadeth them out," and again, "I am the good shepherd and know my sheep and am known of mine."

Will not our friends who are in arrears, kindly send us a dollar for the "Methodist." Please try to get an additional name and dollar to keep it company. While so many from every quarter are speaking kind words for the paper let us do all we can to extend its circulation and increase its usefulness. New subscribers are coming in from the East and from the West. Keep the good work moving.

If all goes well the next paper will have something to say about the famous Big Bend country in Washington, and more concerning our church work in that region.

FROM MUSSELSHELL VALLEY.

Brother W. S. McMurry, who is a brother of Rev. W. W. McMurry, of the Mo. Conference, writes from Martinsdale:

I have received two copies of your paper and am well pleased with them. They gave me a great deal of information about Southern Methodism in Montana. I have always felt a great interest in the success of our church in Montana, as there are so many Missourians here. I think at least two-thirds of the people in this part of the country are Missourians. So far as I know, there are about seven (7) Southern Methodists, in this (Musselshell) Valley. We are 30 miles east of White Sulphur Springs. Have been here six months, and there has been no preaching nearer than the Springs. The people don't seem to care for anything only to make money. Some of them are rich already.

We expect soon to move into the Judith Basin. When I was but a youth, I recollect that Brother Stateler used to preach at my father's house, as there was not any church-house in that country then. It was about the year 1837, on the Shelbyville circuit, Missouri Conference. Oh, how I would love to see the dear old man. I send you one dollar for the "Methodist." Would love so much for you to come and see and preach for us, but I know your hands are full." [We would take great pleasure in a visit over there if it were possible to get away.—Editor.]

FROM TODD'S CHAPEL, MO.

Dear Brother Stanley:—

We are receiving the "Montana Methodist" regularly every two weeks. I am glad that you are making a live paper. We like it very much. I send you a dollar to pay for it one year. My youngest daughter, Fannie,is at home in bad health, not able to sit up. She is a Baptist, but reads your paper regularly and gave me 50 cents to help pay for it. [That speaks well for her taste! We know of other good Baptists who do likewise.—Editor.] I am glad in my heart that the blessed cause of God and Methodism is succeeding so well out in Montana and the West, and all over the Southern Conferences. It does my soul good, and I feel thankful to our blessed Lord for blessing the church of our choice so greatly. Oh, that the piety and consecration of her ministry and membership may be increased a thousand fold, that the Lord may smile on us and keep us in the good way to the end of time. May God bless you in Montana.

Tell Brother Henry Stanley that we still keep up the old chapel (which he built with his own hands when a young man and before he was converted). We had a good meeting which lasted four weeks in February and March; 25 additions to the church, and some good material, I hope. We have a prosperous Sunday School, which kept going all the winter, for the first time. I hope it will continue. We have a faithful Superintendent, who lives near the church. I am getting feeble and cannot attend to it as I used to do. Am 71 years old, but am able to attend all the quarterly meetings and Sunday School every Sunday. I still keep up the frame around the little graves near the Chapel.

P. T. S.

The above is from one of the best and purest Christian men that it was ever our privilege to meet, and whom we have known from our childhood. If there were more such, the cause of religion would prosper more at home and abroad, for it would have material as well as spiritual force,with which to make its conquests. Thank God for the presence in this world, of men whose consecrated and consistant lives and triumphant faith, are an inspiration and a blessing. They stand as lights along the shore to guide us to the portals of glory, where we trust our brother shall have a triumphant entrance, and a "welcome home" when his work on earth is done.—*Editor.*

No Place For Christians.

The Philadelphia annual Conference of the M. E. Church, which closed its sessions in Philadelphia Tuesday, adopted, among other strong resolutions against the license system, the following: Apr. 1891.

"That it is our solemn conviction that the time has fully come, in the great fight for Prohibition, when all good citizens, and especially all Christians, should in every way withhold their support from all organizations that favor the licensing of the liquor traffic, and recognizing its prohibition as the most momentous issue now before the country. They should lay aside all minor considerations and band themselves together as one great national organization, by whatever name called, which shall have for its supreme object the total and perpetual destruction of the traffic in intoxicating drink,"—*Ex.*

The Montana Methodist.

E. J. STANLEY, Local-Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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We Must Have a College.

The District Conference at Stevensville memorialized the Annual Conference to take steps looking to the early establishment of a college or a school of high grade in Montana. It is high time that we were doing something along this line. We have been answering that thirteeenth question in the Discipline, "What is doing for the cause of education"? in the negative long enough. We have long been thinking, and talking, and waiting for something to turn up. It is time to go to work and turn up something. It is as much our duty to educate our children and "train them in the nurture and admonition of the Lord" as it is to preach the Gospel and build churches and parsonages. It is more so, "for if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." We must "show piety at home" before we can hope to command the confidence and respect of those abroad. We are guilty concerning those whom God has put under our care to train for Him. We might as well send them from our door without food and clothing as without moral and religious training, and it would be as consistent to ask our neighbors to furnish the one and the other, while the child would fare about the same in either case, so far as his relation to us would be concerned.

If we do not provide means for the culture of our young people, we forfeit in a measure their confidence and respect, and to send them to other schools is to open the way for their alienation from us. To send them away from the State to our church elsewhere is expensive and otherwise unsatisfactory. Scores of young people have grown up here in Montana who might have been educated by us and their talents would now be devoted to the advancement of our cause, who are in other branches of the church, or not in any. It is becoming a serious question with our preachers and not a few of our lay men who have families growing up in Montana, "What shall we do with our children, where can they be properly educated"? Many are not willing to send to the public schools, which in some cases are schools of vice. Besides, they do not usually furnish the higher training that is sought. To send them away is impossible. We think that a school under the control of the M. E. Church, South, in Montana is a necessity, and the time has come to strike for it. Our occupancy of this field is no longer an experiment, but is now a fixed fact. We are anchored to the soil, and are here to stay. A church-school will contribute as much to our permanence and prosperity as anything we could establish. We cannot do our work without it. The money is here to build and endow it. Our citizens are public spirited and believe in education, but they will not tender their money until we make a beginning, put something in sight, show them that we mean business and are worthy of their confidence. Let our people and our friends whom the Lord has blessed with wealth and who are expecting to leave it for a good cause when they go hence, consider the claims that God has upon them for this work right now, and make a free will offering to the Lord at once The share that the lawyers will get of the Davis estate just because the deceased neglected to make a will, would endow a college that would have educated thousands of Montana's sons and daughters and have been a monument to perpetuate the founder's name for generations to come. As it is, the vast estate, the hoarding of a lifetime, becomes a bone of contention, a curse instead of a blessing. How many will profit by this sad example?

Let our preachers agitate this subject, let our people talk about it and pray over it, have a mind to work and commence the work at once. "Let us rise up and build."

How I wish, sometimes, that I had millions! I believe if our people were properly appealed to they would respond, and this work which is so badly needed would be done.

D. F. Bo[illegible].

——o——

To join the swelling battalions of those who believe the world is growing better.

The Board of Missions

of the M. E. Church, South, met in Wilmington, N. C., the 8th of May 1891.

On account of the straitened financial condition of the Board and the great expense of a trip from Montana and California to Wilmington, at the suggestion of the Bishops having charge of the Western Conferences the members from the West did not attend the meeting of the Board.

The state of the Missionary Treasury was alarming, there being a debt of $118,000 that had accrued during the past year. At its last meeting the Board counted on an increase in the collections, whereas, on account of the financial pressure in the business world, there had been a falling off. The banks are much more strict in the securities to be given, and it will require great care and good management to carry the Board through the summer when but little money is coming in. The appropriations for the ensuing year are $260,000—$62,000 less than last year. This not only prevents advance, but necessitates retrenchment. Bishop Hendrix writes, "Montana gets $4,000, following the reduction made in all those cases." Our appropriation last year was $6,000—$2,000 this year. The reduction is not on account of a lack of interest or confidence in our work, but because the money was not on hand to appropriate. The reduction in our appropriation was about the same as in other home fields, except Denver and New Mexico, where there is but little change from last year. The Columbia Conference gets $4,000, and East Columbia $3,500. The assessments are the same as last year—$400 to the Montana Conference.

The Board resolved from hence forth to confine the aggregate of its appropriations each year to that of the collections for the previous year. t had to do this in order to get cred it from the banks in paying its drafts.

In order to provide against a danger that this paper once called attention to, the Board decided that the calls for new missionaries shall be limited to the number for which the Board at its annual meeting shall make either "absolute" or "special" appropriations; also that under this head no missionaries shall be sent out until the money is in the hands of the treasurer, or satisfactory assurance given that it will be paid. This is wise.

The next meeting of the Board will be held in Nashville, Tenn.

That our readers may see something of the demands of our mission work, and how far short we come of meeting their demands at present, append the following table, showing the amonnts "asked for" in the first columun, and in the second the amount granted to the various fields where we have missions:

Brazil,	$49,530	$27,730
Central Mexico,	93,732	40,114
China,	40,950	33,060
Japan,	90,955	35,965
Mexican Border,	25,856	21,735
Northwest Mexico,	55,933	17,834
Indian,	30,728	20,000
German in Texas,	6,475	2,755
Ger. in Miss. and La.,	1,550	1,000
Columbia,	10,150	4,000
East Columbia,	——	2,500
Pacific,	15,550	3,600
Los Angeles,	12,250	4,800
Denver,	17,150	6,500
New Mexico,	13,000	5,200
Montana,	9.250	4,000
Western.	7,460	2,000
Northwest Texas,	1,750	1,000
West Texas,	1,200	900
Florida and Cuban,	7,160	2,500
West Virginia,	3,275	1,162
Offices, etc.,	20,000	17,000

What an incentive to every member and friend of our church to do all in his power to help send the Gospel into these expanding and whitining fields.

——o——

Notes.

While we have no word of censure for our brethren, the members of the Board of Missions, who are honest, conscientious God-fearing men, yet we cannot avoid the belief that they have erred in the appropriations made to the conferences here in the Northwest. True, the funds were short, and the appropriations of last year had to be scaled, but why not let the scaling be proportionate? Why give Brazil, Denver and New Mexico and the other fields almost the same as last year and cut our already small appropriation down one third or one half? The missionaries sent to some of the foreign fields in response to special appeals and special collections will off-set the apparent retrenchment in those fields.

Already we have been wondering how some of our brethren here in the Northwest would get through to the end of the present year. Now the wonder is increased as to what will become of them next year if they continue in the field, with only half the present support given them and their families. Did some of our leading men know what we know of the hardship and privation that has been and is being experienced by as true men as the sun shines upon, in order to sustain our cause and open up a highway for our God through these mountains and valleys, they would surely devise more liberal things for them. It is a great mystery to us how the East Columbia Conference will possibly meet the growing demands upon it in such a promising and rapidly developing field, and support even the men it now has with the insignificant sum of $2,500. The day of miracles of this kind, however, is not past. Because men are willing to spend the strength of their lives for the upbuilding of the church and live on the wind is no reason why they should be required to do it. It ought not so to be.

But this is no new thing under the sun. We have been disappointed, and in straits before, here in Montana. We are not discouraged, and do not think of giving up, or even drawing in our lines, although we may not be able to expand either East or West as we hoped to do. The impetus that our work has gained the past year will help to carry it forward and tide us over the "narrows," to where there is good sailing again. The fact is, we must have another

thousand dollars from some source to add to that appropriated by the Board, even if we have to press one of our Secretaries, good Doctor Morrison, into service, and have him take up "special collections" for this purpose. The West surely has some claim upon his brilliant talents, and we can use him this fall as well as any time. We hope he will come to our Conference where he has strong friends who will give him a cordial welcome and all the hard work he is able to do. In the meantime let our brethren keep heart. Be strong and of good courage, and press the battle to the gates. The best of all, God is with us. He is able to overrule these things for our good and His glory. Who knows but He will put it into the hearts of our people to be more liberal with their means, and more ready to co-operate in all our work. Let us direct our efforts along this line, pray to Him for direction trust in Him for help and go forward to victory. A few sermons like that preached by Brother Couey at Stevensville, if they could be heard by the people, ought soon to bring several of our charges well nigh the point of self support, which would release a goodly sum for use in the regions beyond.

OBITUARIES.

DIED, Jan. 23, 1891, age 7 yrs., 1 mo., Willie J. Lump, son of Jacob and Addie May Lump. Little Willie suffered intensely during his brief sickness, and from tender pity the Angels soon came, and bore his little spirit to the God that gave it. The writer preached at his funeral to a large congregation of neighbors and sorrowing friends and loved ones, from 2 Samuel, 12:23. He was the pride of his parents' heart, and often anticipated their wishes, and gladly did them loving service.

He heard us preach one night, and the Spirit of God seemed to work powerfully with him, and he wept as if heart broken during the preaching.

Weep not, dear parents. God wanted the bud to be transplanted to fairer climes, where Heaven's breezes might gently blow upon it, and open its petals to shine through all the ages of a beeutiful eternity. He is calling from across the waters, "Come this Way"! Be true to God and you shall one day meet Him where parting is no more.

FRED. ST. CLAIR.

Fair View, Wash., May 11, 1891.

DIED, March 5, 1891, Clara Jane, infant daughter of Charley and Keziah Hermon, age 6 mos. and 7 days.

Death is but the gate of life. Little Clara is singing the song of redemption among thousands of children in the glory World now. Heaven seems nearer, as one by one the buds of earth are carried there to make it sweeter and brighter for their coming. Weep not, dear parents. "She is not dead but sleepeth." She seemed a cherub, who had lost her way, and wandered hither, so her stay was short, and it was most meet that she should be no delver in earth's clod, or need to pause and cleanse her feet to stand before her God. O, best Word–Evermore.

F. F. ST. CLAIR, Pastor.

MRS. MAGGIE CRUM, daughter of Elijah Chaffin, departed this life at her home near Grantsdale, the 6th of May, 1891. She was born near Corvallis, Montana, in 1871. She was a consistent member of the Church of the Disciples, was blessed with a cheerful disposition, and the friend of all who knew her. We tender our spmpathies to the sorrowing relatives and friends.

From Fayette, Mo.

EDITOR MONTANA METHODIST:

We are truly happy to know that "the Lord was ha' thinkin' o' you," and that your life was spared, through His merciful providence, in that frightful stage race near Ravalla "The steps of a good man are ordered by the Lord; * * *, though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand," Ps. 37: 23, 24. God bless you more and more and make your life, if possible, thousand times more useful in His vineyard.

We have had a good year on our—Fayette Circuit, so far; and are hoping, praying, trusting, working for grander success.

We have had some good revivals, and have received about forty souls into the church since conference. Our finances are up to date, and all our collections paid in full ro provided far.

We have some as grand good men on this work, as any work I ever served.

Ten precious souls have been transfered to the Church triumphant. They went home shouting the praises of Him who had "brused" satan under their feet and give them "victory over the last enemy." These Methodists die well.

So it ever has been, and so may it ever be while Christ the Redeemer has people in the World.

We have helped other preachers, and witnessed some good revivals on other charges. There are two grand men here who started for China and Japan, soon to reinforce our noble corps of missionaries there.

One of them—Rev. Parks—will be supported by the S. S. at Fayette, and the other - Rev. Davis—will be supported by the S. S. of St. John's Church, St. Louis. This is as it ought to be. Each good Sunday School throughout the connection ought to have a missionary in the field; and when one is not able to support a missionary two or more schools aught to combine and send a missionary into the Foreign field. Query: Why is it so hard to get the Missionary Board to accept and approve a man who offers himself for the foreign work?

The Board says: "When the money is in the Treasury to send you, then we will consider your case."

Has the great head of the Church made a mistake? We have prayed Him to send out laborers into His vineyard.

Here they come, as good and as pure as earth affords, knocking at the door of the church to be sent as embassadors of the King of Kings to foreign and heathen lands.

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Rev. E. J. STANLEY, Editor and Business Manager.

The paper has an able corps of contributors scattered throughout **Montana, Idaho, Washington** and **Oregon**, and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky**, and other states, East, West and South.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER.

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

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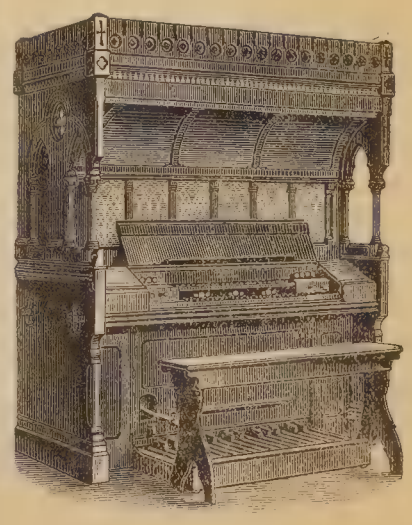

But while He has called these grand men, the blessed Saviour has forgotten to touch the hearts and pocket-books of the Church, and, lo! there is no money in the Treasury to send them! Somebody has made a mistake; we in praying or Christ in sending.

Would it not be more in accord with our Holy Christianity if the board would walk a little by faith?

Would it not be more honoring to Christ, and more like men of faith, when a good man knocks at the door of the Church, for the Board to pass upon and accept him, if he be a suitable man, and say: "We will send you, for He who, in response to the earnest cry of the Church, has put it into your heart to give your life to this work will also devise means by which you shall be sustained?"

I believe that there is always enough consecrated wealth in the Church to send any man whom Christ calls to the mission work.

The trouble has been to get the board to pass on, accept and give us the man. Fayette Sunday School has been ready for some years to send a man, and they thought at one time they had the man, but the board would not pass on him. Let the board give us the men, consecrated and true, and we will soon find the money to send a missionary to any part of the World Christ wants him.

Central College is doing a grand work; but is needing $100,000 or $200,000 to put up new buildings and fully equip the College for efficient work and future success.

——o——

A Lady Among Savages.

It is a queer sensation, to those not used to it, to be the centre of attraction to hundreds of people, to be surrounded by a sea of faces, and all staring hard at you with different expressions of wonder, curiosity and amusement. But then I was the first white woman that the Duallas of the Cameroons River, West Africa, had ever seen, and so it was no wonder that they were astonished at my appearance in their village.

Everybody left off their different occupations and followed us wherever we went, shouting and laughing, and all struggling to get near me. Crowds of them ran on in front, and then, turning round to stare for a few seconds, would rush on again to keep up with us.

But my embarrassment at being the cause of such excitement soon wore off, for I in my turn had much to see and wonder at in a West African village. The people were about the same height as Europeans, their skin very dark and sometimes nearly black. Neither men nor women wore anything but a waist-cloth, which in the case of chiefs was of a rich material and bright color. Most of the people were tattooed, especially the young girls, whose cheeks, noses, and foreheads were strongly marked, and thought very beautiful.

The most fashionable of these girls wore their hair (which was crisp and wooly) cut into the shape of circles culminating at the top of the head, and between each two of the rows were bright-colored beads and brass ornaments. Huge brass pins were stuck into the wool behind the ears. They also wore very long and large brass ear-rings, and quantities of colored beads around the neck and wrists.

The streets were straight and spotlessly clean, and the little bamboo houses with palm-thatched roofs on either sides the road were very neat and pretty; and here and there were lovely palm-trees and huge cotton-woods.

"The families cook and eat under these trees," said Mr. A——, who acted as our guide, "for you see the houses have neither windows nor fireplaces. Just peep in here, and you will see the only furniture is the bamboo bed and these few stools and calabashes."

Just then a slim, good-looking girl broke through the crowd, and rushing up to Mr. A——, seized hold of his arm and began talking very fast and earnestly, as if begging some favor.

"Who is that girl; and do tell me what she wants," I asked.

"She says her mother is very ill, and she wants me to make her well. The Duallas have a horribly cruel custom with their sick: if the patient does not get well in a week or two he or she is taken out in the bush about four or five miles from the town, placed upon a rude bamboo bedstead, and left utterly alone, a woman coming once a day to give the patient food and water, and to light a fire. The poor wretch of course soon dies of fright at being left to the mercy of the wild beasts, whose growls and yells alone break the monotony of the long dreary night. But the Baptist missionaries have nearly got the people to do away with this wicked custom, and the more horrible one of beating to death the unfortunate person who is said by the *n'gambi* man (fortune-teller) to have bewitched the sick person. The Duallas have some sentiment in them, for they bury the dead under the houses which they occupied when alive, and they would think it most cruel and unfeeling to cast the deceased out of their homes."

A large, fat, important-looking man, with striped waist-cloth, now came up to us, and asked us if we should like to see a dance. He possessed four European chairs (for he was a great chief), and we sat down under the shade of a beautiful cotton-wood, and the dance began.

A ring was formed of boys of all sizes, who, with their elbows drawn close to their sides, walkedy slowly round, twitching every muscle of the body, while the women and girls, forming an outer ring, stood around clapping their hands to a sort of measure. This dance was curious but neither beautiful nor inspiriting.

We were next shown a big wooden drum, which Mr. A——called the Dualla telephone, and he explained to us how, by different ways of beating it, a conversation could be carried on by natives two miles apart.

Just as we were about to go, Mr. A——motioned to me to look at two girls standing close by, one of whom was doing something to the other's eye with what looked like a bodkin.

"She is taking out an eyelash." laughed he. "Have you not noticed that none of the Duallas have eyelashes? They think they destroy the sight, so they pluck out the hairs as soon as they grow."

Crowds of people followed us to the river, and I found it very mortifying to my dignity to be snatched up and carried to the boat like a baby. Two other boatman took Mr. Ker and Mr. A——on their backs and carried them also on board, for to say nothing of the crocodiles, a chill in West Africa means fever, and we had had too much of that.

The natives, however, came wading out by dozens, struggling to get the last shake of my hand, with the flattering compliment: "Now that we have seen the white woman we can die contented."

——o——

THE LIBRARY.

Every Sunday School library ought to be a great educational force working in harmony with the other departments of the Sunday School. It should aim at the conversion and edification of the scholars. The librarian, therefore, should be one of the most competent persons in the school. He should be thoroughly in sympathy with its objects. He should be heartily sustained in all legitimate efforts to do his work effectively.

The books which children read exert untold influence over them. It is to be feared that this fact is not properly appreciated by Sunday School Boards and Library Committees.

We are glad that the public libraries of the country are giving much attention just now to the reading of the young. Those who have the selection of libraries for our Sunday Schools ought to do likewise.—*S. S. Journal.*

——o——

Work will not Hurt.

Remember, my son, you have to work, whether you handle a pick or a pen, a wheelbarrow or a set of books digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see that the men who are most able to live the rest of their days without work, are men who worked the hardest.

Don't be afraid of killing yourself with over-work. They die sometimes, but it's because they quit work at 6:00 p. m., and don't go home until 2:00 a. m. It is the interval that kills my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, and gives you a perfect and graceful appreciation of a holiday.

——o——

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I'll Go It.

I recollect a striking case of conversion among the great mill-owners. I had been told of one of them that was a very miserly man. He had a great thirst for riches, and had been spoken of as a very hopeless case. The revival had reached a large number of that class of men; but this man had seemed to stand out, and his worldly-mindedness and his miserly spirit had seemed to eat him up. But contrary to my expectations, and to the expectations of others, he in his turn called on me. I invited him to my home, and had a very serious conversation with him. He acknowledged to me that he had been a great miser; and that he had once said to God, that if he would give him another hundred thousand pounds, he would be willing to be eternally damned. I was very much shocked at this; but could see clearly that he was terribly convicted of the sinfulness of that state of mind.

I then repeated to him a part of the sixth chapter of Matthew, where Christ warns men against laying up treasure on earth, and recommends them to lay up treasure in heaven. I finally came to that verse: "But seek first the kingdom of God and his righteousness, and all these things shall be added unto you." He leaned oward me, and appeared to be as much interested as if it were all new to him. When I repeated to him this verse, he said to me, with the utmost earnestness, "Do you believe that?" I said, "Be sure I believe it. It is the word of God." "Well then," said he, "I'll go it;" and sprang upon his feet in the utmost excitement. "If that is true," said he, "I will give up all to Christ at once." He knelt immediately down, and I presented his case to God in prayer, and he seemed to break down like a child. From that time he appeared to be a very different man. His miserly feelings all seemed to melt away. He took hold of that work like a man in earnest, and went and hired, at his own cost, a city missionary, and set him to work to win souls for Christ.—*Finney.*

—o—

He was Tired of the Rope.

We were at the foot of Mt. Blanc, in the village of Chamouni. A sad thing happened the day before we reached the village. A young physician, of Boston, had determined to reach the heights of Mount Blanc. He accomplished the feat, and the little village was illumined in his honor; the flag was flying from the little hut on the mountain side—that all who have visited Charmouni well remember—that told of his victory. But after he had ascended and descended in safety, as far as the hut, he wanted then to be relieved from his guide; he wanted to be free from the rope, and he insisted that he could go alone. The guide remonstrated with him, told him it was not safe, but he was tired of the rope and declared he would be free of it. The guide had to yield. The young man had only gone a short distance when his foot slipped on the ice and he could not stop himself from sliding down the inclined icy steeps. The rope was gone so the guide could not hold him or pull him back. And out on a shelving piece of ice lay the dead body of the young physician, as it was pointed out to me. The bells had been rung, the village illuminated in honor of his success, but, alas, in a fatal moment he refused to be guided, he was tired of the rope.

Do we not get tired of the rope? God's providences hold us, restrain us and we get tired sometimes. We need a guide, and shall till the dangerous paths are over. Never get disengaged from your Guide; let your prayer be "Lead Thou me on," and sometime the bells of heaven will ring that you are safe at home!—

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THE

Montana Methodist.

Vol. 3. JUNE 15, 1891. No. 43

NOTES AND COMMENTS.

—Words utterly fail to express the joy that thrilled our hearts as we crossed over the line, first set foot on Oregon soil and greeted our brethren beloved, of the Pendleton District, as they were in Conference session at Ingall's Chapel, on the 29th of May. It was pleasant to behold the great and famous Walla Walla Valley, with its beautiful city embowered in shade trees; its gardens, orchards, vineyards, and almost boundless fields of waving grain, but it was nothing to compare with the emotions that stirred our heart as we entered the chapel and looked into the faces of the heroic men who are endeavoring to possess this fair domain for the Lord Jesus Christ. Heart answered to heart. The joy was mutual. We represented the work "on the tops of the mountains," in the midst of the Rockies, while their borders extended to the Cascades, and some of them had been raised up on the Pacific coast and had seen service in California and western Oregon. How glad we were to hear their reports, learn of their trials and their triumphs, and catch their spirit as they came fresh from victorious fields. They gave us a right royal welcome. We are better and stronger since mingling our prayers, our tears and our songs with theirs. The Lord of Hosts is with us. Brethren, let us joyfully stand on the borders of our Land, for Jesus Christ, our Father's Son, bids us undismayed go on.

—Something has been said in some of our papers about "Cowboy Conferences." Well, we wonder what they will say when we tell them that we have a converted "cowboy" preacher here in the Northwest? Rev. F. C. Adkins tells us that he rode the range for twelve years, when he was converted under the ministry of Brother R. B Crego, and is now one of the most earnest and successful young preachers in the East Columbia Conference. He has had many seals to his ministry this year.

—We were pleased to hear of the success that attends the labors of Rev. Michael Larkin, who has had a most difficult field, but has proven true and faithful. When a boy is compelled to leave home for the sake of his religion, as was our Brother when he was converted, his father being a Roman Catholic, it shows there is good material in him. Thanks be unto God for the promises and the conscious presence of one who sticketh closer than a brother; who has said that though all men, even fathers and mothers, should forsake us He will never leave nor forsake. His promises are, yea and amen.

—Rev. E. G. Michael presided over the Conference with entire satisfaction. He is blessed with a well-balanced brain, is not without wit, is true to Methodism and to the preachers under him, and pleasant and entertaining in his manner. No wonder he is universally beloved. How we were "filled with his company" during the short time that we were together. He told us more about our work in Oregon than we ever knew before.

—Twice we have now been entertained by Brother P. M. Bell, though he is a bachelor. Well, he knows how to suit the tastes of his guests and to make them feel at home. We are pleased to know that his zeal for the Master is not without good results.

—Rev. G. H. Gibbs preached a thoughtful and impressive sermon on the nature, importance and result of a closer and better acquaintance with God. His style is conversational. He engages the attention of the children, and instructs and edifies the grown people as well. He has done a fine work at Dayton.

—Though afflicted in body, our Brother Crego prospers in things spiritual. He is "full of the Holy Ghost and of faith," sings and shouts along the journey, and is "happy all the day." No wonder that God blesses his ministry and gives him souls for his hire.

—It was a treat to spend a night with Brother Howard and hear him tell of the work along the Pacific Coast and of brethren whom we knew in other places and who are now in that field. We laid awake till the wee small hours, when tired nature was compelled to seek its sweet restorer. Bro. H. is a "wise master-builder that needeth not to be ashamed." His work speaks for itself.

—Our Converted engineer, Rev. Henry Barnhart, comes to Conference flushed with victory and full of faith and zeal for the Master. This has been the happiest year of his life. He watches and prays—for opportunities to talk to people about their souls and to encourage them to seek the Lord. It was a joy to behold him leading several young persons to the altar and then rejoicing when they were converted. He is bound to have passengers on the Gospel train that he conducts.

—It is interesting and amazing, yea, inspiring, to behold the displays of divine grace as manifested in the diversity of character found among our workers in the Pendleton District. Not only is there a converted cowboy and a locomotive engineer, but while over there we met up with a converted sailor, in the person of Rev. J. B. Chamberlain, whose experience thrills us beyond that of any man we have met in many a day. He was born in Rochester, N. Y., went to sea when a boy and made his home on the waves, sailing over every ocean and into almost every port in the known world. The Spirit of God got hold of him and he was converted while at sea away out in the Indian Ocean. He was the chief mate; he commenced at once to hold meetings with the sailors, and was pronounced crazy by his captain. Nine of his companions were converted, and when we reached port at Boston, they all marched up to the sailor's bethel and were baptized and received into the church. When the war broke out he owned a third interest in three vessels, which were destroyed by the famous Alabama, and all their value lost. He joined our church at Fresno, California, in 1871, was licensed to preach in '78 in Oregon, joined the Conference, but on account of getting his limb badly broken which disabled him for a long time he refused to be admitted into full connection. He is now a local elder, is sixty-five years old, and preaches with remarkable eloquence and power. He enjoys the confidence and esteem of all who know him. He has been in the heart of heathendom, seen men kill and eat one another, and narrowly escaped the same fate himself, and has been present and watched the transforming power of the Gospel of Christ as witnessed in the character and life and civilization of those people. He is strong in body and mind, and in faith and the Holy Spirit. Many have been converted under his ministry. It was quite fitting that he should be a delegate to the next Annual Conference. He says that his anchor is cast within the vail, and he expects one day that his barque will round the headlands of the better world and make the port of heaven in safety. Glory be to God for such an experience and for such a hope, one that is an anchor of the soul both sure and steadfast. May the Lord make our brother abundantly during the remainder of his days upon earth.

—We greatly enjoyed the company of Brother D. M. Jesse, who carried us from Walla Walla out to the chapel in his buggy. He is one of the pillars in the church there. He entertained Marvin and all our Bishops and leading men who have passed that way since his day.

—It was a pleasure to meet our Brother M. R. Hanger again, though we were sorry to see him suffering with his eyes. He is devoted to the church of his choice and rejoices in his prosperity.

—Bro. I. J. Saunders, a layman from Eagle Valley, made a most stirring appeal in behalf of the church in his valley. He went there when there was no organized religious influence, and feels the need of religion. He needs and must have help from the Board for the church building there. We doubt not that he will get it. Let application be made in the regular way.

—Brother W. A. Kirk has shown great fidelity to our cause and much efficiency by carrying on a good Sunday School at Heppner under discouraging circumstances. After all, it is a privilege and an honor to bear burdens, if such we may call it, for the Master. We would be very uncomfortable if they were all taken off and we were left without anything to do.

—What about a local preacher who has not preached a sermon for eleven years, and who would make an efficient Sunday School Superintendent, but will not act, and in consequence there is no Sunday School at that point? Well, there is something wrong. There should either be more preaching and some Sunday School work or one preacher less in the church. It is a positive sin for a man to accept a trust from which he receives his living, and then to knowingly speak or act in a way as to discourage or hinder the success of the enterprise that he engages and is expected to build up. If he cannot conscientiously keep his engagement, let him give place to another who has more faith and greater efficiency in that line of work.

—If our lay members, as a rule, had more of the enthusiasm and the spirit of liberality and willingnets to make sacrifice for the cause of religion that is possessed by many of our preachers the work of the Lord would prosper more than it does. And why

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall. Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

not? What right has one part of God's people to hoard wealth and live in luxury while others are starving, the cause of the Master is languishing and souls are perishing? Oh, brother, "there's another man, there's another man" in that old stranded wreck from which you were rescued by the life boat of the Gospel. How can you be at ease until you have done all in your power to save him? God calls you to "go or send," and that right now.

—o—

ALONG THE LINE.

The following notes were gathered by the editor from the verbal reports of the various charges on the Pendleton District, as given in by the preachers and laymen in attendance at the District Conference.

POMEROY.

Rev. Michael Lurkin, pastor: There are some things favorable, some otherwise, on this charge. There have been four or five conversions. One church built. At Covella we have large congregations, and a revival spirit prevails. A lot paid for, worth $150, and $800 subscribed towards a church building: In a great portion of the country adjacent the people are without preaching, and desire our ministry. Not much doing in Sunday School work and not much for support of the ministry. Only $25 paid in thus far.

DAYTON.

G. H. Gibbs: We have the nicest church in Dayton, built this year, cost $3,600. Eighteen members received this year, congregations tolerably good, church in fair condition spiritually. Two Sunday Schools, 1 with 120 scholars in Dayton, 1 with 33 scholars in the country; $75 raised for Sunday Schools. The Conf. collections are well up, pastor's salary more than half paid—will be paid in full. There is a gradual growth. The church is in better condition than it has ever been before, spiritually, financially—every way. There is a fair attendance at prayer-meetings. It should be made a station. There is good material for us in the country adjacent.

WALLA WALLA.

P. M. Bell: Nine members have been received this year, and $374 raised for church purposes. The financial plan is that of assessment. Pastor's salary will be paid in full. Part of the members very spiritual, part are cold. Upon the whole, they are about on an average. There is one Sunday School with about 60 scholars. There are two appointments, one of which is at Ingall's chapel, in the midst of some of the richest country in the world, and some excellent people. The work is too much for one man, and should be divided. Another church will likely be built in an adjacent community. There are some noble Christian people in this charge. We have a good church and parsonage in Walla Walla.

HEPPNER.

Brother Charles Kirk is supplying this charge. Our church is not strong in the town of Heppner, though we have a good church there. We must have a station preacher, who can devote his entire time to the one point. Circuit is forty-five miles in extent. Seven appointments, with work enough, if all the places were occupied, for three preachers. One Sunday School in town with an attendance of 80. Two other schools in the country with 35 scholars each, and doing well. The spiritual condition in the country places is good. A majority of our people have family worship. There is not much financial system. A few persons do most of the paying. We have the sympathy of the public. There is a wide field outside of Heppner. There is no preacher in the country lying south. It ought to be occupied.

LA GRANDE.

Henry Barnhart: The situation is serious! There is a battle going on and it is hot! When he went there he found all the churches occupied and no place to preach in the town, but we have now an appointment there, hold prayer-meetings, which are increasing in size and in interest. The houses are getting too small. We have bought three lots that are worth $400, and they are paid for. They are well located and the outlook is very promising. Have commenced a subscription for a church building. At Moss Chapel we have a church worth $2,000, and a parsonage worth $500, a Sunday School with 80 in attendance. Heard the Macedonian call from Ladd's canyon, and went over. We gained a great victory; had 12 accessions, and now instead of a dancing club we have prayer and class-meetings that are well attended. The people are intelligent, and the prospect is bright for a large class. At Moss Chapel there is family worship in every household among our people. The subscription plan is observed in finances. Salary of P. E. and P. C. about half paid. There is fear that the collections will not be full. We greatly need a parsonage at La Grande, so that the preacher could be right among the people. The pastor is full of hope. La Grande is growing, and we must have a church and Sunday School right in the midst of the increasing population. Brethren, don't be afraid of the towns. The people there need our service, and will welcome us.

PENDLETON.

M. V. Howard: Three preaching places, three Sunday Schools, 90 scholars in attendance at Pendleton, and 46 at Juniper. One just organized at Foster with 30 scholars. Eight have joined the church from the Sunday School at Pendleton. Such results are had in view: 36 have been added to the church at Pendleton, 3 at Juniper and 10 at Foster—a new point. Trying to follow the discipline in finances. The Church Conference arranged for payments to be made monthly. Preacher's salary, and also the collections in arrears at present. The latter will be full. Preached on Missions and took a subscription of $35. Some of the people have family prayers, some do not. Prayer and class-meetings very well attended. Have an Epworth League with 35 members. The young people are reading the literature recommended, which is very interesting and profitable. The Presiding Elder states that Bro. H. has been at Pendleton two years. Nothing there when he came. Now we have a church of 100 members, a church building worth $3,000, with the parsonage included. It has been a signal victory.

EAGLE VALLEY.

R. B. Crego: This is a new charge, but when the pastor went there he found some noble, true brethren. With sickness and many infirmities and hindrances he had tried to meet the emergency. The people are from Tennessee, Georgia, Texas, Mississippi, Missouri, Scotland, Canada—almost everywhere. Commenced a meeting. Sometimes there were half a dozen out, sometimes more. There was great prejudice at first, but it began to abate. Brother Michael came to hold Quarterly Meeting. God had already blessed some, 11 more were added. Brother Yoakum came and helped; and there were 14 more accessions. The people now said, "We must have a church." A mass meeting called, a place has been selected, the ground donated, a Missourian started the subscription and we now have about $900 subscribed.

We greatly need help from the Board, and must have it if we secure the house. The valley is 3x9 miles in extent, and is very productive. It has a population of about 450—65 families—and is adjacent to a rich mining district. Pine Valley is 12 miles away, is 6x13 miles in extent, "the home of Alfalfa," about 700 people; a promising mining camp 7 miles away where $4,000,000 have been expended, and not a church! Sparta is 12 miles from Eagle Valley, where we have just made a start. There are other places that might be occupied. The whole country is full of mineral. The famous "Seven Devils" district is near here. Ten children have been baptized. Pastor's salary is away behind. Conference collections have been pledged, and will be full. The people want the District Conference next year, and will convey the members from the railroad, which is 45 miles. There is one Sunday School with 52 scholars, 5 regular appointments, most of them semi-monthly. With a little help now we can plant our church permanently in one of the richest sections of country in the world, and we must not let the opportunity pass.

BOISE VALLEY.

The pastor, Brother Eagle, a local preacher who is supplying this charge, could not attend the Conference which was 400 miles from his charge. The Presiding Elder reported the work. The field is new. Father Newton had preached there in early times. Rev. Grandison Curtiss was appointed to the charge many years ago, but was called home to heaven before he could get there. Brother Eagle went there last fall. He had no members to start with, but he had courage, and went to work. Organized at the first Quarterly meeting with 14 members. Another meeting was held at which 55 were converted, many of whom were added to our church. Two societies now. When the church was organized half the members were women, but they were plucky, and went to work. The pastor's salary is $400, and P. E's. $50, the latter just enough to pay travelling expenses. It is pretty well paid up. There are 2 Sunday Schools, one with 25 and the other with 45 scholars. There is a large stretch of rich country that is rapidly settling up—room for a presiding elder's district. Boise City has 5,000 people, and is the capital of Idaho. We ought by all means to have a man there, and at least three more in the country adjacent. There is a good opportunity for us. The country was once a sage brush plain, and a year ago could be bought for $5 an acre. Under irrigation it now produces peaches, prunes, apples, cherries and the finest of alfalfa, and and is now worth from $40 to $100 per acre. We ought to occupy it at once. The demand is pressing.

BAKER CITY.

In the absence of the pastor, D. W. Yoakum, the presiding elder represented the charge. Baker City numbers about 3,000 souls, is at the head of Powder River valley, and is the commercial center of all that region. We have but few members and only a monthly appointment here. It is a good field for us if we could keep a man there all the time. Have a good strong membership at Wingville. Twenty-two have been added this year. No Sunday School, because can get no one to take charge of it. Finances on the charge are well up. The subscription plan prevails here.

SUMMERVILLE.

—Rev. H. T. Burger, the preacher in charge, was not present, and the work was represented by the presiding elder. This is an old work. There have been 23 accessions to the church this year, and some good material. One Sunday School, 45 scholars, in a flourishing condition. Spir-

itual condition of the charge fair. Summerville numbers 400 or 500 people, Elgin about 800 and growing rapidly. Protracted meetings have been held at three points, and were spiritual and successful. There is little or no financial system, and but little is doing for ministerial support. The presiding elder has not received enough to pay his travelling expenses to and from the charge. It is a good country, and the people are well able, but system and effort are necessary to success.

—o—

CORRESPONDENCE.

Letter From Dayton.

Dear Brother Stanley :—

At each visit of your paper I feel moved to write you, not for publication, but to cultivate our acquaintance. It also sends me back in pleasant memory to scenes of one year ago and the pleasant associations while we were together at St. Louis. A few months ago I passed through your state. I thought much of your labors, travels and anxieties, and of the wonderful possibilities of your great country. When I arrived in St. Louis I went around to old Centenary. But how changed the scene. With all her splendid service, her elegant music, her large congre gations, yet I could but feel sad. Where were the faces I had met there only a few months previous? And yet it was a pleasure to know that they were scattered on the earth attending to their Master's business. A few of them have answered to the final roll-call, have rounded the headlands of the eternal world, and are basking on the sunny shores of the "Sweet-Bye-and-Bye," while we are permitted to remain for a season. God grant that we may use and not abuse our opportunities.

Our Annual Conference convenes here at Dayton the 12th of August next, and of course you will be here. We expect you,and you must not disappoint us. I take pleasure in tendering you the hospitalities of our humble home.

[Thank you, Brother H. We will be glad to accept your kind invitation if we are fortunate enough to get to Dayton.—Editor.]

So far as I know, the work has prospered all over our District. Our class at Dayton continues to increase in numbers. May we be a strong and valiant little band for the Master. All the preachers of the Pendleton District appear to be in good trim. Our Barnhart has his train on the up-grade and promises to make a splendid landing at the Grand Central Depot. May heaven's richest blessings attend the editor of the METHODIST. M. R. HANGER.

—o—

A Chinaman's Letter.

The following was written by a Chinese pupil to his teacher who is a member of our church in Spokane. It is verbatim as handed to us, and shows something of the work that is being done along this line by many hundreds of Christian men and women in the West and Northwest, of which little notice is taken, but which may result as grandly in the end,as much of that which is costing the church many thousands of dollars :

My Dear Teacher:—

I thought I write you a letter. I am so glad you teach me how to write, and teach me the grammer. I study so hard, but it makes me feel like crazy to understand. My spiritual life is better to-day. Sometimes I feel like hopeless, but day by day I pray to Jesus to help. When He blesses my spirit I feel moore like comfortable. In the Y.M.C.A. I lost my umbrella. Then I have to leave a writing on the table to tell the population to steal no anything what don't belong to the population. I told them to try be better man. I write some moore to you agin when I got time. I like you to teach me of Jesus Christ more when I come to school. JOHN A. LOM.

—o—

How It Was Done.

Brother Stanley:—In reading the MONTANA METHODIST, I see accounts of a great many joining the church, and of their being converted,but don't remember reading an accoutt of how they were converted. So being about the oldest female member in the Montana Conf., I thought I would tell how I was converted and how I reached a higher state of grace. I was at a camp-meeting and there was a call for mourners, and as I had belonged to the church for two or three years, I thought it would not look well for me to to go up as a mourner. But my pastor, Rev. Benjamin F. Drake, insisted and told of a person being converted by praying aloud. So I went, and thought I would try it, (I would scarcely be heard anyway, as there were so many singing, and so many amens); and sure enough as soon as I commenced praying aloud the Spirit of God came down upon me and I was made to rejoice in a Savior's love, and instead of being a mourner I was around in the altar trying to encourage others.

About seven years after I was converted, my mind was greatly exercised about my soul's salvation. I hardly knew whether I was a child of God or not. After much prayer and reading the Scriptures I realized that I was a child of God; but a very little and imperfect one, and I gave myself wholly to the Lord. It was at least six months after this before I realized that I was on the high way of holiness. But then such joy! It seemed that I was so near heaven that I could hear the the angels singing; for months I lived in such ecstacies.I made an open profession of my faith, and since the spring of 1861 I have had the abiding evidence of my acceptance with God.

Now, Bro. Stanley, I write this bit of experience. If it will be of any use, all right; if not, I will not be offended if I do not see it in the MONTANA METHODIST.

M. C. FLOWERS.

—o—

—The migrating season has opened and many pastors are on the wing.

HOW THE BATTLE IS GOING.

BIG BEND CAMP-MEETING.

The editor expected to attend this meeting, but Providence led him in another direction. We believe it was for the best. On our return from Walla Walla, while waiting at Spokane for the east-bound train on Monday night we hastened to the parsonage where we gathered the following brief notes from Rev. R. G. Isbell, who had just returned from the camp-ground flushed with victory.

The meeting was held near Creston Station, on the Central Wash. R. R. sixty-eight miles west of Spokane. It was every way a success. Every service was a profitable one. The preachers present were: R. G. Isbell, R.B. Swift, A. Y. Skee, W. S. Hornbuckle,F. F. St. Clair, of our church, and A. B. Coates, of the Presbyterian Church. The services at first were somewhat interfered with by the rain, but it cleared off, and after that there was a large attendance, reaching on Sunday about 500 or 600. There were not many tents. The people came in wagons, and would spend the day on the ground and return home, though a few remained over night, camping in their wagons.

The last night of the meeting between 50 and 100 testified that the meeting had been a blessing to them. Not a few shouted the praises of God. There were a number of conversions, and the church was greatly revived. A deep seriousness pervaded the large audience, and many gave their hand in token of their desire to be Christians. One thing that impressed us was the bright, clear testimonies that were given.

The preaching was simple, and earnest, and in demonstration of the Spirit. Brother Swift's sermons, especially, gave great satisfaction, and Brother Skee also won many laurels, by the depth and spiritual power of his discourses. He is a devout man and a promising preacher.

The meeting was held under an arbor in the border of a pine forest, where the trees were somewhat scattering. The people were not troubled about horse feed, as they picketed or turned their horses out, with hobbles to graze on the adjacent prairie that was covered with nutritious wild grass in greatest abundance. A fine stream of water flowed near by, which supplied the tables of the campers with abundance of the choicest fish. It is a delightful place for a camp-ground, and ought to be secured to the church permanently for this purpose.

The collection on Sunday paid the expenses of the visiting preachers, with something left for the regular pastor. Brother St. Clair deserves great credit for his energy and good management in making the occasion such a marked success. He was aided by a corps of earnest workers, among whom are Brother Edinburg and his good wife, and Brother and Sister Gebbart and others who are "given to hospitality," and contributed in a substantial way to the welfare of the visitors. Everybody was well fed, everything passed off pleasantly and smoothly, and our cause was greatly strengthened by the camp-meeting in the Big Bend country.

SPOKANE.

Dear Brother Stanley:—

Our meeting was cut short by the illness of myself and wife and for want of help. However, we had several conversions and a number of accessions. Others will join soon, I think. Eight children baptized. Another Brother Daniel from St. Louis, a brother to P. M. Daniel, with his family are here with letters and will unite with us soon. Our people were so glad you gave us the two sermons. Brother J. W. Compton gave us one good sermon. Brother W. O. Waggener gave us four excellent sermons. O, that some one could have staid with us!

Sincerely, R. G. ISBELL.

From another source we learn that Children's Day at Spokane was observed faithfully. There was a large attendance. A goodly number of the children and young people took part. There was good music and a splendid collection. The Children did their part remarkably well. The occasion was a decided success. Brother George Dyer is the Superintendent now. He is very active, and the school is increasing very rapidly.

[Brother D., when he was a small boy, his parents were members of the church on our first circuit, away back on Blue River, in Kansas. We rejoice that the promising boy is developing into such a useful man and successful worker in the Lord's vineyard. May he go from strength to strength. Would that all the boys that we furnished with catechisms in days gone by were doing as well.—EDITOR.]

FLATHEAD VALLEY.

I want you to make arrangements for Bishop Key to come and dedicate our church before Conference. There will not be much indebtedness, not so much but that we can easily raise it at the dedication service. Everything is moving along smoothly in church work. Congregations still good at Demersville. One addition last Sunday at the regular service. They are calling for me across the river at Fairview. I have promised to preach for them the fifth Sunday. They have had no service there this year.

E. L. LEE.

POTLATCH CIRCUIT.

Editor Methodist:—Our third quarterly conference was announced for Vollmer, a new and hard town where the devil came just ahead of the railroad crew with his implements of death on a pack horse, and there in an old building very much dilapidated, on a sawdust pile, he dealt out death and destruction to the scores of human souls already on their march to the regions of the lost. How my heart bleeds for these poor victims.

Well, we have made our rounds, and have tried by the help of God to push the battle to the very gates. If I were to use a common phrase I would say that Potlatch circuit is on a boom. There have been two new societies organized this year.

The Montana Methodist.

E. J. STANLEY, - Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave. Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Pittsburg Post Office as second class matter.

This charge has eight appointments, fifty is miles in extent, and there is country enough adjacent for a Presiding Elder's district. There have been fifty accessions and twenty-five conversions, and eighteen baptisms the present year. One new church building in progress at Leland which is to cost $800. Three Sunday Schools with a total of about one hundred scholars. Prayer and class meetings well attended--the finest I ever saw. Salary of the pastor is $400, about half paid. The circuit must be divided next year, and we will have to change the name. I don't think the present one suits very well. From my heart I accede to Brother St. Clair's proposition. How our work is suffering for lack of men! Why should we not be willing to do that much for the sake of our Zion in this great Northwest?

——o——

THAT COLLEGE.

Do not forget nor neglect to talk and work up that college enterprise to which we called attention in our last issue. We are in earnest about it, and we want every member and friend of the church to be of the same mind. It is one of the necessities of the hour. You may think it looks dark, but the way will never open until we make the start. The Children of Israel had to "go forward" before the Lord divided the Red Sea for them. At Jordan the soles of the feet of the priests had to rest in the waters of Jordan before the Lord interposed and caused them "to stand upon a heap," and the people to pass over. There must be faith and determined effort. We will need at least $100,000 to insure the success of the enterprise. We don't want a mere makeshift of an institution. We must aim high to hit the mark--ask, and plan largely if we would receive largely. The money is in the country in great abundance, and God who has blessed the people with it will incline them to put it at our disposal to use for the cause of higher Christian education when we develop faith and courage and grace enough to use it aright. Now, while the country is new and the need of such work is beginning to be felt, is the time for us to lay the foundation and establish an institution of learning that will help to give type to our civilization and mould the characters of young men and women in this growing country for generations yet to come. Who will start the ball to rolling? Who will help in this grand work? We shall say more on this subject again.

——o——

HERE AND THERE.

—At this writing Rev. L. B. Stateler is gratifying his many warm friends in Bitter Root Valley by visiting among them and preaching to them so far as he is able. There is no man so popular among our people here as our venerable pioneer and father in Israel.

—Mr. Zeb Harris, of Stevensville, died recently after a short illness. He was the first man this writer became acquainted with on his visit to Missoula County in 1877, when he shared a mess of fresh trout with us at the table of the Kennedy Hotel. If he ever refused us a favor or did us an unkindness we do not remember it.

—We were fortunate enough to meet up with Prof. Payne on the cars as we returned from Walla Walla to Spokane. He is superintendent of the public schools in Dayton, a zealous member of our church and superintendent of our Sunday School there. He is greatly interested in education, also in Sunday School work, and successful in whatever he undertakes. We need many more just such men at the head of our public schools and in all our congregations.

—We have much more to say about our trip to the West, but cannot for lack of space say it now. We were at Walla Walla just in strawberry time. They were shipping them by the car load. We never saw such great quantities of this delicious fruit packed together before.

—It is said that people are rushing into Washington and Idaho more than into Montana just now. This is thought to be one reason why our church is building up faster in portions of that country than here. Well, there will be a reaction some day. Montana is a much better country than many are aware of. The cold is not half so severe as they imagine. People right from Georgia and Alabama declare that they suffer no more with cold here, as a rule, than they did in the South. We have rich mines, fertile soil, a heathful and exhilarating atmosphere. Do not locate permanently in the West until you have visited this "country of the mountains."

—We have fallen upon a plan by which a goodly portion of the amount scaled from our missionary appropriations can be made up and our work sustained. Let the Conference Board undertake to raise at least $1,000 for "Home Missions." Divide it among the charges; let the preachers arrange to hold missionary mass-meetings at every appointment, secure the services of good speakers, make a grand rally, awaken enthusiasm, and the money can be raised with ease. We believe it will be. The exercise will be healthful and inspiring to the church. Let us begin to plan for it now, even before Conference.

—June is the prettiest month in all the year in Montana, and as we look upon our fruitful fields, lovely landscapes, clear, sparkling streams, our grand snow-capped mountains, and breathe the pure invigorating air, often loaded with the fragrance of the wild flowers that line our streams and carpet our prairies, we are tempted to think we have in Montana the grandest country that the sun shines upon.

—Brother, don't forget that dollar that is due on your subscription to the MONTANA METHODIST. It will soon be pay day, and we will need all we can get. The printer must have his money. Please send right away to Corvallis, Montana.

—We were surprised to see such a draught prevailing at Walla Walla. The wheat crop—especially late wheat will be cut short on account of it. We are having delightful rains throughout Montana just now, and the crop prospect is very fine.

—Rev. H. W. Currin has removed from Boulder to Radersburg for the summer. He will be greatly missed by the Sunday School there, though we trust that it is strong enough to get along without him during his absence.

—We have an excellent communication from Dr. Samuel Rodgers, one of our leading ministers in Baltimore, Md. It came too late for insertion this week.

——o——

FROM THE CHURCHES.

BOZEMAN.

Rev. W. T. Goulder: Everything moves along nicely, smoothly and pleasantly.

STEVENSVILLE.

Rev. J. B. Parnall sends a subscriber for the METHODIST, and adds: Had a crowded house at Fair Play, and also a good congregation at Curlew. Brother Stateler preached at Stevensville yesterday morning. He gave them a genuine Methodist sermon, plain truths, red hot, so I hear.

BOZEMAN CIRCUIT.

Doar Brother Stanley:—

You express regrets because you have not heard from Bozeman Circuit. I, of course, have been very busy, as you predicted. I preach two or three times every Sunday. My congregations on this charge were never so good as now. Our membership has been more than doubled this year, and there are more to follow. In addition to my own regular work I have crossed the range east of us and established two appointments in good settlements on Shield's River. These people I found destitute of the Gospel, they having not had a sermon for many years. Beyond these appointments, up towards White Sulphur Springs and Castle are several good communities asking for the preached Gospel. And still east of Shield's River on the Musselshell there are several large communities without the Gospel, also along down the Yellowstone are numerous towns and settlements calling for our church to enter. We must occupy more of eastern Montana. Christ died for these people and they must have the Gospel.

I have moved to Central Park that I might be nearer my work, and to avoid rents. B. E. H. WARREN.

The editor appreciates the zeal that Brother Warren manifests for the new and inviting fields to which he alludes. We have looked toward that region with great solicitude for years, and we do trust that the Lord will ere long open the way for us us to answer those Macedonian calls and enter the needy fields that are opening in almost every direction. What a responsibility is being laid upon the church at large. Will she heed these calls and say, "Let us go up and possess the land, for we are able"? or will she by refusing to do so acknowledge her weakness before the world?

——o——

HELENA DISTRICT NOTES.

A. C. COUEY.

Since being with you, Mr. Editor, in the Missoula District Conference, I have spent several days at home in Deer Lodge, where I began the fourth round of Quarterly Conference. We only held the religious services of the Conference, having preaching Thursday and Friday evenings and the usual Sabbath services and the sacrament of the Lord's Supper. Will hold the business session of the Conference later for good reasons, in the matter of securing fuller reports.

Brother Tabor and his good wife have had a very good quarter's work. The interests of the church are kept to the front line. The monies for the Annual Conference collections are nearly all paid in. A protracted meeting of good interest is now in progress, commencing from the date of the Quarterly Conference. Bro. Squires is down from Butte doing good work. Last night the house was nearly filled. By Sabbath room will

be at a premium, judging from the number attending at this early stage in the meeting. The Lord give us a gracious time. Two persons have united with the church, a young lady by profession of faith, a young man by letter.

THE DISTRICT PARSONAGE.

I have been quite busy in securing further subscriptions this week. Bro. Wm. A. Hensley and I made quite a successful canvass of Deer Lodge. We will likely let the contract for the building before the 10th of June. We hope to have the house completed by the Annual Conference—not later than Aug. 10. If the District at large were as liberal in the enterprise asDeerLodge,we would have no trouble whatever. So we may now say, the probabilities are quite favorable for having a house for the P. E's family another Conference year. We will have to borrow a few hundred dollars—maybe three or four hundred. Should we do this and have to pay 1 per cent. interest it will be a great saving to the elder's pocket. The question is, will he continue to pay $15 or $20 per month for rent, or $3 or $4 in the way of interest. Common sense says, choose the latter alternative. Besides, we will have a home. If possible I will avoid borrowing altogether—but times are just now so close we may not be able to do otherwise.

$4000 or $6000.

Our appropriations this year to last, stand as 2 to 3. We have shared the decrease about as other very needy fields. I am greatly disappointed in the happy expectation of entering some NEW GROUND blazed out this year. We will do the best we can. I will not utter a word of complaint. I verily believe the best was done for us that could be, by our dear Bishop Hendrix, who represented Montana and other Conferences before the Board of Missions.

CAMP MEETING.

When I was with Bro. Warren he and his official members were talking campmeeting on the Bozeman Circuit, to embrace the 4th Quarterly Conference July 19th. If the matter is natured we will try to have Bishop Key with us and a number of the brethren of the Conference. Bro Warren will notify you in due time. The work goes on well at all points heard from since seeing you.

CHILDREN'S DAY.

I think throughout the District the brethren gave "Children's Day" special attention. This has evidently grown out of the increased interest in Sunday School work during the year. Happy for us when we have learned that right here is the solution of the church for the future—saving the children.

MORE ANON.

—o—

Helena District.

FOURTH FOUND

Deer Lodge	May 23rd and 24th
Butte,	June 6th and 7th
Goulder and Elknom	May 30 & 31st
Helena,	June 13th and 14th
Townsend Circuit at Townsend	June 20th and 21st.
Bozeman Station	June 27th & 28th
Willow Creek	July 4th & 5th
White Hall	July 11 & 12th
Bozeman Circuit,	Phipp's S. H. July 18 & 19th.
East Helena,	July 25th & 26th.
Great Falls	

Will every preacher please prepare to give full reports on all matters brought before the 4th Quarterly Conference- Let the trustees have a written report on church property, and the Local Preachers be present for an examination of character or send written statements to the Conference in care of pastor.

A. C. Couey P. E.

—o—

MIND.

1. Mind your tongue. Don t let it speak hasty, cruel, unkind, or wicked words.

2. Mind your eyes. Don't permit them to look on wicked books, pictures. or objects.

3. Mind your ears. Don't suffer them to listen to wicked speeches songs, or words.

4. Mind your lips. Don't let tobacco foul them; don't let strong drink pass them; don't let the food of the glutton enter between them.

5. Mind your hands. Don't let hem steal, or write any evil words.

6. Mind your feet. Don't let them walk in the steps of the wicked.

7. Mind your heart. Don't let he love of sin dwell in it. Don't give it to Satan; but ask Jesus to make it his throne.

War Cry London.

—o—

Starting Points.

—To succeed, one must sometimes be very bold, and sometimes very prudent.—*Napoleon.*

—Hold fast to the Bible as the sheet--anchor of your liberties; write its precepts in your hearts, and practice them in your lives.—*U. S. Grant.*

—If the pledge had been offered me when I was a boy in Sunday School, I should have been spared those seven dreadful years.—*John B. Gough.*

—A broken reputashun iz like a broken vase—it may be mended, but always shows whare the brok waz.—*Josh Billings.*

—Think well over your important steps in life, and having made up your minds never look behind.—*Thomas Hughes.*

—o—

—The late P.T.Barnum,of Bridgeport, gave the First Baptist Church Society the sum of $45,000 for their church edifice, in order that they might get a more eligible site, and the old structure will be torn down and a business block put up in its place.

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BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

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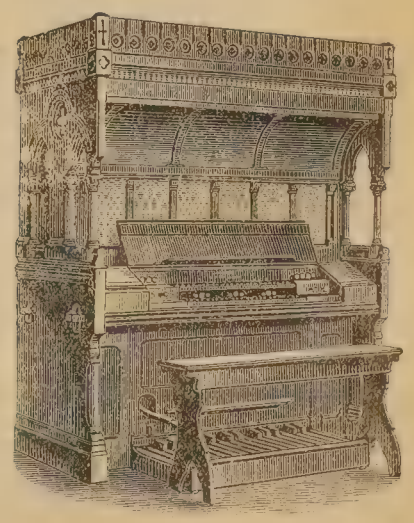

Pendleton District Conference.

The first session of the District Conference of Pendleton District, East Columbia Conferences convened at Ingall's Chapel, on Walla Walla Charge, seven miles south of Walla Walla, Washington, on Thursday, the 28th of May, 1891, at 2 o'clock, p. m., and was opened with the usual religious services conducted by Rev. E. G. Michael, the presiding elder.

The chapel is in the midst of the famous Walla Walla Valley, and is just across the line in Oregon. The building is new, was commenced last year under the superintendence of Bro. Haggard, and will be neat and commodious when completed.

There were present at the session, Revs. E. G, Michael, M. V. Howard, P. M. Bell, R. B. Crego, Michael Larkin; Henry Barnhart, Charles Kirk, F. C. Adkins, G. J. Gibbs, J. B. Chamberlain, S. Ferguson and R. E. Earl. The following laymen also took part in the proceedings from time to time: M. R. Hanger, D. M. Jesse, Peter Gerking, D. J. Saunders, F. M. Dyer, Nathan Evans, J. S. Phillips and W. A. Kirk. They were from different charges throughout the District, and manifested a lively interest in the work of the Conference. E. J. Stanley, of the Montana Conference, was present as a visitor. V. Howard was secretary and G. H. Gibbs assistant.

Committees were appointed on Spiritual State of the Church, Sunday Schools, Finance, Books and Periodicals, Missions, Education and District Conference Records.

Great prominence was given to religious services. An hour at the opening of each session—8 a.m. and 2 p. m.—was given to devotional services—prayer and experience-meetings—besides regular preaching at 11 o'clock a. m. and 8. p. m., and the discussion of vital questions, such as Sunday Schools and Missions, during the regular sessions. The sessions were well attended by the people in the community, and by some of our members who had come from quite a distance, from adjacent charges to be there. Brotherly love and harmony prevailed.

The reports of the preachers showed remarkable prosperity throughout the District. Almost every charge had been blessed with a revival at which there had been conversions and accessions to the church.

There have been 270 accessions to the church since the Annual Conference, while the number of conversions is considerably in excess of this. A revival spirit prevails. Attendance on public worship and at the prayer and class-meetings is generally good. A large per cent. of our people hold family worship, and believe in the old-fashioned Holy Ghost religion.

There is quite an increased interest in Sunday School work. The reports showed 17 Sunday Schools and 937 scholars, being an increase of 9 schools and 459 scholars since the Annual Conference. This is surely a very gratifying report, and shows that our ministry is caring for the lambs of the flock.

One church, a beautiful structure at Dayton, has been built and completed at a cost of $3,600. Another one built and so far completed as to be used, at a cost of $1,600, without help from the Board, and another, (the one where the Conference was held), and was commenced but not reported last year, has been completed so as to be used, at a cost of $1,200. There are now twelve and one-half church buildings in the District, and a great need for more, if only a little assistance could be obtained. We hope the brethren will finish and furnish them all and secure the missing "half."

There is an increasing demand for a pure Gospel and a consecrated ministry, and our preachers have more calls for their services than they can possibly answer at present. Nearly all of the charges ought to be divided, and there is plenty of work for a half dozen or more men in the District right now.

There is a High School at Weston, under the care of our church, and which, with efficient management and by proper co-operation upon the part of our people, it is thought, could be made a success. The brethren must look after this.

The reports showed that the finances of the District, especially the salaries of the preachers, which have not been half paid although the year is three-fourths gone, are sadly in arrears. Surely it is true that our preachers do more work for less pay than any other class of men in the land. There must be more system and greater liberality among our people at this point if we remain guiltless and realize the full measure of our success. Paying is as essential as praying. It is in this way that prayer is made effective. God loves a cheerful giver.

The following were elected lay delegates to the ensuing Annual Conference: Rev. J. B. Chamberlain, D. M. Jesse, W. A. Kirk, D. J. Saunders; Alternates, J. J. Atkins, Nathan Evans.

DISCUSSIONS.

The "Relation of the Sunday School to the Church" was ably discussed by G. H. Gibbs, followed by others. M. V. Howard gave a very pointed and suggestive talk on "The relation of the pastor to the Sunday School," in which it was very clearly shown that the preacher is pastor over the Sunday School as well as the rest of the church, and has duties in it, that he cannot neglect without loss both to himself and to the church. Brother Michael led in a very interesting discussion of the question, "How to awaken a greater interest in missions on the part of our members?"

THE RELIGIOUS SERVICES

were times of great spiritual refreshing. Tney were conducted by both laymen and ministers. Brothers Larkin, Adkins, Crego, Chamberlain, Barnhart, Gibbs and Howard did most of the preaching, which was evangelical and spiritual, and good to the use of edifying. The prayer and experience meetings were among the best we ever attended. The Lord was present in mighty power confirming the hearts of believers, encouraging his ministers and awakening and converting sinners. Religious fervor was carried into the business sessions, where hearty amens and glad hallelujahs were not uncommon. What an inspiration it is to hear fathers and mothers with glowing faces tell of God's goodness, of the Savior's love, of the witnessing spirit, and of their solicitude for the salvation of their children and for the upbuilding of Christ's Kingdom. Every service was a spiritual one. The love-feast on Sunday morning will never be forgotten. Several persons shouted aloud the praise of God. The communion service was delightfully sweet and solemn. At the altar exercises on Sunday night after Brother Howard's earnest and effective sermon, there was a wonderful manifestation of divine power. Twelve penitents came forward, four of whom were converted, while the vast multitude that thronged the large church was awed and thrilled with a sense of the presence of God. The songs, the prayers, the exhortations and the hearty amens all had the old time ring. There was to be another session on Monday to complete the business. The services were to be continued for several days. The place for holding the next District Conference was not fixed before we took our departure on Monday morning. We greatly desired to protract our visit, but duty called us elsewhere and we had to obey.

—o—

ERRATA.

In making up the last issue of our paper, by some hook or crook Brother Bones' name, together with the paragraph of his letter from Fayette, Mo., became detached from its proper place and was appended to our editorial which was headed "We must have a College." And we were given credit for Brother Bone's letter. We beg pardon, and hope it will not occur again.

Brother Warren writes that arrangments have been made for a camp-meeting in July. We would be glad to accept his kind invition if it were possible, but that will be busy time for us.

—o—

Starting Points.

—To succeed, one must sometimes be very bold, and sometimes very prudent.—*Napoleon.*

—Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives.—*U. S. Grant.*

—If the pledge had been offered me when I was a boy in Sunday School, I should have been spared those seven dreadful years.—*John B. Gough.*

—A broken reputashun iz like a broken vase—it may be mended, but always shows whare the brok waz.—*Josh Billings.*

—Think well over your important steps in life, and having made up your minds never look behind.—*Thomas Hughes.*

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MISSIONARY THOUGHTS.

The experience of Paul at Ephesus is often recalled by missionaries. Dr. Chamberlain, of India, tells of his entrance upon the work in a city of the kingdom of Hyderabad. What was done there may be done everywhere. "The Gospel is the power of God unto salvation."

"Does this Bible quell opposition? It is quick and powerful. I would I could take you to a scene in that same kingdom of Hyderabad that I witnessed fourteen years ago. There in a city, a walled town of eighteen thousand inhabitants, the people had risen in a mob to drive us out because we tried to speak of another God than theirs. We had gone to the market-place, and I had endeavored to preach to them of Christ and his salvation, but they would not hear. They ordered us to leave the city at once; but I had declined to leave until I had delivered to them my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed. There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I had seen them tear up the paving stones and fill their arms with them to be ready, and one was saying to another, 'You throw the first stone, and I will throw the next.' By an artifice which I need not stop to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. I told them the story of all stories—of the love of the Divine Father that had made us of one blood, 'who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' I told them the story of the birth in the manger at Bethlehem, of that wonderful childhood, of that marvellous life, of those miraculous deeds, of the gracious words that he spake. I told them the story of the cross, and pictured in the graphic words that the Master gave me that day the story of our Saviour nailed upon the cross for them, for me, and for all the world, when he cried in agony, 'My God, my God, why hast thou forsaken me?' When I told them that, I saw the men go and throw their stones in the street and come back, and down the cheeks of the very men that had been clamoring the loudest for my blood I saw the tears running and dropping off upon the stones that they had torn up; and when I had finished the story and told them how he had been laid in the grave, and after three days had come forth triumphant and had ascended again to heaven, and that there he ever lives to make intercession for them, for us, and for all the world, and that through His mercy every one of them there assembled could obtain remission of sin and eternal life. I told them then that I had finished my story and that they might stone me now; but no, they did not want to stone me now. They came forward and bought eighty copies of the Scriptures and gospels and tracts, and paid the money for them, for they wanted to know more of that wonderful Saviour of whom I had told them.—

Rules for Holy Living.

"1. Do nothing but according to the teachings of the New Testament.

2. Of our own accord show mercy; afford succor to such as are in distress, food and clothing to such as are in want.

3. Restrain passion, be eminent for fidelity, a minister of peace.

4. Exercise piety toward God, observe justice toward men.

5. Do no harm to anyone either of your own accord, or by the command of others. Hate the wickedness of the wicked, assist the religious.

6. Be a perpetual lover of truth, and propose to yourself to reprove those that tell lies.

7. Keep your hand clean from theft, and your soul from unlawful gains."

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THE

Montana Methodist.

Vol. 3. JUNE 30th, 1891 No. 44

Editorial.

RELIGION IN THE HOME.

There is too much of a tendency to divorce religion from the home and fireside and from the affairs of every day life. The older people go to church where the minister reads the Scriptures, prays, preaches, and the choir sings; the younger ones are sent to the Sunday School where the lesson papers and the picture cards are distributed, the lively choruses are sung, the rewards offered, and a short time spent in reading the printed questions and reciting the answers, which are also printed. The leagues, sociables, and society meetings are also well patronized, the minister supported, it may be, and the external and material interests of the church looked after; while in many homes there is no family altar, no habitual reading of the Bible, no hymn of praise sung, and the conversation is about all else than spiritual and eternal things until the idea begins to prevail that religion is something that belongs to the church services alone, and the home to social enjoyment and secular business.

This ought not so to be. The home is the seat of life. Here the children are born and reared, and the characters are moulded, in a large degree, that will decide their future destiny. Here is the soil where true religion takes root, and grow and blossoms, and brings forth its choicest fruit. As religion is in the homes of our people so it will be in the church, for the church is but the home on a larger scale—a number of homes associated together and bound by "dear uniting ties" into "one family of the living God." The stream will not rise higher than its source. If there is no voice of prayer and praise, no habitual gathering of parents and children and friends, and calling upon God around the hearth stone together, no interest, and freedom, and joy felt in talking of Christian doctrine and experience, of God's goodness and mercy to us, no expressing our hopes of heaven while we are together at home, how can we take delight in such things or awaken an interest in the minds and hearts of others, away from home? We must carry the fire in our own breasts continually if we would have our hearts "strangely warmed," and help to warm the hearts of our neighbors. It was the wise virgins who had their vessels filled with oil that slumbered and slept—took needed rest—while the bride-groom tarried, and who were ready, and went into the marriage supper, while the foolish virgins who neglected the home supply and sought to get in at the expense of others were too late and heard the fearful word, "Depart." Our Savior's life and ministry, while upon earth, was interwoven into the home life of the people of Judea. Here some of his grandest works were performed, and utterance given to some of his greatest doctrines and most precious promises. How we love to think of him at the house of Zacheus, at the home of Lazarus, Martha and Mary, at the Pharisee's house where Mary broke the alabaster box and gained eternal renown for herself and in the homes of the poor and lowly where the common people heard him gladly. No wonder the two disciples "constrained him" to come in and tarry with them at Emmaus. What holy companionshsip! How amply they were repaid! Shall we be less interested in securing his presence and blessing in our homes to-day? No, no, a thousand times no!

We know a family where the conversion of one of the children is an event that attracts as much attention, and is hailed with as much delight and joy by the inmates of the home, as that of a birth or a wedding. In fact it is both of these—a birth into the family and kingdom of God, and a marriage to the Lord Jesus Christ, bringing the highest honors, the purest joys and an inheritance that is incorruptible, undefiled and that fadeth not away. What mother would not pray and crave such blessings for her child?

To this day we love to think of a dear, grand Christian woman, long since gone to heaven, as she sat by the hearth stone in the old arm chair and would frequently drop the large testament or a religious book from which she would be reading, in her lap, clasp her hands and with a face like that of an angel give audible expression to the feelings that burned within her heart. It was no uncommon thing for her to praise God aloud in her home. And how our boyish heart was more than once awed into reverence by the subdued and supplicating tones that came from a mother's chamber as the shadows of eve would gather around our cottage home. We could but tread softly, for we felt that God was there, and the ground whereon we stood was holy ground. What a heavenly light would shine about her face as she would come forth from those holy communings. Who can tell the far-reaching influence and power of a mother's prayer?

We have known a young man to go home from a revival meeting where he was converted, and at the hour of midnight wake up father and mother and all the family and turn the place into a very bethel, and many others whose hearts were thrilled with holy delight. It appeared that every act they performed was a religious act, and whatsoever they did, whether eating or drinking, was for the glory of God. These were the days of the Son of Man! This is the kind of religion that will save our children, convert our neighbors, supply our pulpits with preachers from our midst and send them out into the whitening fields, that will protect our Sabbaths, overthrow the saloons, overturn satan's kingdom and build up the kingdom of our Lord and of His Christ upon the ruins thereof, and this alone. Let us pray and work for a revival of religion, pure and undefiled, in every home in Montana and throughout this great Northwest. Amen.

—o—

Notes.

—Is it not as great a wrong to take advantage of, or cheat a company or or corporation as an individual? And is not the passenger who knowingly though secretly procures a ride for one half or two thirds the regular fare really and morally as culpable as the one who pockets the money and gives no account of it? It is not so much a question as to whether the company can stand it as whether the individual can.

—While the man of God is commanded to reprove and to rebuke, yet it is equally his duty to "be gentle" and do it with all long suffering and doctrine." The spirit of God reproves the world of sin, of righteousness and of judgment, and yet we are told that "the fruit of the spirit is love, joy, long suffering, gentleness, goodness, faith." If this kind of fruit does not follow our sowing we had better look to our commission and the quality of the seed.

—Mr. John Robinson and Miss Lois Ferguson were married at the residence of the bride's parents in Bozeman, Montana, June 10, 1891, Rev. W. T. Goulder officiating. The young couple have our best wishes.

—A brother sends an additional subscriber (he has sent a number before) and adds in a private note: This puts a church paper into nearly every family in this neighborhood; and what few do not take a paper signify their intention to take one or more in the near future. I consider it the best work a pastor can do on a circuit—that is, the most permanent and satisfactory. We preach at some points once a month; these silent monitors, about three hundred and sixty-five days in the year. We cannot have an intelligent membership without them. They are a powerful leaven, and subserve the best interests of our people by giving them, in epigrammatic form, information in regard to the church, their duty and obligation concerning matters about which the pastor might feel a delicacy in speaking.

—The State Convention of the Montana Sunday School Association was held at Bozeman June 23–25. The printed program presented a tempting bill of fare. We greatly desired to be present, but other arrangements prevented.

—A large and very strong dam has been put in the Bitter Root river right opposite the town of Hamilton, making a pond into which 20,000,000 feet of logs have been run from the extensive pine forests up the river. It is expected that a large saw-mill, planer, and other machinery will be located at this point before long. Should the contemplated road be built from Anaconda across the mountains to this point, the town of Hamilton will become a place of some importance.

—A bridge will be built across the Bitter Root river opposite (West of) the town of Corvallis, this summer. It is much needed, and will bring us about two miles nearer the depot, which is now nearly four miles from town.

—Rain is abundant, and there never was a better prospect for large a crop throughout Montana as now.

—o—

—The migrating season has opened and many pastors are on the wing.

—No man lives who does not need a Saviour.

A foolish son is a grief to his father.

—Vassar College has settled with the next of kin of John Guy Vassar, by paying them $146,000 out of $650,000 bequeathed to the college by Vassar.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a. m, and 8:00 p. m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

Notes.

—Rev. Henry Stanley writes in a private letter from Circleville, Kansas: I am so glad that Bishop Key is coming to Montana. I think he is one of the best men I ever saw. I will never forget his talk just before the adjournment of the Western Conference last fall. One of our preachers came to me and said: "I will never be afraid to risk myself in Bishop Key's hands."

How I would like to be at your conference and see and hear, and shake the hands of all the preachers of the Montana Conference. I feel as if it would be one of the richest treats of my life.

—Mr. W. J. Penrose, editor of "The Butte Mining Journal," was assassinated near his home in Butte City, just after midnight, on the 11th of June. It was a most cowardly and dastardly deed, and the entire state has been shocked by it. Mr. Penrose was a self-made man, positive and outspoken, though possessed of a warm and tender heart. He had strong friends and bitter enemies. Every effort possible will be put forth to bring his murderers to justice. The plot was well and deeply laid.

—We acknowledgewith much pleasure the receipt of the First Annual Report of the Superintendent of Public Instruction of the State of Montana, for the year ending August 31st, 1890, with compliments of John Gannon, Superintendent. It is late in coming, but is well gotten up in every way and full of useful information touching our public schools. Out of the 16 County Superintendents, all are ladies but three. Thirty-six school houses have been built the past year; and 117 teachers added to the corps. Greater care is being used in the selection of teachers. The number of children enrolled in the state between 5 and 21 years of age is 27,821; number enrolled in the public schools, 16,980, average daily attendance at public schools, 10,596 09; enrolled in private schools, 1,260; total enrollment in public and private schools, 18,240. There are 361 school districts; 531 school teachers, and 355 school houses, of which 173 are log, 139 are frame, 36 are brick, 2 are stone, and 5 adobe. We have a compulsory school law, but it is practically a dead letter, as thirty-three and one-half per cent. of the children do not attend school. Perhaps many of them are located far away from where there is a school house.

—The Presbyterian General Assembly, after a full discussion of the case, sat down upon Dr. Briggs by a vote of 440 to 60, disapproving of his appointment to the chair of Biblical Theology in Union Seminary. This shows that that grand body of men will "have no fooling about as vital a thing as the truth, the value, the authority, the inspiration of the Scriptures and due veneration for them." He has been indicted for heresy in his Presbytery in New York, and will be tried in due time.

—PhillipsBrooks has been confirmed as Bishop in the Diocese of Massachusetts. We rejoice that this noble man is thus honored by his church.

—Mr. Logan D. Dameron, who was for 20 years or more the publisher of the St. Louis Christian *Advocate*, and who contributed so largely by his management to making it the great paper that it is, died at Lexington, Mo. the 23d, of May, in his 63rd year.

—Dr. D.C. Kelly, of Tennesee, has been elected President of Pacific Methodist College and promises acceptance on condition that an endowment of $100,000 is raised for the college. Why cannot the Doctor go and help raise it, as grand old Dr. William A. Smith came from Virginia to Missouri and helped to raise a $100,000 endowment for Central College? That would be more like it.

—We rejoice to learn that our College at Corvallis, Oregon, has been successful in the suit that was pending, and trust that it will yet accomplish a grand work in Oregon. In the meantime do not forget to agitate the question of our College enterprise in Montana. There are men who are waiting to help us when we are ready for action, many of them, we trust.

—Our readers will appreciate the "Baltimore Letter." It is from one of the best men in our great church. He represents our work in the extreme Northeast. What sweet Christian fellowship we enjoyed together a year ago. Our Brother reads the *Montana Methodist*, and we wanted our readers to feel the throbbings of his great big heart.

—Bishop Key is now in the bounds of the East Columbia Conference, and will then come to us from the West and return the same way. Our brethren must not monopolize him nor work him too hard. We shall insist on at least four Sundays of his valuable time being spent in Montana.

—We greatly appreciate the efforts of those preachers and other friends who are careful to solicit and send us subscribers for the *Methodist*. Brethren, remember your promise, and don't overlook the importance of this work. — If those friends who are in arrears would kindly send us the amount due, it would greatly assist in our work. It means only a dollar or two out of your pocket, but would put several hundred dollars into the treasury of the *Methodist*.

—Remember, in taking up the Conference collections, that every dollar of the assessment that you fail to get will either have to be collected and paid by some one else; upon whom the burden will fall just as heavy or heavier than upon you, or the church will be deprived of it altogether, which will greatly hinder and cripple its work, and entail undue hardship and suffering upon its servants. Instance the shortage in the missionary collections and appropriations this year. Do your best.

—"Misery loves company." It is surely some relief to us poor mortals away in the wilderness to hear such men as Dr. Hoss, editor of the great official at Nashville, complaining of troubles at the hands of the type-setters. Pray what would he do if he were two thousand miles from the printer and could never see his proof until it appears in his paper? "In the meantime, we pray our printers and proof-reader, and also our readers, to be merciful and charitable toward us. We are between two fires and get wonderfully cut up sometimes, but endure it with the best grace possible, and still hope that it will be better further on.

From The Churches.

STEVENSVILLE.

Rev. J. B. Parnall: We have just returned from Victor where we went on Saturday to hear Bro. Stateler preach. Had a grand time Sunday morning, large congregation, house nearly full. Bro. Stateler gave us an earnest, practical sermon on the "Power of Godliness vs The Form." A gracious influence prevailed. Three responded to the pastor's appeal at the close to join the church. After a short altar service I called for a collection of $48, ($25 for insurance and $23 on a debt) in memory of the visit of our venerable preacher—a "pillar" representing the event. In a short time the whole of the amount was provided for, and with glad and happy hearts we dispersed after heartily singing the doxology.

DEER LODGE.

S. B. Tabor: Children's Day in Deer Lodge was a joyful day to old and young. The ladies had the church nicely decorated. The flowers, the songs of the birds, the happy faces and cheerful voices of the children were a real inspiration to every heart; but best of all the conscious presence of Him who said, "Suffer little children to come unto Me." At night the aisles were crowded to hear the songs and recitations of the children, and many expressed themselves as being delighted with the services.

The above note from the pastor came too late for insertion in last paper. But the following bulletin is fresh from the field of battle, and sounds the note of victory along the line:

Dear Bro. Stanley:—

Knowing you will be delighted to hear of our work, I take pleasure in telling you that Bro. Squires has assisted in a most successful meeting here the past two weeks.

Through his earnest singing, praying, and exhorting, eleven were taken into the church, and a number of others have manifested much interest and asked for the prayers of God's people.

The meetings would have continued but for the commencement exercises of the "College of Montana." All wished to attend those, and we have been treated to excellent discourses, orations, essays and music.

Friday evening, the 5th, the young people met and organized an Epworth League. We began with nineteen members and now have twenty-one. All seem much interested, and we hope the work will grow.

Our Sunday School is growing, and our prayer-meetings are very interesting.

Bro. Tabor will begin a series of discourses Sabbath evening on the "Prodigal Son." His first subject will be "The Leaving Home."

M. H. E.

BOZEMAN.

Rev. W. T. Goulder informs us that everything is moving along nicely on his charge, but that he is crowded with work. Pray tell us what Methodist itinerant is not.

WALLA WALLA, WASH.

P. M. Bell: Our meeting still continues. We have had ten accessions as a result. We expect to continue next week. Pray for us.

HELENA.

Brother Price writes: Brother Couey was with us Sunday and preached two excellent sermons, but the congregations were small because of the mud and rain. He preached again last night, and at the close of the sermon held the fourth quarterly conference. The reports showed that the charge is in a hopeful condition. Finances in arrears, but the stewards promise a full report by Conference.

The Stewards for the ensuing year are: A. G. Clarke, C. A. Blackburn, W. R. Smith, J. G. Jones, G. H. Carrow. Trustees, A. G. Clarke, N. G. Bryson, S. C. Ashby, C. A. Blackburn, W. R. Smith, J. G. Jones, Joseph Rummans.

District Steward—S. K. West.

All hands at work for our Children's Day service next Sunday.

TOWNSEND.

Rev. R. S. Clark, in a note that was overlooked at the time it came, says that the people at Rock Creek Basin, are preparing to build a school house which will provide a much better place for worship. The people at that point usually turn out well. The prospect is fine in all that region for abundant crops this year.

CORVALLIS.

Rev. L. B. Stateler preached to a large and delightful audience at this place on the 14th inst. Through the courtesy of Brother J. Seaton, the pastor of the Disciple's, Church, who is a Christian gentleman, we occupied their house of worship. At the close of the morning sermon, our dear little Marvin Stateler was consecrated to God by baptism, performed by our venerable father in Israel, after which we joined in celebrating the Lord's Supper. The writer preached in the afternoon. The services of the day were greatly edifying and profitable. The subject in the morning was "The Living Water," John 4 : 13-14. It was a subject of common remark, how clearly and forcibly Brother Stateler presented the great truths relating to personal and experimental religion. This appears to be his theme wherever he goes. His visit to Corvallis and various other points in the valley brought fresh inspiration and joy to many hearts and homes, and will long be remembered. He has returned to his charge at Whitehall.

DEMERSVILLE.

Brother Lee has recently preached to a full house, had a good service, and organized a Sunday School at Fairview. The church at Demersvilie is being plastered, which interferes with the regular services for one or two Sundays. The town is growing and the pastor is hopeful.

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REVISING THE CREED.

Our Presbyterian brethren are having quite a time revising their creed. A year ago a committee was appointed to undertake the work, but was hampered with instructions not to interfere with certain doctrines set forth in it, and which really were the cause of the clamor for a change. The committee has reported, and the report will now be sent down to the Presbyteries for criticism and adoption or rejection. The principal trouble is found in that portion relating to the decrees. How to retain the old doctrines, commonly known as fore-ordination and election, and make it less offensive to modern eyes and ears appears to be the point aimed at. The pill is too strong and rough for modern throats and must be sugar coated. To our mind this is about all the change that is made in the article that treats on this point, which reads as follows:

"The rest of mankind, God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, not to elect unto everlasting life, but to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice; yet so as thereby neither is any limitation put upon the offer of salvation to all upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer."

The first part is the old one in substance and the last is simply a denial of what Arminians have charged as the logical result of the first. The new creed, instead of saying "elect infants" dying are saved, says "all infants" dying are saved.

A new chapter is added on the Holy Spirit and another on the universal offer of the Gospel. Speaking of these and of the subject in general the *Nashville Advocate* says:

"These are long compared with the other sections, and are interlarded with exhaustive proof texts from the Scriptures, and serve the purpose of the vines and flowers which cover our rockeries; they hide and adorn the rough rockiness, but neither remove nor change. One of the members of the Assembly aptly, but not elegantly, declared the revision to be "an attempt to rig out a damnation coat with a gospel tail." The committee announce its purpose to be "to bridge over the gulf that appears to lie between the spirit of the Confession and that of our Church in these latter days, and to relieve, as far as practicable, the presentation of our standards of God's sovereignty with the rays of his love." The committee seem to feel the gravity and delicacy of the situation, and are enthralled by it; they strike off some jagged points, but leave the rock of offense unchanged. They say the same thing in softer strains, and divert by an effusive statement of popular terms. This is a singular condition of things, the revolt of the popular sentiment of a Church against its Creed, its history, its literature, and life; for whatever Presbyterianism has of these they are bound up with its creed."

The end is not yet. There will be disturbance as long as the cause remain in the system. We trust, however, that the matter will be adjusted, and that this grand army of God's people will go forward in their work of saving men.

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THAT "LIVELY RIDE" — THE SEQUEL.

Rev. J. B. Parnall writes :

I think I placed you under a lasting debt of gratitude yesterday, for I married the man who a short time ago gave you such an exciting ride whilst returning from Demersville. The "*Tribune*" of tomorrow will contain the following in brief: "Married—Wednesday evening, June 10th, at the Weisenflue Ranch, Mr. Milton Bradshaw, of Revalli, to Miss Mattie Anderson, of Stevensville, Rev. J. B. Parnall officiating."

It was quite an accident that I found out the bridegroom's connection with your lively ride. He says he wanted to get you to marry him, but could not tell just where to find you. He subscribed for the "MONTANA METHODIST," however, for which he paid me one dollar; says that he goes back to his former post, and that next time you pass that way he will take better care of you and give you a free ride in the bargain.

The above is good news all around. It is a poor wind that blows nobody some good. We believed that our deliverance was providential on that eventful day. Why may not still greater good result? Many thanks to Bro. Parnall. He is a good substitute. Much joy to the happy pair. Hope they will read the "METHODIST." May our young friend ever remain by the side and be faithful to the new passenger that he has taken, over the rough places as well as over the smooth, hold a tight rein over the fiery steeds that may seek to dash them to ruin, and together may they have a safe journey through life and a happy arrival at the great Home Station at the end of the line.

If we should be so fortunate as to get a free ride we hope it wont be so fast, and we don't believe it will, if the same driver holds the "strings."

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IMPORTANT.

The brethren who intend favoring us with the presence of their wives during the session of the Annual Conference at Helena, will kindly notify me. If you expect entertainment for them attend to this promptly.

D. B. PRICE.

Helena, Mont.

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HOPE.

That to which we now refer is a town of this name, located on the main line of the Northern Pacific Railroad, 173 miles north of west of Missoula, and on the north shore of Lake Pend d'Oreille (pronounced pon-de-ray). It is at the western end of the Rocky Mountain division, and the eastern end of the Idaho division, and the place where the westbound passenger sets his watch back one hour. It is about 20 miles west of the State line in Idaho, and only 40 miles or so from the British Possessions. It numbers about 500 or 600 people, who are almost entirely supported by the railroad company. There is just barely room for the railroad tracks and buildings between the mountain and the lake. The residences and business houses are built on terraces on the steep mountain side, and are reached by successive flights of steps one above the other, at an angle of 45 degrees or more.

The mountain rises quite abruptly to a height of 4,000 or 5,000 feet, the summit of which cannot be reached without a journey of six or seven miles. But the view from the lofty elevation is rich with compensations, taking in the lake and other mountain ranges one hundred miles away.

The lake is shaped like the human ear, has a shore line of 250 miles, while if a line were stretched across it directly from northwest to southeast the greatest length would not exceed forty miles. The scenery is the finest of the kind that I have seen in the Northwest. Its bosom is dotted with islands, its shores indented with bays and inlets and studded with bold promontories that rise at one place, Granite Point, to a perpendicular height of 735 feet, while wooded hills and jagged, snow-capped mountain peaks tower up against the sky in the distance. The view of the lake from town is like looking into a kaleidoscope. The scene shifts every day and every hour of the day, the emerald tinted water now reflecting the blue sky and the fleecy clouds in its pure crystal depths, reminding you of the richest silver papestry, or photographing the adjacents mountains with their varigated foliage, or duplicating the golden glories of a gorgeous sunset, reminding you of the "sea of glass mingled with fire." Now it is gently ruffled and presents a sea of diamonds, while it bears upon its bosom countless crafts containing happy voyagers, and now it is lashed into fury by the raging storm and threatens with destructions any boat that might venture from the shore. We had a good view of it by moonlight. The scene was indiscribably beautiful. There are two small steamers on the lake.

There is one island right in front of the town, a mile from shore, one-fourth by three-fourths of a mile in extent. It contains 120 acres, and the surface is gently undulating and covered with timber. It is owned by Gen. Warren, of Butte, who has a fine summer residence near the west end. It is a delightful place to spend the summer. In company with our friend, Brother J. Withnell, we rowed over to the island in a skiff that he owns. It was a charming trip—a novel experience. The day was perfect. The air was balmy and along the shore it was perfumed with the fragrance of the first roses of summer. We had a pleasant visit on the island at the residence of a Mr. Pease, though our hands have hardly yet recovered from the blisters caused by the oars and our awkardness in using them.

We preached on Sunday morning and night to large and attentive audiences, and attended Sunday School in the afternoon. Mrs. E. A. Crandall is the worthy Superintendent. She had a corps of noble assistants in the good work. The Congregationalists have organized a church, and expect to build soon.

We were most hospitably entertained at the home of our good Canadian friends, Mr. J. McAchran and family, at whose house we were made to feel perfectly at home, and whose kindness we cannot forget. We will long remember the good people who live in Hope, and trust that they may ever possess and cherish that hope which is "an anchor of the soul both sure and steadfast and which entereth into that within the vail."

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THAT "WAIL."

Something akin to a wail, comes sounding down from Montana; in regard to the now well known action of our Board of Missions at Wilmington. Bro. Stanley, we can weep with you, but we are glad to find you still determined, and hope that you will never surrender. It seems to me that you get things a little mixed, when you put the Denver Conference among those receiving almost the same appropriation as they did last year. We had been thinking that there was a cut of about one-third. I wish you would, in some way, con-

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

CONF. DIRECTORY.

A. C. Couey, P. E., Deer Lodge, Montana.
Helena Station—D. B. Price.
East Helena and Alhambra—L. Bramble.
Townsend—S. R. Clark.
Butte—S. E. Squires.
Deer Lodge—S, B· Tabor.
Boulder and Elhorn—J. H. Johnson.
Bozeman Station—W. T. Goulder.
Bozeman Circuit—B. E. H. Warren.
Willow Creek—H. B. Cockrill.
Whitehall—L. B. Stateler.
Great Falls—To be supplied.

MISSOULA DISTRICT.

E. J. Stanley, P. E.
Missoula—To be supplied.
Stevensville—J. B. Parnall.
Corvallis and Grantsdale—E. J. Stanley and T. W. Flowers.
Wallace—W. O. Waggener.
Flathead—E. L. Lee.
Thompson Falls & Horse Ploins— } To be supplied.
Stanley, Corvallis, Montana.

Entered at Pittsburgh Post Office as second class matter.

vince us that our calculation is wrong. "O wad som power the giftie gi' us; to see oursels, as Brother Stanley sees us."—*Rocky Mountain Methodist.*

The "wail" that Brother Needham speaks of is in this utterance: "The reduction in our (Montana Conference) appropriation is about the same as in other home fields except Denver and New Mexico, where there is but little change from last year."

Let us see. Last year, according to the annual report, page 195, Denver Conference and New Mexico received $13,000; Montana Conference, $6,000. This year the Denver Conference gets $6,500; the New Mexico $5,200; Montana, $4,000. Thus it will be seen that Denver and New Mexico together get $11,700, or within $1.300 of what they received last year—only $650 each, if divided equally between them, while Montana falls short $2,000. The reduction is *one-tenth* against *one third* There is the glass, Brother, just look in.

We did not know the exact amount received by the Denver Conference alone last year, as the appropriation was made to Denver and New Mexico together, though we supposed of course, that it was about the same in proportion to New Mexico as this year—and so counted the two fields together. If the Denver Conference received $9,000 last year it would appear that it got more than its share then, or less than its share this year, though of that we have nothing to say.

It will be remembered that years ago when the Denver Conference included the work in Montana that the missionary appropriations were usually divided equally between the two fields, and for sometime after the Montana Conference was organized the two Conferences—Montana and Denver—shared about the same in the assistance received from the Board. Then, all at once, the Board increased the appropriation to Denver from one or two thousand to eight or ten thousand dollars annually, while year after year the small sum of one thousand dollars was all that Montana received. The result was that the work in the Denver Conference took a wonderful bound forward, and the church at home was wondering why no more progress was made in Montana! After so long a time there was a slight increase from one thousand to three thousand dollars to Montana, and there was a great advance made. Last year in our plea before the Board we tried to explain this, and begged that our work here should first be put on something like an equal footing with other similar fields, and then it would share equally with them in the "scaling," or in the increase of the appropriations as the case might require. The effort was successful in a measure. Our appropriation was doubled, and a mighty impetus was given to Southern Methodism in Montana. We felt that justice was being done us at last, and we rejoiced and took courage.

We expected a reduction in the appropriations this year—could not well see any other alternative—but supposed that it would affect all the fields alike, and when we saw that it did not we were a little disappointed, and could not help speaking out in meeting. What our Brother calls a "wail" is simply a plea for justice. We are not "mixed" in the least. While we appreciate and heartily reciprocate the kind words of our confrere, we are not at all discouraged; and as to surrendering, we not only have no thought of such a thing, but possess a natural aversion for the use of the word. Our Methodism is being firmly and permanently established in this great Northwest. We trust that the same is true of our work in Colorado and New Mexico.

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BALTIMORE LETTER.

It was only last evening that I received your very kind note in which you say, "Would be glad to receive a few words of cheer for our readers from your pen. They would be greatly appreciated and do us good." If these things are so what remains but to send you a "few words." Your request cannot be put lightly aside.

You and your people must be depressed when you read that less than one-half the sum asked for from the Board of Missions was appropriated. But what could have been done more than was done? The treasury in debt, and experience not justifying the Board in making larger appropriations in faith that the church would furnish the money to pay them· nothing remained but to appropriate the sum which would probably be paid, and so the whole of absolute appropriations was less than one-half the total asked for the several missions. If you could have been in Wilmington you would have felt constrained to make an urgent appeal in behalf of the Northwest; and then, after all, you would probably have said, "I must submit to the inevitable and take what the church will pay." One cent a week from all members of the church would meet all present demands of our missions; but this inconsiderable amount has been withheld. Many of our people are rich towards themselves, but are not rich toward God. Ten times as much is spent by many, in one way of self indulgence as is given for the extension of our Lord's kingdom in an entire year. It will not always be so; the conscience of the church will be enlightened and made quick; otherwise I fear the Lord will show that He has a controversy with His people. Many Christians have become infected with the mania for speculation. They have little to give, for the reason that all they have or can borrow is invested in town lots, mining enterprises and what not.

They do not heed the divine charge, 1 Timothy vi:17-19, and they despise the divine warning, 1 Timothy vi:9-10. But God's word stands fast. I can only trust that in this day of your straitness God will undertake for you, and raise friends from among the seven thousand who have not bowed to Baal.

Our Conference met in Roanoke, Va., March last, Bishop Hendrix presiding. His work both in the Conference and cabinet was eminently satisfactory. I say this advisedly. Why should not a temperate word of approval be given to our chief men when the facts justify commendation? Are they so high as to be above the reach or need of sympathy? Have they no periods of depression which might be in a degree relieved by a token of appreciation? But "slobbering" with indiscrimination, over men in high places is an offence to be condemned by the judges.

It occurs to me to mention that I have many times heard men say, the bishops, with only six or eight Conferences to hold, have an easy time—long intervals for rest and pleasure. Those who say these things, don't know, that's all of it. Let any one apply to a bishop for special service. He will find that already engagements have been made for months.

A bishop recently returned from a a tour of mission inspection and other episcopal work. He had scarcely reached home when applications for service were made. His engagements have left him almost without an interval for rest. Preaching Sunday after Sunday, missionary addresses, church dedications, District Conference a thousand miles from home, and this to be succeeded by other thousands of miles of travel and still other work. I believe no men in our ministry have more care and more labor than our chief superintendents.—[That is true, Editor.]

The long looked for decision of the bishops has been published. Their desire has been made in the most unprejudiced way. To me it seems right. I noticed comments in one of our papers in which reference was made to this decision at one point a placabs. This word, however, was not used; but I have given the sense. Would it be too much to ask that credit for honesty should be given to these men of God? In character and courage they will, as a whole, compare with any in our ministry.

Our church in Baltimore is not strong in numbers or in wealth. I am thankful I can say, the outlook is more hopeful now than at any time in recent years. There is a happy adaptation of men to the work; the hopefulness of our people is greater; and already, though only two months have passed since adjournment of conference, there has been an addition of fifty members to one of our city churches. Of this number thirty were by profession of faith; the fruit of revivals.

Perhaps in your far away home the name of Brother T. J. McGruder is unknown. I am quite sure he is remembered by you.—[We have known of him and esteemed him highly for his works' sake for a long time.—Editor.] He has been one of the most useful laymen that I have known; pre-eminent in Sunday School work; liberal in the extreme, if this be possible; of remarkable gifts in planning and organizing work; a man of singular influence with men, a sweet singer, devoted to all church work.

Of him I must write, that it has been evident for a year past that his vigor was abating; and now he is quite disabled, suffers great pain and is confined to the narrow limits of home. It is feared that his health will not be restored. We do not see how the places of such men can be filled; it is not necessary that we should so long as we are assured that God has written His church on the palms of His hands. His kingdom is an everlasting kingdom. He will establish it, even to the ends of the earth, and though some workmen fail, He knows where others are and will in due time call and qualify them for their work. You asked for a few words, and I have written many; if too many I shall regret it.

You have my best wishes for your personal properity, for the success of the cause of the Redeemer among you, and for the usefulness of the "MONTANA METHODIST."

I am your friend and brother,

SAMUEL RODGERS.

Baltimore, Md.

—o—

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

A REVIVAL OF HOLINESS.

Within the past four or five years considerable discussion, through the medium of our church papers and otherwise, has taken place on the subject of Holiness, whether or not the full experience of it is a second work of grace distinct in point of time and consciousness of realization from regeneration; some able disputants contending for, and others against. In the heat of the controversy things were said and done, on both sides, which notwithstanding the different theories held as to the "remains of the carnal mind after conversion," plainly showed that, if converted (which no one disputed), from the hearts of some of the disputants—[on both sides, too.—Editor] all carnality had not been excluded, or at any rate the "perfect love" manifested was of a different stamp from that represented in the Scriptures. Whilst deprecating these fiery ebullitions, we nevertheless at the time rejoiced that the attention of the church was thus being more fully called to this cardinal doctrine of Methodism, believing that truth is so powerful that in the end it would prevail, no matter which side might for the present seem to be victorious.

As a church, Methodists place great value, and rightly too, on personal experience and testimony, as proof of the truth of any particular doctrine supposed to be taught in Scripture, and in this both the wisdom and the strength of its theological structure appear. On the fundamental doctrines of justification by faith, regeneration, and the witness of the Spirit, its position is thus found to be impregnable—a veritable Giberalter of strength—because on these points, both the teachings of scripture and the experience of intelligent believers are found to be in perfect accord. So that when we read in the Word of God that justification is by faith, that we must be born again, and that the Spirit bears witness to our spirits as to this change, and then a credible witness testifies that after submitting himself to certain mortifying religious exercises, such as repentance, prayer and acts of faith, he found his heart "strangely warmed," and the whole attitude and emotion of his soul changed, toward both God and man, thereby affording peace, love and joy, a new power over self and sin, and assurance that he is a child of God; we have no right to doubt the fact of that man's having experienced a real change of heart, especially if his after life correspond thereto. And when we find this experience repeated and multiplied in the lives of scores, hundreds and thousands of others, in fact taking place invariably when the proper conditions are met, then we consider the truth of these doctrines irrefutably established.

Has not the force of this method of proof been too little regarded in the discussion of the doctrine of Holiness? The Word of God commands, "Be ye holy." Paul prays for the Thessalonian Church, "and the very God of peace sanctify you wholly, etc.," implying, as we understand it, that although converted they were as Christians not yet "wholly sanctified," else why the petition? Now the concurrent testimony of a great host of living witnesses, not to mention the large numbers of those who "being dead yet speak," is to the effect that after clearly and definitely experiencing a change of heart, and living in the increasing enjoyment of the witness of the Spirit to that blessed work of grace, for a shorter or longer period, they have, incited thereto by such scriptures as those just quoted, earnestly sought, by full consecration, faith and prayer, the greater blessing of Holiness or "entire sanctification," and that in answer to their importunate supplications, they have realized an experience of God's grace and love so much deeper, fuller, and richer than anything enjoyed before that some have denominated it a "second conversion;" and from that time forward they have been enabled to walk on a higher plane of Christian living in which self and sin have been completely kept under by the indwelling Christ, their peace has flowed like a river, their joys have been wonderfully augmented, they have felt nothing but love to God and man dwelling in their hearts, and an increased power of service has been imparted. Now, a large number of incontrovertible testimonies such as these (the holy lives of the witnesses corresponding), being adduced on this point, how can a fair-minded Christian, especially a Methodist, confidently assert the truth of his theorizings, however, logical they may seem, against evidence so clear and practical as this?

We contend that the only real solution of this so-called "Problem of Methodism" is along the line of experience. "Then shall we know if we follow on to know the Lord."

We rejoice to believe that the number and influence of the witnesses to the truth of this blessed doctrine is rapidly increasing, (may this speedily be true of Montana as well as elsewhere in our Zion!) especially amongst the ministry—an augury of better days to come, even the "days of the son of man," when, sitting as a refiner, he shall first purify the "sons of Levi," (Mal. 3:3), the preachers first. With such noble consecrated leaders along this line as Bishop Key, Drs. Bounds, of the *Nashville Advocate*, and Carradine, of Centenary Church, St. Louis, and quite recently Palmore, of the *St. Louis Advocate*, and numbers of others that might be mentioned, the cause will not fail for lack of able advocates. Moreover, this leaven of truth having been by the Holy Spirit deposited in the lump of the church, will most assuredly work till the whole is leavened. For "Christ loved the church and gave Himself for it, that He might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Will not all the readers of this, irrespective of what may be their particular views on the subject, unite with us in praying that the forthcoming visit of Bishop Key may result in a genuine revival in our midst of that which all must agree, is the beauty, life and strength of the church namely, "Personal Holiness."

J. B. PARNALL.

Stevensville, Mont., June 12, 1891.

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THE PACIFIC COAST MISSIONS.

L. B. STATELER.

On our return from the East with re-inforcements, Brother Lee renewed his efforts in mission work among the Indians with great hopefulness and courage. Missions were established at various points throughout the country, particularly at the Dalles, where vast numbers of Indians collected, and where they subsisted largely upon fish taken from the Columbia river.

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Rev. E. J. STANLEY, Editor and Business Manager.

The paper has a able corps of contributors scattered throughout **Montana, Idaho, Washington** and **Oregon,** and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky,** and other states, East, West and South.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER.

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

THIS PAPER WILL CONTAIN SOMETHING FOR EVERYBODY. and contribute, in the fullest measure possible, to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

Our subscription-list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

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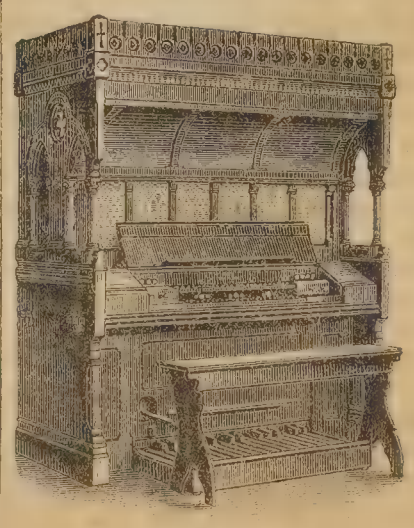

Camp-meetings were held and great numbers of them—almost entire tribes—announced their adherance to the Christian faith and were baptized. So exultant was Lee over these wonderful ingatherings that he wrote to the Board the glad news, "A nation is literally born in a day." It is doubtful as to the depth and genuineness of their professed conversion. The work, however, was prosecuted vigorously, and Lee and his companions in labor were hopeful of the conversion of all the tribes on the Pacific coast.

After advising with his brethren, Lee concluded to establish a great central school, something after the plan of the Manual Labor School that we had near Westport, Mo. They hoped to make a success of their work by taking the children from their parents where they would have more control over them and instruct them in the practical duties of life. In order to have such an institution they built a mill on a neighboring stream for the purpose of grinding grain and making flour for bread, and also made other improvements, and thus the work of education among the Indians in Oregon was begun and carried on. This was where Salem now stands.

At this time there were very few cattle in that country, and they sent away to California for cattle, that they might have milk and butter and beef. They had to drive them some six or seven hundred miles.

Considerable time elapsed after this central school was established. Owing to the great distance from headquarters at New York, and the difficulty and uncertainty of getting communications, which had to go away round Cape Horn by sea, or be sent across the continent through the great wilderness by special messengers, for quite a time no word was received by the Board from the mission at Salem, and none came to the mission from the Board, which state of things caused no little embarrassment all around. It was thought best for Brother Lee to take a ship and go to New York and present the claims of the mission before the Board in person.

Previous to his starting on his long journey, death had invaded his little household again. His second wife had fallen under the hand of death, and was laid by the side of his first wife and child, leaving with the disconsolate father a little infant daughter. This child he placed under the care of Gustavus Hines and wife. He bade them all adieu and sailed again on the long voyage around the Horn for New York. It was remarkable that while Lee was sailing eastward an agent that had been sent out by the Board to inspect the missions was sailing westward. They passed each other upon the high seas without knowing it. The agent was Brother Paddock, of the Genesee Conference. He was invested with full authority to continue or discontinue the missions on the Pacific coast, just as in his judgment was deemed best.

Brother Lee arrived in New York and pleaded for a continuance of the mission, and begged for their assistance, with which to continue his school and carry on his work. A remarkable providence appears to have been manifest in the matter. The Board would not take action until some further information touching the matter could be received from the agent. In the meantime Lee visited the home of his childhood, fell sick and died, closing his labors, and was buried near the home of his youth.

Paddock, having arrived on the field in Oregon, determined to close out most of the missions, which he did against the earnest and united remonstrance of the missionaries. Most of them resigned their places and, I think, settled in Oregon. The cattle and horses and the mission property was all sold at a nominal price to the highest bidder. Thus abruptly terminated our missionary labors among the Indians in that far away field, and the whites began to pour in and occupy the country.

Brother and Sister Hines, with their little adopted daughter sailed around to New York, and remained there for some years when they were sent again as missionaries to the section of country, this time not to the Indians, but to the whites who had settled there. They outfitted near our mission stations in Kansas, from whence they launched forth on their journey, travelling overland with wagons and pack-animals, to their distant field two thousand miles away. They had with them their little adopted daughter, Brother Jason Lee's child, then about eight or ten years old.

In 1867 I visited the coast, went to Salem, and passed by the cemetery where sleeps the dust of those two devoted women who, with others, strove and gave their lives to try to teach those benighted Indians. The little girl was now grown, educated, married to a worthy man and was a teacher, not in her father's school of Indian children, but in a school for white youths in the same locality. How mysterious are the workings of providence. Brother and Sister Hines labored for years in the itinerant work until they grew old and were worn out in it, and ere this, I reckon, they have ceased their labors on earth and gone to their reward on high.

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Power of Prayer.

There is a mightiness in prayer. George Muller prayed a company of poor boys together, and then he prayed up an asylum in which they might be sheltered. He turned his face toward Edinburgh and prayed, and there came a thousand pounds. He turned his face toward London and prayed, and there came a thousand pounds. He turned his face toward Dublin and prayed, and there came a thousand pounds. The breath of Elijah's prayer blew all the clouds together, and it rained. Prayer, in Daniel's time, walked the cave as a lion-tamer. We have all yet to try the full power of prayer. The time will come when the American Church and the English Church, and all the Churches, will pray with their faces toward the West, and all the prairies and inland cities will surrender to God, and will pray with their faces toward the sea, and all the islands and ships will become Christian. Parents who have wayward sons will get down on their knees and say, 'Lord, send my boy home," and the boy in Canton shall get right up from the gaming-table, and go down to the docks to find out which ship starts first for America or Britain. Not one of us knows yet fully how to pray. All we have done as yet has been pottering, and guessing, and experimenting. A boy gets hold of his father's saw and hammer, and tries to make something; but it is a poor affair that he makes. The father comes and takes the same saw and hammer, and builds the house or the ship. In the childhood of our Christian faith we make but poor work with these weapons of prayer; but when we come to the stature of men in Christ, then, under these implements, the temple of God will rise, and the world's redemption will be launched. God cares not for the length of our prayers, or the number of our prayers, or the beauty of our prayers, or the place of our prayers; but it is the faith in them that tells. Believing prayer soars higher than the lark ever sang; plunges deeper than diving bell ever sank; darts quicker than lightning ever flashed.—*T. De Witt Talmage,*

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THE RELIGION OF YOUTH HAS THE BEST CHANCE TO reach and mold character. After "the evil days come," religion is a refuge from the 'fears' that are "in the way." The early religion which remembers the Creator in the days of youth, mingles filial affection and loving reverence towards God with the delights and hope of life. It blossoms with the first thoughts, and grows with the whole inner growth of the man. The religion which comes when desire has lost its sharpness, and fears are in the way, may be fruitful, but it is not apt to be so. There is too little vital sap in it; there is too much fear in it. The early piety must needs be more manly, more alive withd esire, more kindled with earnestness. Thisis why the "boy preacher" is always a success. The unwithered freshness of the spirit touched by divine influence reaches and quickens the coldest heart. Our religion should begin i youth to yield the best fruits in us an by us. Welcome the children to th altars of our Churches. Use their gift in the services of the Lord's house.

—o—

Repentance.

Calls to repentance come in the thunder's roar, in the lightning's flash, from the shining stars, from the rolling earth, from the fading flower, from the church-yard stones, from the funeral train. They come on every birthday, on every sick day, with every sorrow, with every mercy, persistently calling "repent!" The Emperor Sigismond, having made promises of amendment in a fit of sickness, asked the Archbishop of Cologne how he might know if his repentance was sincere. He answered, "If you are careful to perform in health as you are forward to promise in sickness."

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"I am a Son of God; I Would Not Steal!"

HENRY M. STANLEY tells that once, in the heart of dark Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; It clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stood they found the gun waiting for them. It appeared that thegun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light would have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I AM A SON OF GOD; I WOULD NOT STEAL!"

Followers of Jesus must forsake the fondest ties when their Master calls to His work. Followers of Jesus must show decision and determination in their loyalty to the cause. When William Burns offered himself as a missionary to India, he was asked, "When will you be ready to go?" "Tomorrow." "But how will you inform your parents, and bid them farewell?" "I will write to them." As he stood on the deck of the vessel, he held his Bible on high above his head, and his upraised Bible was the last object seen as the ship sailed away.

—o—

Biblical Terms.

A gerah was a cent.
A cab was three pints.
An omer was six pints.
A shekel of gold was eight dollars
A firkin was seven pints.
A farthing was seven cents.
A talent of gold was $13,809.
A talent of silver was $538.30
A bin was one gallon and two pints.
Ezekiel's reed was nearly eleven feet.
A cubit was nearly twenty-two inches.
A shekel of silver was about fifty cents.
A mite was less than a quarter of a glass.
A piece of silver or a penny was thirteen cents.
A Sabbath day's journey was about an English mile.
An ephah, or bath, contained seven gallons and five pints.
A day's journey was about twenty-three and one-fifth miles.

—o—

—If the pledge had been offered me when I was a boy in Sunday School, I should have been spared those seven dreadful years.—*John B. Gough.*

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THE

Montana Methodist.

Vol. [illegible] JULY 15, 1891. No. 45.

Notes

—The present number of the METHODIST is made up largely while the editor is in transit. Our mail from Corvallis did not come up with us in time, which will account for the absence of matter, that otherwise would have appeared.

—This is written at the home of Rev. W. O. Waggener in Wallace, Idaho, where the thermometer indicates nearly one hundred in the shade. The town is in holiday attire. Brother W. is pressing the battle, has a fine Sunday School, a good congregation, and is hopeful.

—The brothren at Palouse gave us a list of 71 new names for the mailing list of the MONTANA METHODIST.

—Don't forget to send that dollar that you owe for the METHODIST, and please try to get another to send with it. Will not the preachers send us lists of subscribers?

—o—

PALOUSE POINTERS.

—Rev. R. B. Swift was eminently successful in the presidency of his first District Conference. He enjoys the confidence and esteem of his brethren and the people generally. Would that his health were fully restored that he might devote the strength of his consecrated gifts to the cause he loves so well.

—It was a pleasure to meet with Rev. H. B. Terry, the latest "transfer" to this Conference, who has been so successful in organizing the work about Lewiston. He preaches well and thrills you with his Gospel songs. He brought a good delegation from his distant charge. May he be greatly useful in the Northwest.

—Brother St. Clair shows the effect of arduous labor during the long winter campaign. But his soul is still on fire, and he longs for the fall and winter months to return when he can resume regular protracted meeting services. He expects to give his life to the work in this country.

—We enjoyed our visit to the home of Brother Compton. He is popular at home, and a tower of strength in his Conference. If it is the Lord's will, may the little boy that so recently came to bless their home, some day be ready to take the father's place in the itinerant ranks.

—Brother Hornbuckle seems to grow stronger in soul and body on the hard and successful work that he has been doing for the Master this year. May his bow ever abide in strength.

—We were not a little surprised to find brother Albert Anderson, once a member of our church at Stevensville, Montana, now a full fledged local preacher, and in charge of Colfax Circuit. His sermon on self-denial made a fine impression. May every member of that large and interesting family of children be lovers of the Lord Jesus Christ.

—While at Palouse we roomed with Brother T. E. Kirkpatrick, a faithful and useful local preacher, who serves the Ruby Creek Charge. Our host and hostess were Brother M. W. Johnson and wife, who are devout Christians and members of the Cumberland Presbyterian Church, which has an organization here. The delightful entertainment of that Christian home will not soon be forgotten.

—Brother Skee's sermon on Justification by Faith excited not a little favorable comment. It was this zealous worker who in one of the devotional meetings stirred our heart by saying, "If somebody's boy had not left his home and friends and come to this Northwest, I would now be on the way to hell!" How can our preachers complain of hardships or stop to confer with flesh and blood in the presence of such testimonies as this?

—R. G. Isbell preached a strong sermon on Sanctification. It was characterized by such a consecrated and truly Christ-like spirit as to make a most favorable and lasting impression upon the large and attentive audience. Brother Isbell is a close reasoner, a good preacher, a strong man; and if health and strength permit will make his mark in the Northwest. So mote it be.

—While the report on missions was under discussion a number of the preachers expressed their readiness to give up all claim upon the missionary appropriations that the number of laborers might be doubled. At this, brother Banks, a layman, remarked, "The laymen must hold up the hands of the preachers while they are doing this."

Brother Crowe: "If the preachers are willing to double their work, we must double ours. I am willing to double my contributions this year."

Brother Priest: "If the preachers and laymen both double their work, I believe the Lord will double his."

—Here is the way out of our dilemma. If the preachers and laymen co-operate in self sacrificing zeal for God's cause, the Lord will pour out such a blessing that there shall not be room to contain it. If all the members of the church throughout the District could have been present that morning, we believe they would have been baptized with the same spirit of self-denial. Let our preachers hold meetings at every appointment, and bring these facts before them, that the contagion may become universal.

—We are rejoiced beyond measure at meeting with our old-time friend, Brother John S. Randolph, a lay delegate to the District Conference. His home was the first one that we ever entered on our first pastoral charge on the Western frontier of Kansas, in 1867. We renewed our youth as we spent a day at his cozy cottage embowered in mazes of fragrant flowers and bearing fruit trees. How we sang, and prayed, and wept and rejoiced together with that refined Christian family. Many changes have taken place in twenty-four years, but God has been gracious to our brother and his noble wife and family. His house, as of old, is the preachers' home. May each member of that happy circle have a place in the home "over there."

—What delightful entertainment we found at the home of brother W. B. Gray, a local preacher at Palouse. Religion is a reality in that household.

—Brother Mounce, a substantial farmer, who united with our church near Lewiston the present year, with his two colleagues, drove 85 miles to attend the District Conference. Our heart was stirred by his earnest plea for a preacher to be sent to Craig Mountain.

—Brother Priest is one of our most enthusiastic laymen. He drove 175 miles, and came at heavy expense to attend the Conference. Such a spirit of sacrifice and devotion to the cause of Christ upon the part of laymen is bound to tell upon the future of our cause in the Northwest. Would that it could be universal. "Like priest, like people." Let us preachers wake up!

—We expected to meet Bishop Key at Palouse and arrange for his tour of visitation through Montana, but he was kept away by the severe illness of his wife. This was a great disappointment. Up to this writing nothing further has been heard from him. We trust that the affliction will be light and of short duration.

—The wonderful Palouse country sets in about 30 miles south of Spokane, is about 80 miles in extent southward, and about 30 wide east and west. It lies along the western base of the Coeur D'Alene mountains, and is mostly a rolling prairie country, with very fertile soil. The cultivated portion is one vast grain field, principally wheat. The average production is about 25 or 30 bushels per acre. Oats and barley also do well. Portions of the country are liable to frost. Irrigation is not practiced. We noticed some fine young orchards. The present grain crop looks well. Wheat is selling at 60 cents per bushel, and buyers are offering to contract the growing crop for the same. We would like to say much about the country, but have not space so say it now.

—Palouse City is a pretty little town of 1200 inhabitants, located on the Palouse river, 68 miles south of Spokane and a little east. Lumbering is the principal industry. There are three large sawmills here. The logs are floated down the river from the mountains. There are some groves of timber about the place, though a friend told us that some settlers west of there had to go thirty miles for a load of poles. The town is growing. There are three or four Protestant churches in the place, and others will be built soon. We greatly enjoyed our short visit among the people there.

—o—

Standing Boards and Committees.

BOARD OF MISSIONS.

E. J. Stanley, President; L. B, Stateler, Vice Pres., J. B. Parnall Sec; A. G. Clarke, treasurer, Managers, R. S. Clarke, E. L. Lee, J. W. Kemper.

CHURCH EXTENSION.

B. E. H. Warren, Pres., A. C. Couey, V. P., E. J. Stanley, Sec. A. G. Clarke, Treasurer; W. J. Hunter. A. H. Barret, H. B. Cockrill.

EDUCATION.

D. B. Price, R. S. Clark, A. C. Couey.

SUNDAY SCHOOL.

A. C. Couey, J. B. Parnall, W. T. Goulder, H. W. Carrin.

COLPERTAGE.

J. H. Johnson, A. B. Cockrill, J. B. Parnall.

COMMITTEES OF EXAMINATIOM.

For admission on trial, Johnson, Couey.
First year, Cockrill, Warren.
2nd year, Price, J. E. Squires.
3rd year, E. J. Stanley, E. L. Lee.
4th year, J. B. Parnall, R. S. Clark.

E. J. Stanley, A. C. Couey } Committee.

—o—

—The happiest of all men is the unpretending Christian whose chief aim is to make others happy by making them good, and who tries to increase human happiness as a means of making them good. He only is the true imitator of CHRIST, "who went about doing good."

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall. Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

ALONG THE LINE.

SPOKANE DISTRICT.

The following notes were gathered from the reports made at the recent District Conference:

SPOKANE STATION.

R. G. Isbell:—We have 78 members in all, 2 local preachers, 33 additions this year, a goodly portion by profession of faith, and 27 church papers taken. The envelope system has been adopted for collections. Amount, per member, required to pay all assessment, $12.18. Most of our people have their children baptized. Spiritual condition fair. A new mission should be established, embracing Trent, Mica, and two other places near Spokane. We have a good lot with neat brick church, basement half size (but not completed), heated with furnace, valued at $12,000, and other property valued at $8,000. A good Sunday School, a woman's weekly prayer meeting. Church in better condition than ever before. Need a wide-sweeping revival of religion. J. W. Compton is more than rejoiced at the glorious results that have been realized within the last twelve years in this great and growing city of 25,000 people.

POTLATCH.

W. S. Hornbuckle:—113 members, 57 additions this year, 27 heads of families, one-half of whom hold family prayer. One church building valued at $1,000, another soon to be completed. Stewards' plan to get as little as possible at first of year and end with the same! $160 raised for pastor's support; 30 church papers taken; sold one and one-half dozen disciplines. The work should be divided. Sacraments duly administered. Spiritual state of the church tolerable good. Brother Gray reports splendid prayer meetings on the work. Brother Compton commented on the wonderful growth of the work. Bro. Terry says the future possibilities of this field are great.

OAKDALE.

A. Y. Skee:—Some advancements made this year, 68 members in all, 12 added this year. Preach to about 485 people. Our people attend services well. No prayer meetings and no Sunday Schools of our own. We have a parsonage valued at $700. Another lot, but not paid for. Four small towns on the charge. Had a gracious meeting at Pine City. All working harmoniously. They are spiritual, and 75 per cent. hold family worship. No financial system, and finances behind. About two-thirds of the Conference collections will be raised. No church building on the charge yet.

PALOUSE AND MOSCOW.

J. W. Compton:—We are building this year; I trust we are laying a good foundation. Assessed for P. C. $300; paid thus far, $270. Charge doing well on this line. No special financial system. About fifty per cent. of collections subscribed and paid. Trust we will come up in full. Have bought a lot with a house on it for $650. Have a subscription started for a church at Palouse, and also an appropriation from the Board. Hope to build a church soon. Members mostly very spiritual. A majority hold family worship. We have one Sunday School. Prayer meeting services are increasing in interest. Seven or eight persons have been added to the church this year. There is a great need of mission work in points adjoining to this charge. A large majority of our members take religious papers.

RUBY CREEK.

T. E. Kirkpatrick:—Have labored under many disadvantages. I was compelled to do manual labor to support my family. One class has been transferred to Potlatch Circuit. There is a large, unoccupied field near me.

Brother Compton:—The work needs a man who can give his undived attention to it. We must carry them the Gospel. Bro. Hornbuckle says that Bro. Kirkpatrick has been sowing seed which is bringing forth fruit for the Master's kingdon. Bro. Skee:—I know what it means when Bro. K. says he has to work for a living.

BIG BEND.

F. F. St. Clair:—Our circuit is in a fine condition, spiritually, and a large proportion of the membership give unmistakable evidence of knowing in whom they believe. They not only testify in public when called upon, but over ninety per cent. have family worship, take our church papers, constantly attend upon the ordinances of the church, and our social meetings are unusally well attended. It is common to see as many at class meetings as at regular worship. We preached to about 250 persons each month. Have 5 splendid Sunday Schools with about 150 members enrolled, and an average attendance of 120. Our own literature and hymn books used exclusively. We have a "financial system," or a "financial agent" on the circuit. Bro. William Priest, who visits, each point, talks the matter up and lets the people assess themselves for the pastor's support. The contributions to date for church purposes, average $2.75 per member. All assessments are paid in full, and some running over. We have 86 members, have baptized 14 infants, $400 collected for all purposes. Assessed for pastor, $200; collected to date, $150.

COLFAX.

Albert Anderson, P. C.:—Five appointments on this charge. The boundary is indefinite. A majority of the members are spiritual. A great field for missionary work for our church in the bounds of this extensive charge. Financial system is quite defective. Collections partly raised by private solicitation. The preacher thought we should concentrate our forces more. Raised for pastor's support, $56.62. Raised for conference collections, $14.25.

LEWISTON.

H. B. Terry:—This is a new charge, six preaching places, two organizations—Upper Taminy and Marion. Attendance good; 15 adults have been baptized. Raised for incidentals, $10; missions, $15; books and periodicals, $50; church building, $80; ministerial support, $123.50; subscription for church building, $800; 24 papers taken; 2 Sunday Schools and 75 scholars. Spiritual condition of the charge is good. General attendance upon the ordinances and social meetings. There is an inviting field for our church in this country, which I have traversed for 75 miles. A new circuit should be organized in Camas Prairie. This prairie is 30 by 20 miles, and comprises about 14 townships. It is said to be the largest tract of land lying in any one body in the State of Idaho. The prairie is watered by several living streams, which empty into the Salmon river. It lies between the Craig and Bitter Root Mountains. A good many people who express themselves as anxious for a preacher of our church. I had invitations to preach at 8 different places, but could only preach at 3, with good congregations at each place. Brother Mounce, a lay-delegate, says there is a great need of a preacher at Craig Mountain and Camas Prairie. The church is in fine condition on the charge.

SPOKANE DISTRICT CONFERENCE.

The first session of the District Conference of Spokane District, East Columbia Conference, M. E. Church, South, met in Palouse City, Washington, June 25, 1891, Reg. B. Swift, P. E., in the chair, and was opened with the usual religious services conducted by the P. E.

It is a significant fact that every preacher in charge and twelve of the lay delegates were present the first day, and then came later. The following were in attendance: Spokane, R. G. Isbell, P. C.; Palouse and Moscow, J. W. Compton, P. C., W. B. Gray, L. P., D. L. Staley, William Gray, S. A. Banks, John S. Randolph, lay delegates; Potlatch Circuit, W. S. Hornbuckle, P. C., C. W. Yockey, T. F. Hunter, W. L. Chaney, lay delegates; Oaksdale, A. Y. Skee, P. C., A. H. Crow, lay delegate; Big Bend, F. F. St. Clair, P. C., W. S. Spencer, Geo. Priest, lay delegates; Ruby Creek, T. E. Kirkpatrick, P. C.; Colfax, A. Anderson, P. C., W. R. Winnifried and Hiram Gragg, lay delegates; Lewiston, H. B. Terry, P. C., W. J. Eakin, Geo. H. Ruddell, Isaac Mounce, lay delegates.

F. F. St. Clair was chosen Secretary, and H. B. Terry assistant. The order of exercises was as follows: Devotional exercises from 8 to 8:30 a. m., business session from 8:30 to 10:45, and preaching service from 11 to 12 a. m. The afternoon session commenced at 1:30 and continued till the preacning service at 3 o'clock. Preaching also at 8 p. m. each day. Prominence was given to religious services which were most refreshing and profitable. Sermons were preached by the members upon the subjects assigned them in the program published some time ago in this paper, and the sermoms showed careful thought and preparation, and their delivery was in demonstration of the Spirit and of power.

Committees were appointed on Missions, Quarterly Conference Records, Spiritual State of the Church and Sunday Schools, and all the interests of the church were carefully reviewed.

The following persons were elected delegates to the ensuing Annual Conference: C. W. Yockey, W. B. Gray, William Priest, W. R. Winnifried; Alternates, J. C. Wiliiams, A. H. Crow, E. P. Dyer, D. L. Staley.

Rev. J. B. Chamberlain, a local preacher from Dayton charge, Pendleton District; was present as a visitor, and by preaching, talking, praying, and in other ways contributed much to the interest of the Conference. His missionary speech on Sunday night made a profund impression and will not be forgotten.

E. J. Stanley, of Montana was introduced to the Conference, and spoke of the pleasure of meeting with the brethren and hearing the reports directly from their fields. Being a member of the Board of Missions this will enable him to more fully represent this Northwestern work before that body. He spoke of the interest that he felt in all this Western work, and rejoiced at the prosperity that is crowning our efforts to preach a pure Gospel and build up the Redeemer's kingdom. He thanked the brethren for their cheering letters to the MONTANA METHODIST. Brother Swift stated that his heart was first stirred to come West by reading the letters published by Bro. S. in the "St. Louis Advocate:"

The following is the substance of the report on

THE SPIRITUAL STATE OF THE CHURCH.

It is improved very much in a number of charges, as shown by the increase in the number who hold family worship, subscribe for our church

papers, and the advance in all the collections ordered by the Conference, as well as by the enlarged contributions to ministerial support. There are many causes for rejoicing, but there ought to be and will be great improvement. To aid in this we recommend the following:

1st. Family worship, which duty is incumbent upon every member of our beloved Methodism.

2nd. Fasting, and while preaching to others, see that we practice what we preach.

3rd. Every family should have at least one of our church papers, if we have to give the subscription.

4th. Reading and keeping the rules of our church.

MISSIONS.

The brethren decided that the ministerial force in the District should be increased by six new men, and instructed the Presiding Elder to try to get them, promising to share their small appropriations, and some of them to give all claim on the Missionary Fund for the sake of enlarging the field. The laymen present entered heartily into the spirit of self-sacrafice manifested by the preachers and promised to double their assessments. It was recommended that one thousand dollars be assessed upon the Conference next year for Domestic Missions, and that the preachers and laymen co-operate in striving to raise that amount.

RESOLUTIONS.

The following were adopted:

Resolved, That we appreciate Bro. E. J. Stanley's visit to our District Conference, and his words of encouragement and wise counsel have greatly blessed us, and that we are glad to know that the MONTANA METHODIST is doing well and is altogether self-supporting.

[Signed.] { R. G. ISBELL, H. B. TERRY.

Resolved, That we deeply regret that Bishop Joseph S. Key was kept away from us by the sudden and severe illness of his wife, and that we deeply sympathize with him and pray God to restore Sister Key's health and to to direct the Bishop unto us yet.

[Signed.] { R. G. ISBELL, A. Y. SKEE.

The session was one of great harmony. Not a discordant note was heard. A most encouraging feature was the number of laymen present. some of whom had come from 100 to 175 miles by private conveyance, and at no little expense to be present. They expressed themselves as well repaid, and the result will be seen in the new life imparted to the work.

The Conference was held in a house of worship owned by the Baptists. The business session was concluded on Saturday evening. There was religious service at no other church in town on Sunday, and the house was filled to overflowing, both morning and night. A spirit of fraternity and good will prevailed. The children's service in the afternoon was one of great interest and power. The love feast—a regular old-fashioned class-meeting—conducted by Bro. Chamberlain, was an occasion of great spiritual refreshing. Something over sixty dollars was raised for missions on Sunday night. The meeting was continued, and there had been three or four conversions up to the time we left.

The next District Conference will be held at Oaksdale.

The reports showed that there have been 215 additions and nearly as many conversions since Conference. These are 11 Sunday Schools and 330 scholars; increase something over 50 per cent. since Conference.

WALLACE NOTES.

—The Fourth was celebrated in royal style at Wallace, Idaho. Rev. W. O. Waggener offered a very appropriate and impressive prayer. Mr. Arthur J. Craven, a talented young lawyer from Helena, delivered a well prepared and masterly oration. This is said without endorsing all that it contained. The speaker won many laurels on the occasions. Judge Angel read a beautiful poem. The singing by the choir and music by the band were of a high order. Altogether the exercises at the hall were of a pleasing character, and made a delightful impression upon the immense audience.

—We rejoice to see the friendly relations that exist between the people of Coeur D'Alenes in Idaho, and those of Missoula, Helena and other portions of Montana.

—It is expected that the new railroad between Wallace and Missoula will be in operation by the first of August. But for a bad cave in the large tunnel on the divide it would have been completed before this.

—Forty four "sticks" of giant powder were exploded on the summit of a mountain overlooking the town of Wallace on the evening of the fourth. The effect was strangly pleasing as the report echoed and re-echoed through the gorges and canons of the adjacent mountains.

FROM EAGLE VALLEY.

Dear Brother Stanley: We had a good service yesterday morning and evening. I remembered you and our little *Montana Methodist*, and got one name for you to place on your list. Our People are alive to the work of the church in all lines. Our prayer is that you may be spared to visit this lovely valley. It would heartily encourage our people who, though scattered, are faithful. May the great Head of the church bless our Zion in all her borders.—*R. B. Crego.*

We thank our brother for his interest in the the *Methodist*, and would greatly enjoy a visit to that garden spot beyond the Rockies. Our people there are doing nobly. We hope they will go forward.—*Editor.*

—As. Dr. Brunner states, we were uneasy because he ordered his paper stopped, and frankly asked the reason why. The result is his excellent letter, for which we are very thankful. We wish there were many more Hiwassees, and especially that there were one or two here in our great Northwest. We trust there will be some day, in the meantime let the people who are able to send their children away to school be sure to patronize those institutions that are under the fostering care of the church and are known to do good work. We wish our brother great success.

FROM HIWASSEE COLLEGE.

Dear Bro. Stanley:—You wish to know why I asked you to cease sending the METHODIST till further notice from me. Well, I have nothing but love for you and the paper, but I was expecting to be on the wing for some time, and I thought you might hold up the paper till I settled down again. Did you know that every other college President in the U. S. and Canada has taken his position since I came to Old Hiwassee? I had planned to resign—to give the helm into younger and more vigorous hands—and to rest awhile. But "the best laid schemes of mice and men oft gang aglee." After the board had voted to accept my plea, they hesitated and appointed a committee to entreat me to serve them another year. Reluctantly I consented to a re-election. So here I am, and you can send on the METHODIST!

Our commencement was a delightful one: weather perfect, attendance fine, and no failure or disappointment. Nineteen diplomas were awarded to the candidates in the different grades. Among the graduates were three sons of former students, and there were two young preachers that expect to join conference this year—the 103rd and 104th who have gone out from Old Hiwassee—one of the "smaller colleges" so-called. Two of these were made D.D.s last Monday--Rev. Inman W. Cooper, of the Mississippi Conference, and Rev. W. B. Stradley, of Los Angeles, California. Both of these are sons of former intnerant preachers. The law of heredity has a wide range and a wonderful significance.

But I must not digress further. God bless you and everybody.

J. H. BRUNNER.

—o—

FROM THE MISSION ROOMS.

Dear Brother:—We send you a copy of the 45th Annual Report, which is just from the press. You will see by the appropriations, page 208, that $4,000 was appropriated to your conference.

I can realize the disappointment you and your fellow-labouers will feel at the reduction of the amount granted the missions in your field. In this feeling I am sure every member of the board participated. Last year the board largely increased its appropiations, expecting an increase in the collections. In this it was disappointed, and it was confronted by an increase in its debt. To retrench seemed to be its only course. In doing this, it sought to guard as far as possible the wants of every mission. As all share in the entrenchment we must all appreciate the reasons which made it a necessity. We are bending all our efforts toward an increase in the collections. This is our only way of relief.

We trust our brethren in the field will appreciate the difficulties under which we labor at this end of the line, and meet as patiently as possible the present presure. May the Great Head of the Church arouse our people to their duty!

Very Truly Yours,
J. G. JOHN, Sec.

—o—

How to Love God.

A woman once said to her pastor: "I do love God very much, but want to love him more; how can I?" "You must become better acquainted with him," was his reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted with him?" she asked.

"Study the Bible more," he said. "God speaks to you and reveals himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with Him as John and Peter and Mary were, and pray more. Tell him all your joys and and troubles and needs. He will answer you, and every answer will draw you closer and closer to him. Then try to please him in everything you do or say. We love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.

It made her very happy, so that all who knew her said: "What a bright, cheerful person she is; I don't believe she ever has any trouble." And yet she did have a great deal of trouble, but the love of God so filled her heart that it seemed like wings to lift her above it all. If she had been asked if she had any trouble, she would have smiled and said: "I don't believe I have; the minute it comes Jesus takes it all away."

"Love is of God, and everyone that loveth is born of God, and knoweth God." "He that dwelleth in love, dwelleth in God and God in him."

The very essence of our religion is love. The love of God shed abroad in the heart by the Holy Ghost brightens life and prepares for death. Love is the atmosphere of heaven, and none can be admitted there who have not first learned to love.

"Teach us, Lord, at length to love."

—o—

Wrong to Worry.

Worry hurts us more than work; and as Christians we have no right to be the victims of worry, anxious care, depressions and forebodings. Instead of complaints, let us try supplications; instead of brooding over difficulties, let us tell them to Jesus, and spread out our needs within "the presence-chamber of the Almighty," where alone peace and strength abide. Some Christian people appear to hold that we are iuvariably bound to be stoical, and express no sorrow or regret whatever, because God chooses all; but He who is all-human as well as all-divine, knows that the flood overwhelms us sometimes, and that when ws seem in the lowest depths. I dare no more fret than curse or swear. —

The Montana Methodist.

E. J. STANLEY, - Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

CONF. DIRECTORY.

A. C. Couey, P. E., Deer Lodge, Montana.
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Butte—S. E. Squires.
Deer Lodge—S, B· Tabor.
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Bozeman Station—W. T. Goulder.
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Whitehall—L. B. Stateler.
Great Falls—To be supplied.

MISSOULA DISTRICT.

E. J. Stanley, P. E.
Missoula—To be supplied.
Stevensville—J. B. Parnall.
Corvallis and Grantsdale—E. J. Stanley and T. W. Flowers.
Wallace—W. O. Waggener.
Flathead—E. L. Lee.
Thompson Falls & Horse Ploins— } To be supplied.
Stanley, Corvallis, Montana.

Entered at Pittsburgh Post Office as second class matter.

HELENA DISTRICT NOTES.

BY A. C. COUEY.

MR. EDITOR:—

The meeting at Deer Lodge had only fairly begun when I last wrote of the Helena District. Bro. Squires continued with Bro. Tabor the pastor two weeks, doing excellent work all the while. The result as made visible to date from the meeting is ten accessions to the church. So now, the membership at Deer Lodge has been more than doubled since Bro. Tabor took charge of the work in October last.

BUTTE.

While Bro. Squires was with the pastor at Deer Lodge, I filled the pulpit in his charge Sunday 11 a. m. and 8 p. m., June 7th. There are signs of prosperity here, which declare faithfulness on the part of pastor and flock.

The house on the interor has been made fresh and clean, the walls and ceiling very tastefully papered. Beautiful fixtures put in, and gas turned on, giving such bright light, that when compared with the old, makes me wonder I did not have the improvement, while there as pastor myself. The seats have been re-arranged, and everything, given such new looks, that you would scarcely know the auditorium. Good work has been done during the quarter. The Sunday School is charming, the congregations at public services increased, the Epworth League is doing excellent work, In a word, Butte prospers. Here as elsewhere money is short—hence pastors salary behind. It will require very hard work to strike a balance sheet by Conference July 29th.

HELENA.

Price as a preacher and pastor maintains his high standard of excellence. Much hard work the past quarter. Finances well up but the work has not been the most prosperous, in large congregations and accessions.

TOWNSEND CIRCUIT.

Bro. Clark moves on regularly in his work, preaching at Townsend, Duck Creek, Wolf Creek, and Rock Creek Basin. The chief work on this charge during the year, has been to secure to the church a splendid church edifice at Townsend. The pastor has done so at no little personal sacrifice. The prospect is favorable for Townsend to grow to an importance which justifies the out lay of money in the church we now have, so Bro. Clark thinks.

BOZEMAN.

Goulder and Bozeman have been a "fit" all the year. Good work has been done there. The Sunday School, and Epworth League are the chief signs of growth and prosperity here. Both do well. The pastor's salary is very short just now, but I have reason to believe will come up by Annual Conference.

BOULDER AND ELKHORN.

I was with Bro. Johnson in regular order on the fourth round. Although the Quarterly Conference came the last of May, Bro. Johnson had full report on the Annual Conference collections with the exception of a small deficit on Foreign Missions. This, however, was raised at 11 a. m. on Sunday. I am glad to know that Boulder is in line with several stronger charges on the district in the collections. For ministerial support the work has done quite well, and yet was in arrears when I was there. Removals from Boulder lessens our strength in numbers. May the Lord inspire the workers who remain. Bro. Johnson will make additional improvement on the parsonage before Conference.

THE STATE S. S. CONVENTION.

In addition to my District work this year, I have the Presidency of the State Sunday School Association. of Montana. It has given me much concern, a great deal of correspondence, and I thank the Lord, a broader view of Sunday School work than I ever had before. Our State Convention held in Bozeman June 23–25 was pronounced by all a grand success. We had a splendid delegation from our church. The year's work by the protestant denominations taking part, has been one of marked advance. The statistics as gotten by the secretary show an increase of about 34 per cent over last year's report. The Convention was inspiring and I believe will awaken new zeal among all the workers. Forty-eight delegates were enrolled. I hope it will be larger next year when we meet in Butte City. Lieu. Gov. Jno. F. Richards was elected President for the enssuing year.

—o—

THE KAWS AND THE PAWNEES.

A NARRATIVE OF INDIAN TIMES—A MISSIONARY DESPOILED.

Brother Stateler's account of the killing of a Delaware Indian preacher and his companions by Cheyennes in Kansas, in Indian missionary times, leads me to write the following:

A few years ago I dined at Westport, Mo., with an aged Frenchman, Chouteau, a son of one of the founders of St. Louis. In his youth he became a trader among the Kaw Indians on the Kaw or Kansas river, in the vicinity of Topeka. He spent many years there and was there when William Johnson, a brother of Thomas Johnson was operating as a missionary among the Kaws, Thomas being Superintendent of Shawnee Mission not far from Westport.

The Kaw Indians were in a state of perpetual war with the Pawnees upon the North Platte, and the tribes visited each other's settlements in hostile bands of a dozen, twenty, fifty or a hundred, doing their adversaries all the harm they could and escaping as best they might. Sometimes a war party was exterminated as was the hunting band of Delawares mentioned by Bro. Stateler. A Kaw chief related to Mr. Chouteau an account of disastrous expedition of which he was the leader. With a hundred braves he went to the Pawnee country, found and killed a number of women who were working in a field a mile or so from their wigwams. Then the murderers went near to the village, showed themselves and made tantalizing signs of defiance to the Pawnee warriors. The Pawnees were swift to give battle, and routed the Kaws at the first onset, who fled before their assailants, and were eagerly pursued till all were killed except the Chief, who eluded his pursuers and finally reached his home in safety and threw the Kaw community into intense grief and lamentation over the "ninety and nine" that were lost, and it may be presumed there was no less lamentation among the Pawnees when they found their wives and daughters and sisters dead in the field.

The Kaw Indians were not like their pale face Christian successors along the Kaw river—prohibitionists—but were strong supporters of the whiskey traffic, and embraced every opportunity to buy and drink it. "Moonshiners"—white men who managed to reach their settlement with fire water, and whiskey lovers would exchange furs, skins and ponies for whiskey. Sometims a big carousal would terminate in a fire fight. Indian women, like white women, were more inclined to sobriety than the men. But whether so or not they rarely got the opportunity to indulge. The men claimed the right to do the whiskey drinking for their families.

When the women saw that a fire fight was determined on they hid all the weapons of war, then built fires of brush and sticks, and let the drunken men enjoy themselves. Dividing into two parties, each combatant made a raid on a pile of burning sticks and seizing the colder end of one went for an adversary of the opposing band. The air was full of burning coals and of drunken Indian yells and howls. The howls of pain excelled in intensity the yells of the warrior when a hot stick was thrust against his corporosity. It was understood that there was to be "no gouging." Eyes were not to be put out nor handsome Indian countenances marred, hence the fire thrusts were at the body, which was naked. The day following a fire fight the combatants were in a sorry plight. Disfigured and suffering from blisters and raw places, from which the blistered skin had peeled off and their treasures gone. They were in a condition to sign a temperance pledge and vote a prohibition ticket.

The Kaws were good eaters, but at times they had only corn to eat. A kettle was always on a fire and corn was ever boiling. They had no regular meal times, but ate when appetite moved them. They would dip into the boiling corn and eat it when only half cooked. A head chief was welcome at every lodge and found hospitality everywhere. Such a dignitary called at supper time on the merchant man and was invited to eat. He declined, saying he had eaten fifteen times that day, but every meal had been boiled corn. He had a belt around him, and showed where the tongue of the buckle was in the morning, and that his body had enlarged in circumference about six inches during the day.

Rivaling this story of the French trader is one told, by the Rev. R. A. Austin, of the Missouri Conference, of a Montana Indian.

Austin and others were in "wonderland" during the stormy period of the war—for their health or other cause. One day a hungry Indian visited their camp. Three grown Jack rabbits were given the son of the mountains. He took off the hides, threw the rabbits on a bed of coals, and ate the whole of them at one meal, rubbed his outer man with satisfaction, grunted "Ugh" and departed. His later history was not learned.

Mr. Chauteau said the Government supplied the Kaw Indians with a large number of cattle and hogs to raise others from.

The Kaws understood the arts of killing and eating deer and buffalo, and practiced their arts on the Government animals before experimenting in the white man's ways for multiplying them, and it was not many

months till all were dead and devoured except one sow and several little pigs, belonging to the principal chief. The merchant bought them with a firey red blanket in which the king arrayed himself. Chouteau declared war against any Indian who might kill any of the swine. As he was a licensed trader he could invoke the aid of Government officials in his own behalf. The Indians therefore had a wholesome fear of the trader. But one very bad Indian killed one of the pigs. The merchant witnessed the act himself and had other proof. The offended merchant man was like the King of Italy to the New Orleans gentlemen, was very mad, and demanded "blood for blood." The head chief offered to pay for the pig and ransom the killer. But the aroused Frenchman said, "Blood! Blood! The blood of a bad Injin." "How will you take it?" quoth the Chief. "Tie him to the National whipping tree, and let the official whippers whip him with switches till I cry enough," said the pig owner. It was done. While the culprit hugged a convenient sappling with his hands tied, two stalwart barbarians rained heavy blows on their "fellow citizen's" bare back, till the blood freely flowed, and the wrath of the Franko-American was appeased. The poor larcerate dIndian was laid up in his wigwam for weeks—laid on his stomach. The only complaint the injured Indian ever made to the Frenchman was, "Whip Injin too much." It was a wholesomeless as to the balance of the tribe. Chauteau never lost another pig. His swine herd increased till it numbered two hundred, and they ranged at pleasure over Indian village grounds.

When William Johnson was sent as missionary to the Kaws he made his headquarters at the Chauteau trading post. He wondered with great wonderment at the presence of so many fine hogs, and thought "what good Indians these Kaws must be, not to kill and eat the trader's hogs." He concluded he would buy the whole lot, raise hogs, and by a wise distribution of a reasonable portion of them among his parishoners, teach them the art of swine growing and self support. He bought and paid for the hogs, and caused it to be noised abroad among the Indians what he had done and what he proposed to do in the matter of swine growing. The Indians inwardly rejoiced that there was no danger of the whipping post from the good missionary, and in a few weeks they had eaten up all his hogs. Then the Frenchman let the missionary into the secret of making honest Indians of the Kaws.

The reports of the missionaries among the Kansas Indians shows that the Kaws were the most incorrigible of all the tribes, on which Methodism was brought to bear and that but little was accomplished among them. Though William Johnson did the best he could for their religious enlightenment and moral elevation. The Kaws and the Pawnees are now in the Indian Territory.

J. W. CUNNINGHAM.

St. Louis, Mo.

—o—

FROM THE COEUR D'ALENES.

I am in a repentant mood—Alas! I am often that way, and alas! again and again I fail to "bring forth fruits meet unto repentance"! How many opportunities of usefulness I let escape me! How sorry I am for their neglect, yet how little I profit by the sorrow! Wonder if anybody else feels just as I do? Snow-flakes, like feathers from the North Pole birds, have been falling thick and fast all day. I persuaded myself that my head was going to ache, and that my throat felt a little ticklish, so what easier than to be satisfied to remain indoors by a good fire, and day-dream the hours away until sunset, and then with a start wake up to a sense of duty undone. Too late! A day is numbered with the past, but it will appear again—I must meet it. How shall I meet it, and so many other days just like it? I don't wonder at the old monks lashing themselves until the blood ran, for I feel that a whip of scorpions, with some serpent's fangs thrown in for good measure, would not be too severe for myself at times—slothful about my Master's business—indolent, when work that would tax the strength and brain of an angel lies all about me—careless when men are sinking into hell! God forgive me, and all others like me, if there are any such!

The world does its work with so much more heartiness than I do mine, and it keeps at it, at it, at it, morning, noon and night. One day's work for Jesus sometimes makes me feel so tired. Servants of mammon around me dig and delve seven days in the week—working, working, and robbing God of even the one day that He has commanded to be kept holy! I, whose business and calling it is to try to save the souls for whom Christ died, and who claims to be working for the inheritance that belongs to the King's Sons. I can't suffer a little self-denial, can't run a little risk, yet he, that has no higher aim than money, who worships a little gold and a silver god on a pedestal of lead, can and does labor day in and day out, and risk and loses sometimes in the labor both life and Heaven! I have simply been looking into my own heart, not trying to pull motes out of anybody else's eyes. Felt like I had to "talk out in meeting." Haven't any class here, so tell my experience in THE METHODIST. I tell you, brother, when I think of the hard work that you and other pioneers have done and are doing, it makes a "tenderfoot" ("shorthorn" the Texans would call me) get on his thinking cap. I look about me! How wide the field, and how few the laborers! I listen! How urgent the call—it echoes and re-echoes through the gorges of these mountains, and united with the cry that comes across the Pacific from other shores, fairly thunders its trumpet notes of need in our ears! I look within! How little prepared and qualified am I! I look above! For the first time in my quest sunlight of usefulness falls upon me, for there is God, who has promised grace, and wisdom and strength and blessing The sky begins to brighten for even such as I am, and with the brightening is born the desire to have some share with my brethren out here in winning this wondrous land to the sway of the scepter of Jesus. Its going to be worn with Him. The "pine tree and fir tree" together shall bow before the Lord. "He, whom the armies of Heaven follow" is going to have the victory. The streams of salvation shall "flow off" all these hills. Hard hearts shall become tender—churches shall spring up—the Sabbath be observed, and wickedness in the highest places of wealth and the lowest dives of sin shall be overthrown. God is in the fight, on our side, and we are going to win, and Methodism is going to be in the lead in all this work. From the beginning she has been the church of the poor, the church of the masses, the church of God; for not only since Wesley uttered the words, but from

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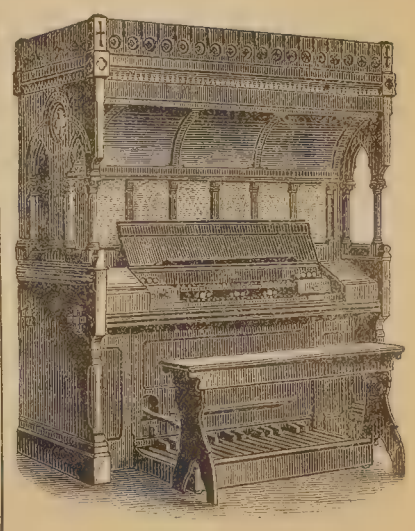

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the hour of Wesley's heart conversion on to the present and on for the future she says and will ever say, "The best of all is, God is with us."

The Montana Conference is going to keep abreast with the best. The old patriarch who for so long alone in these regions contended against Baal, is with us yet. The cloud the size of a man's hand he has seen grow, and the droppings of the shower he has heard, and ere long there will be the "Sound of abundance of rain." Stateler! Long may he yet abide with us! When he goes hence "My father, my father the Chariot of Israel, and the horsemen thereof." "May a double portion of his spirit be upon us." Then your own work, Mr. Editor, a grander in God's sight I am sure than that of your illustrious namesake. Unlike him you will not be honered by the crowned heads of earth, but you will be among the crowned heads of Heaven. You'll not get a thousand dollars for a lecture, but you will get "wages unto life eternal." You will not often ride in a special car, but may your eyes be too dim that you may yet see these mountain tops in this grand West filled with the chariots of God and horses of fire. Then there are Parnall, and Price, and Squires and Lee, (I feel like I already know them, as by letter they have reached hands of welcome over the mountains to us, and gotten hold of my heart.) Then Couey, and Tabor, and Flowers, and others equally good and true, no doubt whose names I cannot recall just now.

One of the late recruits, brethren, with uncaressed head and heart open to love you, greets you. God bless you every one, and help me to follow you, as you follow Christ, and while I have no desire for the impossibility of the "Last being first," yet I do hope and pray, by your sympathy and prayers, and by the blessing of God to stand, when the final set comes, neither before nor behind you, but by your sides with shields locked and heart touching heart. Then when the foe is vanquished we'll all shout together, "Thanks be to God which giveth us the victory through our Lord Jesus Christ. "TENDERFOOT."

[The above excellent communication was lost in the mail, but turned up the other day, together with several other splendid letters which were in the same predicament. They are too good to be lost, and will be enjoyed by our readers all the same.—EDITOR.]

——o——

Temperance.

—"What we want now is a tremendous movement all along the line in the direction of *fighting the drink!* When the drink is discarded the saloon loses its customers; the traffic is undermined; the way is prepared to shut up saloons, and keep them shut. Oh, what a glorious year 1891 will be if it should see an old-fashioned revival of *united assault*, with God's help, on the drinking customs of this land! Quarrels in our own ranks are suicidal. Jealousies are a disgrace. In the face of an enemy set on fire of hell, let us unite in a common crusade set on fire with zeal from heaven! One year of such labor will work wonders!"—*Dr. Cuyler.*

—Bishop Ninde, at the recent anniversary of the Freedmen's Aid and Southern Education Society, speaking in admiring praise of his Kansas home, told of a Sunday-school mass-meeting where eleven hundred children were assembled. All who had ever seen a saloon were asked to hold up their hands. Out of the multitude, only about a dozen had ever seen one, and they were either new-comers into the State, or had been taken on a visit to Kansas City, Mo. His hearers agreed with him that it was a great thing to be permitted to bring up children where the saloon has no existence.

—Ether-drinking is so common in Ireland that it has been declared a poison, and its sale restricted to regular chemists. We can see in this question how silly are the objections to a restriction or suppression of the liquor traffic. If some person were to urge that a man has a right to drink ether if he wishes to do so, he would be laughed at. If the anti-sumptuary law people were to raise objections to the action of the lord-lieutenant, they would be hustled out of court very quickly. So must similar persons be dealt with in this country.

—It is stated that there are 160 members in the English House of Commons who abstain from the use of intoxicating liquor.

—The idea of having laws to prohibit the sale of liquors is not at all new. We read that prohibitory liquor laws were made in China three thousand years ago by Emperor Bao, and that he punished with death any who broke them. These laws were afterward taken to Japan, and were enforced nearly two thousand years, but passed away long ago, greatly to the injury of the country.

—Here are some Bible questions on Temperance: Who was the first drunkard? (Gen. ix, 20, 21.) Who took the first temperance pledge? (Judges xiii, 13-15.) Did anybody mentioned in the Bible ever take a pledge of his own accord? (Daniel i, 8.) Was he any healthier and wiser in consequence? (Daniel i, 15-17.) Ought kings to drink wine? (Proverbs xxxi, 4.) Ought we to make companions of drunkards? (1 Corinthians v, 11.) Can any drunkard enter the kingdom of heaven? (1 Corinthians vi, 9, 10.) Does God pronounce woe upon drunk-

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ards? (Isaiah v, 11–22.) Is intemperance a vice? (Galatians v, 22,)

—The National Temperance Society has issued a call for a National Temperance Convention to be held in the first Methodist Episcopal Church of Saratoga, New York, July 15, 1891, beginning at ten o'clock a. m. The various churches are called upon to send delegates, each conference or presbytery being entitled to seven. The call sets forth that we are at the threshold of a new era in temperance effort. As evidence of the imperative need that something further be done to stay the progress of this evil, the call directs attention to the unscrupulous deeds of the liquor interest, the bold steps taken to destroy the force of restrictive legislation, the open violence to prevent citizens from voting against them, which has even struck down in broad daylight those opposed to their nefarious schemes, the high license craze which has swept over the country, the perplexity occasioned by the Supreme Court decisions, and the heartless indifference of multitudes to the increase of intemperance, poverty and crime, are the direct fruit of the liquor traffic. Dr. Theodore Cuyler is president of the National Temperance Society. Arrangements have been made for reduction of fare on the principal railroads and at the hotels.

—The Young Women's Christian Temperance Union of the larger cities will give special attention during the coming year to "college settlements," a plan by which refined and well-to-do women take up their residence for a time in the most undesirable quarters of the city, there to give an object lesson in cleanly, healthy home life.

—o—

Christ in All Things.

A German writer says: "Look where you will, you will see scarcely anything beautiful and grand and lovely, which does not suggest the name of the Lord Jesus. Do you see the sun by day? Christ is the sun of righteousness. Do you gaze into the starry heavens by night? It is said of Christ, "A star shall arise out of Jacob." Do you see the morning star? It is said of Him, "He is the bright and morning star." Is it noonday, when all things are bathed in a flood of light? Does not the gospel of John say of Him, "That was the true light, which lighteth every man that cometh into the world?" Look around, and observe the creatures in the field. There is a sheep feeding. It is said of Christ. "He was like a sheep dumb before its shearers." Or a lamb. Is he not the Lamb of God, which taketh away the sin of the world? Do you see a shepherd? Christ says, "I am the good shepherd, and know my sheep and am known of mine." Do you come upon fountains, or streams, or great bodies of water? He is "a fountain opened for sin and uncleanness." Do you see a lovely tree loaded with fruit? He is the tree of life. Do you see a rose or a lily, or any charming flower? He is the "rose of Sharon and the lily of the valley." Do you array yourself in you own apparel? It comes again, He is a garment. "Put ye on the Lord Jesus Christ."—*Golden Censer.*

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We have all the latest novelties in Ladies' Suites and Wraps, Cloaks, Shawls and Underwear.

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THE

Montana Methodist.

Vol. 3. JULY, 30, 1891. No. 46.

Editorial.

Retrospective and Prospective.

The Conference year draws to a close. By the time this paper reaches its readers the Montana Annual Conference, which commences at Helena the 29th of July, will be in session. It is a fit occasion for reflection. Has all been done that could be done for the cause of the Master? Have we been "instant in season and out of season?" Have we observed the spirit of that injunction that Paul gave to his son in the Gospel when he said: "O Timothy, keep that which is committed to thy trust;" and have we, as laymen, observed the charge given by the same inspired apostle, "and we beseech you, brethren, to know them which labor among you and are over you in the Lord?" Have you prayed for them, ministered to their wants and stood by them, and held up their hands as they were leading the hosts forth to battle against sin? Alas, there are too many of us who, if weighed, would be found wanting! And, sad thought, opportunities that we have let slip are gone forever. That man or that woman to whom you felt prompted to speak a kind word, but did not, is perhaps gone forever. That drowning man struggling with the angry waves of sin and passion whom you might have saved, but would not, has been borne beyond your reach. Oh, brother, will his blood be required at your hands? What a mercy that God has not entered into judgment with us.

While we are sad that there has been no greater ingathering, yet there is much to be thankful for.

First of all, we rejoice that death has not invaded our ranks, and we hear of no strifes nor bickerings among our brethren of the Conference.

Genuine revivals have attended our ministry, and many have been converted and built up in the faith. The work has been better and more thoroughly organized, and put upon a better and stronger basis every way. The building of a home for one of our presiding elders is no ordinary achievement. The paper, our organ, has steadily increased its circulation. Our preachers have been better supported. It has come to be generally recognized that we have a work to do in Montana, and our permanency is no longer a matter of uncertainty. Brethren of good standing in older Conferences are coming to our assistance. We begin to cherish hopes of having a college. Our borders are enlarging, and still there is a call for us to occupy many fields in "regions beyond." For these evidences of God's favor and blessing we are devoutly thankful.

Our Conference is the first on the list to convene this year. Though small in number, it is not insignificant. God often uses small things to accomplish great ends. The streamlets that are born amid the clouds on our mountain-tops are small, but much depends upon their character and the course they take. They help to swell the mighty rivers that sweeps through valleys and plains, and prairies far below, both East and West. So, under the blessing of God, the course that we pursue, the spirit and thoroughness that will characterize our Conference action may fix a standard and exert an influence upon other larger bodies throughout our great church the coming autumn.

Let us, as heretofore, pay up every dollar of assessment upon our Conference, and determine to raise $1000, for domestic missions, thereby turning our great disappointment into a great blessing. Let us come together in the fullness of the blessing of the Gospel of Christ. Above all, let us sound the keynote of a deeper consecration to God, a stronger faith, a richer experience of God's love in our hearts; and let us be sure to preserve the unity of the spirit in the bonds of peace. May our Annual Conference session at Helena prove a very Pentecost to both preachers and people, wherein many shall be converted and a fire kindled that shall spread to every circuit, and station, and mission within our bounds during the coming year.

—o—

From Bishop Key.

Eureka Springs, Ark.
July 9, 1891.

Dear Brother:—This heading will supprise you. My wife's health declined so rapidly, and finding no relief from any source, whatever, I decided as a last resort to bring her here in the hope that this air and water will do what medicine has failed to do. I can neither take her with me nor leave her, so Bishop Duncan has kindly consented to hold your Conference for me, and will go out as soon as he can. I cannot begin to express to you my disappointment in all this. I had proposed a long stay among you, but an overruling Providence has ordered otherwise. Of course I submit. His way always is right, and His preference is my choice. Pray for us. The Lord be with you in great peace at your Conference.

Affectionately,
Joseph S. Key.

—o—

NOTES AND COMMENTS.

—We greatly regret the absence of Bishop Key, and sympathize with him in the sore affliction that has fallen upon his wife, but we bow to the Divine Will, and welcome our good Bishop Duncan to the Northwest, and trust that his coming may prove a great blessing to our work and to the church at large.

—You can say to advertisers and other friends that the circulation of the MONTANA METHODIST has reached nearly one thousand and is rapidly increasing. If our friends everywhere will exert themselves we can make it fifteen hundred in another six months. What say you? Let those who are in arrears please remit as early as possible. It will help to make needed improvements in the paper.

—Com. Booth, stated in one of his speeches that the Salvation Army exists today in 38 different countries, has no less than 10.000 centers. 1.-000.000 members, and reaches millions through its literature.

—The corner stone of the Scarritt Bible and Training School was laid at Kansas City with appropriate cermonies on the 2nd of July, 1891. The point is strategic, the site beautiful, the event an auspicious one, and the services were impressive. Among the visitors were Bro. Sudzuki (a Japanese student) C. F. Reid, Dr. Walter Lamberth, Dr. Potter, and Miss Belle H. Bennett, the agent. Bishop Hendrix was Master of ceremonies. The building will cost $50-000. It will be remembered that Dr. Scarritt gave $25.000, and Miss Bennett has raised the other $25.000.

—From Missoula to Spokane, (the "Fall's part has been left off the name) the distance is 268 miles, by the Northren Pacific Railroad. Traveling westward from the former place, leaving the beautiful valley just below town, we cross a high mountain divide, over the famous Marent's trestle, 225 feet high, thence down to Jack o valley, on the Flat head Indian reservation, from that to Clark's Fork of the Columbia, and on down that through dense forests, and cayons, wild and grand, to Hope, Idaho, on the banks of the picturesque Pend d 'Oreille (Pon-de ra) lake. Crossing portions of the lake at two points, a ride of 30 miles over an undulating timbered country, across a low divide, we came out into a beautiful prairie, almost level, with mountains to right and left, to Spokane, crossing Spokane river, the out-let of Coeurd' Alene lake, on the way. The last 30 miles ride is through a beautiful country.

—Spokane is 438 miles from Portland. It was first settled in 1872, incorporated in 1881, and its population in 1890 was 25,000. It is the county seat of Spokane county, is located on Spokane river, at the falls, on a broad bench with a commanding view of ranges of mountains that tower up in the distance to the northeast, and southeast. August 4, 1889 a great fire swept away 20 blocks, and millions of dollars were lost, and thousands of citizens were left homeless. But wonderful energy has been shown, and it now boasts of the finest buildings in the Northwest. The fire limit covers 40 squares miles. Its water works are unsupassed, and its fire department is complete. The city boasts of 40 miles of motor lines.

—The water power of Spokane is the wonder of the Northwest. The river divides into three channels and falls 156 feet by a series of drops within the limits of the city. It furnishes 114.000 horse power at low water, with double that at high water. It has not begun to be appropriated. There are large flouring mills, two alone having a capacity of 375 barrels a day. There are numerous saw mills, a sash and door factory, an oatmeal factory, laundries, printing presses, a cable line, an electric motor line, the electric light plant, and other things all harnessed to this mighty reservior of power that God has placed here for the use of His children. It is the life of the city. It houses the people, feeds them, warms, lights, informs, cleanses and transports them from place to place, while the wonderful volume, as it pours over the last great precipices, with a mighty roar, and with a cloud of sprays, adorned with rainbow colors ascending into the air, pleases, enthuses and inspires every beholder who is a lover of the grand and the beautiful in Nature. When you visit Spokane don't fail to take a good look at the falls. They are fascinating in the extreme.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

MISSION OF METHODISM.

BY W. O. WAGGENER.

This paper was read before the Miisoula District Conference, and its publication requested by the Conference.

Methodism's mission is "to spread Scriptural Holiness" over this, and over all lands. Her mission, then, is Christ's mission, to send the Gospel "to every creature," or varying the expression, to carry the Gospel to all men, of all classes, and all conditions; carry it in hearts made "fit temples for the indwelling of the Holy Ghost," and then to tell it to all out of a heart experience, and with lips touched by a live coal, fresh from the altar, like that which touched Isaiah's hallowed lips with fire." Practical, aggressive Christianity, on foot, on horseback, on car, on boat; in the valley, on the plain, up the mountain side, over the mountain tops, across the oceans, out to the very ends of the earth, is what Methodism teaches. By her patronage of, and love for education, and for the highest culture— a culture, consecrated to God and his service, she is qualified to make her appeal to the most intellectual, the most cultivated. By a sympathy born of the great, deep, bounding love of God in her heart, and by an earnest desire to save and snatch men as brands from the burning, she makes her appeal to the vilest of earth. Permeated, filled, inspired, by God's Spirit, like God, she could touch humanity at every point and from every chord in every heart that forms the scale of being, from its lowest to its highest note, would draw the music of salvation, that all, God attended might sound in unison the anthem of praise to a common Father, yet the Lord over all, "and blessed forevermore."

How Methodism is peculiarly adapted to saving the great mass of mankind is a subject too large of scope for any full discussion in the limits of this very imperfect paper. At best I can only hope to make a few points that I trust will prove somewhat suggestive to this Conference.

First, then, Methodism's liberality of creed, peculiarly fits her for evangelizing the world. She allows the largest liberty in non-essentials, and has bound up in a cast-iron jacket no man's conscience, but has allowed every man the full privilege of private judgment. Holiness of life, rather than mere mental assent to or entire accuracy in the statement of formulated dogmas of creed, has been her demand of all who have sought fellowship with her. Again, how harmonious and concordant is her entire system of theology? No part contradicts any other part. Let our people read and study our doctrines more, and they will find the above statement true. Again, in the name of Him who "died for all," she offers salvation unto all, on the Scriptural conditions of "Repentance toward our Lord Jesus Christ." Hence, she can go to the proudest and say "You need salvation, but Christ has died, and wants to save you." She can go to the lowliest, the vilest, the most despairing, and with a voice quivering with love and sympathy say, "Behold the Lamb of God that taketh away the sin of the world." "His blood cleanseth from all sin." "He comes to seek and to save the lost." "He is able to save unto the uttermost."

Again, Methodism's spirituality is a wonderful endowment for her work. She has not theorized so much as believed. Therefore, her teaching is not theoretical only, but also experimental. A godly life, rather than a correct theory, has been her demand. Therefore, her ministers and members have spoken with an emphasis and power, born of the truth and power of God as experienced in their own hearts. "Come and see," Methodists—"what religion has done for me, it can and will do for you." "This one thing I know, whereas I was blind, I now see." Her ministers have experienced what they preach, her members what they testify unto. It has been with them a matter of internal consciousness. Hence it is to the world a matter of external realness, and it carries the force with it that anything born in the heart ever carries. Out of the heart to the heart, Methodism's principle and method. Again, she has ever proclaimed a present salvation, and hereby met the most crying need of men's lives and hearts. "You need not wait for to-morrow, or next week, or eternity to be delivered." "Now is the accepted time"—"Now Jesus waits to save you, now Jesus will save you." "We which have believed do enter into rest." "Being justified by faith we have peace with God." "We may know that we have passed from death unto life;" "now become heirs of God and joint heirs with our Lord Jesus Christ." Another fact, Methodism has gone to the people, and from the people from the masses has goten many in her ministry. Such know by their own post what the people need. They can speak to them in the language of the street, shop and ranch. They have been diseased, they know what cured them, and they can point others to the "Balm in Gilead," "to the physician there," as the school man cannot. Again, nearly, if not the whole theology of Methodism is found in the songs of the church, and by the tender touches of sacred melody that theology has entered ears and found lodgement in hearts, that had else been "as the deaf adder," or as the hardest adamant. Our own beloved Southern Methodism is peculiarly fitted for saving the masses. She has ever preached a pure gospel, and kept herself free from all outside issues and entanglements. She has kept out of politics, and kept politics out of her pulpits. She wants "religion in politics," but has set her face as "a flint," against "politics in religion." By a safe conservatism, preaching nothing but the "truth as it is in Jesus," she has accomplished much, and to-day her mission is grander and wider than ever, and it is still widening. A great work have we to do. Are we of the Missoula District, faithful to Methodism's doctrines, traditions and practices? Are we reaching and helping the masses? To hold and widen her influence over the masses, our church by practical helpfulness must make them see and feel that nothing pertaining to them is a matter of indifference to her. She must by deeds, write upon the hearts of the masses the fact that they have no friend so faithful and true and helpful as the church. She must convince of her friendliness by unceasing efforts to help men —their souls, and their bodies too. Her ministry of blessing must be made as extensive as the race of needy man, and as all comprehensive as the wants of the great dying world that God has laid on the heart and conscience of the church. Jesus died for the race. He has called an entire world in its vastest extent to His heart, and he wants every one of us to help draw it to Him, its rest and its glory.

If "Christ be found in us, the hope of glory," then the world, not our families, not the Montana Conference alone, but the whole world is bound to our hearts, and we will feel for it somewhat as Christ felt, and we will help to save it. Let all Methodists do this, and their Methodism's mission will be done, for the world will be won, and the millenium will have come. Lord, pour upon us all the Holy Ghost! That's our chief need.

During the war a little color-bearer fell at the head of the column. After the battle as the dead were being collected, one came to the body of the color-bearer—in his hands was still his flag. The one who had found him thought him dead, and reached down to unloose the hands from the flagstaff—but no sooner touched he the banner, the thing to the boy dearest of all, because it was the symbol of what he loved most and best—no sooner was that touched, than the eyes of the dying boy opened and in a faint voice he asked, "Are you friends?" "We are," was the answer. Then said the little hero, "If you are friends, let me hold the banner till I die." Death came, but he was still holding the banner. Brethren, as Methodists, we hold a banner on which is written, "Christ for all the world, and all the world for Christ"—may you, may I, may all our people hold it "till we die"—and then may our children and children's children take it, and carry on, on until at last it shall float out in the breezes that blow from glory's hill-tops, and wave over a world ransomed, saved and glorified!

—o—

ALONG THE LINE.

DEER LODGE.

S. B. Tabor: Our work in Deer Lodge moves on with just enough friction to keep us on the lookout. Our Sunday School is doing fairly well. Our League and Bible Reading Circle are doing well. Our prayer-meeting is growing better. The Word has a larger and more attentive hearing now. The influence of our church is gradually widening. [Praise the Lord—Editor.

Later—Our Ladies' Aid Society sent Dr. Morton $100 to-day on our church debt—three months before it is due. They also have $50 of the last $100 in hand. The carpenters are working on the District parsonage.

The pastor and wife are happy over a recent addition to their family. —Brother Lear, good man that he is, gave us a saddle pony recently.—[We congratulate you—Editor.]

On the Fourth our streets were thronged with a fine and orderly a concourse of people as I ever looked upon. Not a disturbance or accident occurred during the day.

TOWNSEND.

Rev. R. S. Clark writes: Plenty of rain here, and everything in the way of vegetation doing well. Stock getting fat. Had assistance in preaching at Duck Creek last Sunday, and a profitable time, I trust.

PALOUSE CITY.

The meeting continued after the adjournment of District Conference, and a powerful revival was the result. Up to the time that St. Clair left, on Friday, there had been 11 accessions and as many more conversions. Brother Swift, who was called away to Spokane, returned and assisted in the good work.

SPOKANE.

While stopping in the city a few hours waiting for the train, on our return from Wallace, we hied us to the parsonage where we spent a delightful evening with Brother Isbell and family, and gathered the following items: One member received on the previous Sunday. A donation of a lot worth $400, together with a subscription of $100 toward the building has been made, towards establishing a mission chapel in Stafford's addition. A house worth $800 will be built there by next November. It is well located, will give us 8 new members and a larger Sunday School than the one we now have at Har-

grove Chapel. Finances much improved. A new system. Members and friends subscribe and pay so much weekly to the general church fund, out of which all expenses are met. The amount doubled in seven weeks what it had ever been before in same length of time. Prayer-meeting well attended and greatly improved, and a good attendance at the official meetings, a good indication. Bro. Isbell expects to attend Conference at Helena.

COLFAX.

Since the District Conference Rev. A. Y. Skee has visited this town and says there is a fine prospect for our church, and we ought to have a mission station—a man to devote his entire attention to that field. He says that he was mistaken and that Bro. Anderson was right in the position he took at the District Conference in pleading for a man to be sent to this field.

CORVALLIS.

Brother T. W. Flowers has done most of the regular preaching on this charge the past year. There are three regular appointments and two or three other places that might be occupied. Brother Flowers has many warm friends among the people, and good congregations attend his ministry, though, sad to say, but little has been done for his support. The Fourth Quarterly meeting services were held at Olford's Schoolhouse, five miles north of Corvallis. Congregations were large and very attentive. At the afternoon service some fifteen or more persons came forward and gave their hands in token of a purpose to make heaven their home. It was a melting time. The Lord was present in power. We rejoice to find our friend and brother, John Wood, superintending the Sunday School at this place. When people "have a mind to work," and have the Lord working in them and through them, they can accomplish wonders.

FAIRVIEW, WASH.

F. F. St. Clair: Enclosed find name of another subscriber for the spicy little "Methodist." It is the name of a lady who is not a member of our church, and it is an entirely voluntary request for the paper to be sent to her. [We appreciate this most highly, and trust that she and many others may be greatly benefited by it. Will not other pastors and readers take the hint and kindly show the paper to their friends? Editor.]

Well, I am at my work again, on my circuit. Had a glorious day Sunday. Preached twice; the Spirit of the Lord endorsed, and we expect fruit yet from the services. Pray for us. God bless you and the paper and all who read it. By the way, I send you another name, a member of our church. And still they come. Glory to God! Amen.

DEMERSVILLE.

E. L. Lee: I shall indeed be very much disappointed if the Bishop does not come to dedicate our church. The people are all expecting him, though it has not been definitely announced that he would come. There will be about $325 to raise, which, of course, we will have to do before we dedicate. Messrs. Graham and Bogart have taken it in hand to buy a bell, and have $100 subscribed for it. The bell is ordered, but not here yet. It weighs 600 pounds. We have now been kept out of our house four Sabbaths on account of the plastering. We have been holding our services in the school-house, however, and carrying on the regular work of the church. Expect to be in the church next Sunday. Mrs. Lee's health has been poor, and she has gone to visit her father.

WALLACE.

Nearly a week was spent with our good Brother Waggener and family, and visiting and interviewing friends in Wallace. The pastor is universally popular. He has won his way to the hearts of the people, and with one voice they clamor for his return. While apparently so little has been accomplished in the way of additions to the church, yet a great work has been performed in preparing the soil, we trust, for a rich harvest in the future. The new church will be commenced at an early day.

BOULDER.

J. H. Johnson: We expect to complete two new rooms, additional to the parsonage before Conference. All my Conference collections are paid in full. The material aspects of the work have progressed this year. Otherwise the year has not been so hopeful. Congregations are as large as could be expected. I am meeting my regular appointments and preaching twice a month at Boulder Hot Springs. Only one conversion and addition by profession of faith to report.

BUTTE.

J. E. Squires: Have been *pounded* by our people here, and are having good services. One accession and another at the after-service yesterday.

STEVENSVILLE.

J. B. Parnall: Another "old-timer" has just passed away from our midst. Dr. R. A. Wells, who for many years past practiced as a physician at this place. He was born in Virginia, lived for several years in Missouri, served as a soldier through the Mexican war, was in charge of the post hospitals at Jefferson City, Mo., as a physician during the Civil War, and removed to this part of Montana about 14 years ago.

All who knew him loved and esteemed Dr. Wells, as an upright, conscientious, Christian gentleman. For many years he had been an elder in the Presbyterian Church, in which communion he remained a consistent member till the day of his death, on July 8th, at the age of 71 years. His end was peace. For some months previous, he had realized that it was near. We visited him frequently during his last illness and always found him calm and trustful. On being questioned as to his hopes for the future, he replied: "I know whom I have believed." At another time he said: "There is one passage of Scripture which has been a great comfort to me, 'where sin abounded, grace did much more abound.'"

In the absence of his pastor, Rev. E. M. Ellis, who is on a lengthened visit east, we were called upon to officiate at the funeral service, which was held in the Presbyterian Church, and numerously attended. He leaves a wife and four children (comparatively young) to mourn his loss, to whom our deepest sympathies go out.

We had a red-letter day at Lo Lo, on Sunday last. At the close of the morning service, the Sacrament of the Lord's Supper was administered, and in giving the usual invitation, "Ye that do earnestly and truly repent of your sins," etc., we stressed the point that the present was preeminently a fit and proper occasion and means through which a penitent sinner might come to Christ and be saved. In the sermon previously I had mentioned the fact of Mrs. Susanna Wesley, having received the "Witness of the Spirit" at the sacramental table. In response to our appeal, a dear brother, hitherto a non-professor, with whom I had had in the past (particularly during the the protracted meeting last winter), earnest conversations about his soul, came forward, and whilst the others were yet standing, he knelt at the altar and began seeking the Lord.

After carefully explaining the spiritual meaning of the ordinance, we administered the Sacrament to him along with the rest, and a most gracious time we all had altogether. He then, with his wife, who had previously been a member of another church, but not then in active association, offered himself as a candidate for membership in our church. After a careful examination of his case, during the interval between the morning and evening services, and deeming him to be a fit subject for baptism, we accordingly at the latter service, administered to him that ordinance also, and he and his dear wife were formally received into the church in full membership—a joyful finale to the year's work at that interesting but hitherto somewhat unproductive appointment.

EAST HELENA.

L. Bramble: At our children's service we had a good congregation. The children performed their part well. Credit is due to our school teachers, Mr. Hutchinson and Miss Ramsey for the part they took in arranging the programme and training the children. Miss Carrie Burns presided at the organ. Many others deserve credit for the assistance rendered. I took a collection of $32.75 to buy a bell for the church, which with what we hope to get from others, we trust will enable us to purchase a good one soon. The organ debt is paid off, and hymn books paid for. The next move will be to build a parsonage. [We believe you will succeed with that also, from the way things are moving over that way.—Editor.]

We are deeply pained to hear of the decease recently of little Joseph Marshall, the only remaining child of his parents, at St. Joseph, Mo. A friend writes: "He was lovely in life, but more so in death." He was a Christian for several years. I cannot think of him as being dead, but alive forevermore. Just before he passed away he exclaimed, "Oh, Auntie. I am so happy. You have made the way so plain, and heaven seems so near that I can just put my hand into it." His face was radiant with the light of heaven. The better land seems nearer since he has gone there.

—Captain Hiram Cook, one of the early pioneers of Montana, died at his home in Boulder City on the 30th of June. He settled in Jefferson County, in 1868, and at the time of his death was about 75 years of age. He had been nearly blind for several years past, was a member of the Baptist Church, and commanded the respect of the people among whom he lived. He leaves several children and grandchildren and a number of great-grandchildren. His honored and faithful wife survives him.

Glum Religion.

The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and sudstitutes whatever tends to lighten, beautify, sweeten, and make the heart leap for joy. The curse of sin is removed because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth unto him into singing and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in his heart by faith," "it is formed in him the hope of glory," and "all things are his because he is Christ's;" he has the promise of God for everything that he needs on earth, safe conduct through the vale of death, and an eternal home with God and all blessed ones beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling-block to others in the way to heaven, and what an offense to "the little ones" in Christ's fold, is the professor who has nothing to exhibit but a glum religion.

—o—

Please look through our advertising columns. None but first-class firms appear there. We can conscientiously recommend them. They are worthy of your patronage.

The Montana Methodist.

E. J. STANLEY, - Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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NOTES AND COMMENTS.

—There is no prettier location for a quiet country town than Corvallis. It is in the very heart of the Bitter Root valley, which has been aptly styled the garden spot of Montana. Waving grain fields, extensive meadows, numerous orchards, blooming gardens, cozy cottages embowered in shade trees, together with beautiful landscapes and great majestic mountains towering up in the background greet the eye of the beholder. There is a fine large school house in the place, and a good opportunity to secure good homes, each surrounded by a small tract of land and coursed by a crystal stream. It could be made a fine educational center if steps were taken to secure a first-class school in the place.

—A severe hail storm visited the Bitter Root valley the 4th of July, destroying almost entirely Brother Thomas Gibben's grain crop, together with a number of other crops in the valley.

—While in Walla Walla valley we started one night with a Bro McMinn, who went there from Southwest Mo., about 8 years ago, rented a ranch, and though in poor health when he got there, in two years made enough on the place to buy it, paying $30 dollars per acre. A short time ago he was offered $200 an acre for the forty acre tract he lives on, but would not take double that amount, he says. It was refreshing to see the thrifty prune, apple, peach and cherry trees laden with choice fruits. What we saw there convinces us that there is a great out-come to portions of our country in Montana where there is a fine climate. good soil and a splendid market right at home, for vegetables and fruits such as can be grown here. Let our people bestir themselves. It is said that the fruit crop on the Bass Brothers farm in Bitter Root valley, Montana, this year will bring $20.000.

—Commander Ballington Booth, son of Gen. Booth, and his wife recently made a tour to the Pacific coast. They were greeted at the great cities with as much enthusiasm and by crowds of people scarcely less in number than those that welcomed President Harrison. They spent about twelve hours in Helena, where the Commander addressed an audience of 1000 people, including many of the leading citizens of this place. Among other things he said: "I believe that the sucess of the Salvation Army is due to the fact that we believe in divine enthusiasm. The Salvation Army is an ark floating on the waters of sin and iniquity, picking up poor souls who are floating on the waves of eternity, it is a moral broom sweeping the gutters of society. We are carrying the waters of life to the poor, panting heart of humanity. Some say the Salvation is going down. It is going down the right way, thank God. Religion has been in the steeples too long. It is now going down into the gutters. You ask us why we beat our drums on the street. For the same reason that ministers beat the bells of their churches. If you are going to reach the element that will not cross the door steps of your fine churches we must introduce some novel way to get their attention. Too long the hand of mercy has been held from this moral drift wood of society."

—Look at the advertisements in another column, of Central Female College, at Lexington, Mo., and Howard College, at Fayette, Mo. These are both excellent schools. We take pleasure in recommending them to all who have daughters to educate,and who expect to send them away from home. Let us patronize our own colleges, especially when we have such good ones. Send and get catalogues.

The Quarterly Review of the M. E. Church, South, edited by W. P. Harrison, D. D., is on our table. We have had time only to glance over its pages. The table of contents is inviting. Among the articles are, "Preparatorv Education from a Southern Standpoint," by Charles P. Curd, "A Wesleyan Armenian Confession of Faith," by Wilbur F. Tillett, "The negro in the South," by H., "Early Days of Methodism in the Blue Ridge Section of Virginia," by B. W. Fielder, "Raise of Arminiasm in Holland," N. H. D. Wilson, "The Beginning of Religious Persecution," E. E. Hass, "Crownwell and His Times," W. J. Scott, "The Rev. C. K. Marshall, D. D.," by Bishop Galloway, "Editor's Table—Bishop Simpson as a Politician—The modern Evangelist—The case of Dr. Biggs."

—Miss Annie Johnson, of Corvallis, recently closed a very successful term of school on willow Creek, about four miles east of town.

—We are thankful for a copy of the Ninth Annual Report of the Board of Church Extension of the M. E. Church, South for the Fiscal year, ending March 31, 1891. It is neatly printed, and as full of matter about Church Extension work as a publication of the same size (59 pages) could possibly be, and all systematically arranged in Doctor Morton's peculiar style. It contains the names of members of the General Board, and officers of every Conference Board in the church, together with the amounts contributed by each Conference, and the number of churches and parsonages receiving aid in each Conference, the amount of such assistance, and the value of property secured thereby. It also contains a map of the United State and a portion of Mexico, showing the location of churches and parsonages that have been helped. Every member who is interested in church work should have a copy of the this work. Send 4 cents postage to David Morton,Secretary, Louisville, Ky., and get one. The report shows that 383 churches and 27 parsonages have been helped the past year. There is no department of our church work that can show more tangible and substantial results for the investment of money and labor than our Church Extension work. There is no waste. Every dollar goes into brick or stone, or wood, is insured against fire, and when it ceases to be useful in one place, may be called in and put to work in another and more fruitful field. Let every one be sure to give something for Church Extension.

—We acknowledge the receipt of the Annual Catalogue of Harrell International Institute at Muskagee, I. T., for the scholastic year ending June 6, 1891, of which Rev. T. F. Brewer, A. M., is President. The school is under the control of the Indian Mission Conference of our church. The list of students indicates a good degree of prosperity, at which we rejoice.

—Rev. T. F. Brewer resigned the editorship of *Our Brother in Red* and is suceeded by Rev. W. M. Baldwin, editor, and Rev. J. W. Baldwin, assistant editor.

—The city of Spokane, Wash., has been greatly agitated in an effort to enforce the law closing the saloons and gambling houses on Sunday. A committee of 25 leading citizens, appointed by the Law and Order League, recently waited upon the Mayor and gave him to understand that certain officers would be expected to perform their duties in protecting the law-abiding people. We are glad to see the *Spokane Review*, a secular paper, enrolled on the side of the laws of good order.

—It is surely a great oversight upon the part of a committee in arranging for a general celebration of our Nation's birthday, in which all the people are expected to participate, to provide for a public dance upon the ground, an amusement that a great proportion of the Christian people of this country are conscientiously opposed to, and do not desire to witness nor have their children do so, though they are just as patriotic, and public spirited as any, and enjoy a grand rally on the glourious Fourth in company with their neighbors as much as other people. They might just as well insist upon a prayer meeting under the arbor, as for others to persist in tripping the fantastic toe in the same place. Let us have exercises in which all American citizens can join heartily, and the great purpose of the occasion will be gained, and good feeling promoted.

—The announcement of the death of Dr. Wells at Stevensville carried sorrow to many hearts and homes in Bitter Root valley. He was an excellent physician, a good citizen, and a devout Christian. A wide circle of friends mourn his loss. He will be greatly missed. We deeply sympathize with his bereaved family,and greatly regretted our inability to attend the funeral services. One by one the old-timers are passing away. May they all be as well prepared for the change as was our departed friend and brother. What on earth is equal to living the life and dying the death—if we may call it dying—of the Christian?

—Mr. William Jones, son of Garl J. Jones, died at his home near Corvallis, the 2nd of July, leaving a wife and one child.

—Rev. Rush McDonald, a superanuated preacher of the Southwest Mo., Conference, who it will be remembered spent several months last winter at Alhambra Springs, Montana, died at Edmund, Oklahoma, June 20. He was a useful, consecrated, Christian man, and died in peace.

—Several valuable communications are crowded out, and must lie over. But they will keep.

—o—

Our Great Need.

(Canon Fleming.)

Preacher and people, we need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that breaking heart happy, mourning spirit, glad, that burdened conscience light that selfish nature generous, and those who parted in enmity stand with clasped and forgiving hands. More of Christ would smite down sectarian walls, and win outcasts to the fold. More of Christ is what we all want in our hearts and homes, in our business and politics, in our schools and universities, in our churches and pulpits.

A Week of prayer—Aug. 9th-16th.

To the preachers and members of the Methodist Episcopal Church, South.

Our solicitude for the increased spiritual power of both preachers and laity with the needed quickening of interest in all the interests of the kingdom of our Lord Jesus Christ has led to our making this call for a week of prayer on the part of the entire church for the second week in August. Nor can our prayers be without humiliation before God that we may be more alive than in the past; to the salvation of our fellow men, both at home and in other lands.

We suggest the following topics for the week of prayer:

Sunday, August 9th—Sermons on the Baptism of the Holy Spirit.

Monday, August 10—Prayer for greater spiritual power for our preachers.

Tuesday, August 11—More spiritual mindedness, a higher estimate of spiritual things on the part of our people.

Wednesday, August 12—For increase of home religion, more family altars and greater fidelity to the religious needs of our homes.

Thursday, August 13—For the divine blessing upon our youth in our Sunday Schools, Epworth Leagues and our institutions of learning.

Friday, August 14—For our missions and missionaries in China, Japan, Mexico, Brazil and among the Indains and Cubans.

Saturday, August 15—For our missionary workers among the unevangelized in our cities and on the frontiers of our own land.

Your brethren in the Lord,

J. C. Keener, R. K. Hargrove,
A. W. Wilson, W. W. Duncan,
J.C. Granbery, C. B. Galloway
J. S. Key,
A. G. Haygood,
O. P. Fitzgerald,
E. R. Hendrix.

——o——

The Epworth League: Its Object.

BY MISS LULU BIGGS.

(Read before the Epworth League of the M E. Church, South, in Bozeman, Montana.)

The preachers of the Helena District were present, and on motion of Rev. D. B. Price, of Helena, the paper was ordered sent to the "Montana Methodist" for publication.

The objects of the Epworth League are to promote godliness in our midst; to benefit the church; to build up the congregation; to give the people something to do and to bring them to a closer relation to one another. With such objects in view we can accomplish much for our Master.

Let us look at them separately—First: To promote godliness in our midst is our first and highest object. This alone is enough for us to labor. How are we to promote godliness: By meeting from time to time, and listening to the Word of God explained and by studying it;

By reading and reciting such pieces as will honor and glorify our crucified Saviour;

By singing praises to His great and glorious name. To come for the purpose of worshipping God and no other. By daily and prayerfully studying His Holy Word, and trying the more closely to follow the example Jesus left us.

Second: To benefit the church Our coming together one evening every week, except Sunday, for the purpose of worshipping God will make us purer and better Christians.

Show me a church where its members are pure, true and humble, and I will show you a prosperous church; a church that people honor; a church which God blesses. The purpose of the league is to make such members.

In this way we can benefit our church, honor our God and build up our moral character.

Third: To give the young people something to do.

The young people naturally wait for the older members to take the greater responsibility.

They feel as though they have had no experience. And a great many young Christians think there is no place for them to fill, nothing for them to do.

But in the Epworth League of young people they find plenty to do, the sick to visit; the poor to help; the stranger to make feel at home in our midst; our companions and friends who are out of Christ to influence by a good example. If a young lady or gentleman comes to our community it is our duty to bring them to our league; and if they are not Christians it may be the means of their salvation.

And Lastly: To bring us into a closer relation to one another. Our meeting together socially will do this. It will enable us to become better acquainted with each other's needs and desires. And to meet together for a common purpose, the purpose of worshiping God, will as a natural consequence bind us together with the tenderest chord of Christ-like love.

With such purposes we should labor untiringly.

"Go work in my vineyard," is our Master's command. There is plenty to do, the harvest is waiting for the reaper. In the language of the poet we exclaim: "The harvest is white! the laborers are few. Work is abundant for the Christian to do; the poor and the famishing are crying for bread. The sick must be cared for; the hungry must be fed."

Bozeman, Mont.

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Obituary.

James Rose, son of David and Sarah Rose, was born in McMinn Co., Tennessee, July 21st, 1844, and died near Victor, Mont., Mar. 20th, 1891. Whilst an infant, his parents moved with him to Arkansas, where his father died. When he was fifteen years of age, (his mother having married again to her present husband, our esteemed brother Rev. Isaac Patty), the family removed to California.

At the age of eighteen, Bro. Rose professed conversion and joined the M. E. Church, South, in which communion he remained a faithful and consistent member until about three years ago, when he united with the "Church of the Disciples."

He was married in 1866 to Susanna Fleenor. Four children were born to them, three daughters and one son, who, with their sorrowing mother, survive to mourn his loss.

Coming to Montana in 1881, he settled on Eight Mile Creek, where he engaged in farming and stock raising.

For about three years previous to his decease, he had been in rather declining health, his lungs being weak. Whilst on a visit to his mother, who was sick with La Grippe, he was stricken down with Pneumonia, and died in a very few days after being taken.

Bro. Rose was an effectionate son, a devoted and loving husband and father, a kind and obliging neighbor, and we believe a faithful and sincere Christian. We trust he is now "where the wicked cease to trouble, and where the weary are at rest." May all the members of his family, including his five brothers and one sister, strive as do their aged parents to meet them there.—J. B. PARNALL.

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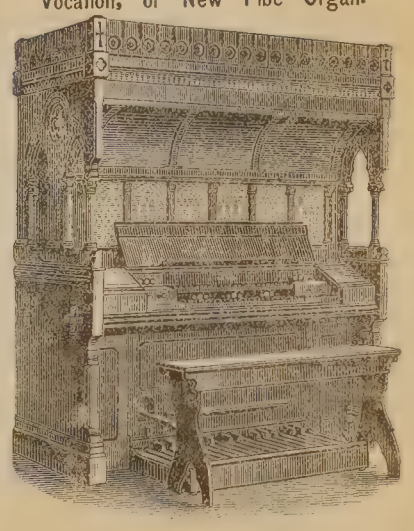

ALONG THE LINE.

BUTTE LETTER.

Dear Methodist:—I am rejoiced to know of your increased subscription list and the hopeful outlook before you.

As we come to the close of the conference year, I am possessed with mingled feelings of gratitude and joy for any good we may have done in the name of our Master; and with regret and heaviness of heart in that we have done so little for the glory of our God, and the upbuilding of the church. We ought to have doubled our membership in the Conference during the good year which now closes. And our field should have grown to practical self-support by this time.

It is a shame to our cause that in the midst of so much wealth, and much of it in the hands of our own people, or the friends of our church, we should be dependent upon the Mission Board for our life. May the Holy Spirit move upon the hearts of our people out here to rise up in their self-respect and Christian manhood and womanhood and say, "We'll build our churches and support our preachers." What a foundation for a great revival of religion this would be!

The last Quarterly Conference was held yesterday evening at this place. Thirty-nine additions were reported for the year; 18 on profession, and 21 by letter and otherwise. The attendance upon worship, collections, and Sunday School work all seemed to be in a hopeful condition. All collections reported full except that for P. C., which will be added to, before Conference.

We will report 69 members in the charge, and 95 Sunday School pupils. We believe God has great things for us to do in this great and wicked city, and we are getting in shape to charge the enemy — not simply "Hold the Fort."

Now a few words to all of my brethren in the Conference concerning some matters of vital importance to our cause here. First of all we must have an educational institution in our bounds somewhere if we are to gain and hold the place in the uplifting influence of this country that the people expect of us and duty demands of us. Let a day be set apart during the session of the Conference, say Friday, 31st, for fasting and prayer—the evening given to a mass meeting—that God will open the way and raise up a man who will give us the money to build and open to our people a college worthy of our cause in this great Northwest.

Again, let us arrange during the Conference session, for the wisest and most vigorous attack upon the enemy during the coming year—each man helping his brother and in turn being helped by him, not waiting till fall or winter for the campaign. Once more, let us have our paper made a w-e-e-k-l-y, and have the Conference minutes published.

Faithfully yours,
J. E. Squires.

FROM BOZEMAN.

Dear Bro. Stanley:

Our State Sunday School Association has just closed the most interesting and most profitable convention of this body.

Our gifted President, Rev. A. C. Couey, presided with equity and grace. His sweet spirit and the efficient manner with which he presided won for him the hearts of all who attended from time to time.

The attendance was good. Most of the churches were very well represented. All went away from the Convention stirred, as perhaps never before on the Sunday School work. Of the preachers there were present of the M. E. Church, South, Rev. A. C. Couey, President; Revs. S. B. Tabor, J. E Squires, D. B. Price, J. H. Johnson, H. B. Cockrill, B. E. H. Warren, W. T. Goulder; of the M. E. Church, Revs. J. W. Bennett. R. M. Cravan, F. E. Brush; of the Congregational, Rev. W. S. Bell; of the Presbyterian, Revs. T. V. Moore, J. W. Sanderson, of the Disciples, Rev. Geo. Barnaby.

The churches were all represented by the lay delagates from the different charges.

Our city churches were all well represented and added much to the interest of the session. At the close of the afternoon session, Thursday, a line of carriages were in waiting at the door, and the convention was treated to a ride over our beautiful city, and out up to a point where they could have a fine view of the city and the surrounding country.

The visitors to our city were made to exclaim: "Wonderful! wonderful!!"

While upon the hill looking down over the city and out over the fertile fields surrounding, three loud cheers were given for Bozeman, and our sweet singer, Butte's gifted pastor, Rev. J. E. Squires, could not contain the joy he felt at so wonderful a sight, and standing erect in his carriage, with his hands lifted he warbled forth one of his sweet songs while all listened in silence, enraptured by the beauty of the hour. At the close of the last evening's session an informal reception was given to the convention by Mr. and Mrs. Gen. Wilson, at their beautiful residence. They tarried till a late hour and were loth to leave. All went away from beautiful Bozeman (by the way, our future capital, Mr. Editor), with a determination to let no opportunity pass in the future to visit our city.

Friday morning the preachers and delegates nearly all left for their homes and fields of labor. Rev. T. V. Moore remained over to preach for Dr. Sanderson, the Dr. going to Helena to preach for him. Rev. S. B. Tabor remained with us, allowing the P. E. to take his pulpit at Deer Lodge. Bro. Tabor won the hearts of my people. Sunday afternoon, at the M. E. Church, South, at 6.30 the young people of the different churches, representing their Young People's Societies, gathered together and spent an hour in a Union service. Our hearts were stir-

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red, and we were all blessed together. We had a happy time. The only displeasing feature was that the house would not accommodate all who came. Our young people in Bozeman are alive and active, and are working with a will. There is no envious strife between our churches in Bozeman, especially the young. All are working in harmony. We are going to take this city for God. [Amen. Editor.]

One interesting feature in the Sunday School Convention I forgot to mention. Miss Minnie Buzzell, a young lady who has labored in the Missionary fields of China three years, having returned for a rest and to recuperate her health and strength, was with us and captured a large audience Tuesday evening. She delivered the finest lecture it has ever been our pleasure to hear on the Missionary cause. She is a young lady, scarcely more than a girl.

The officers of the Sunday School Association for the coming year are: President, Lieut.-Gov. Richards; Recording Secretary, E. Sharp; Statistical Secretary, H. C. Arnold; Treasurer, A. Barrett.

Executive Committee, Peter Koch, W. T. Goulder, J. F. Stack, E. H. Fisher, H. C. Cockrill, H. E. Jones, H. M. Patterson.

I could write much more, Mr. Editor, but because you did not accept our invitation to come over, I shall punish you by not writing any more. [We accept it with the best grace possible. Editor.] Yours in peace and truth,

W. T. Goulder.

Bozeman, Mont.

—o—

Yielding.

"Yield to the wave and it will carry you," shouted back an experienced surf bather to a friend who was being tossed about mercilessly by the billows, against which he sought to oppose his pigmy strength; and as in obedience to the command, he cast himself unresistingly upon the approaching wave, it bore him easily and gently toward the shore.

May we not find in this a parable in which there is much teaching? How often do we seek to oppose, with all the feeble strength of our will, the approaching wave of suffering or misfortune which threaten to overwhelm us, and as we thus resist, we are overwhelmed, cast down, and sometimes utterly destroyed.

Well for us if we can early learn the lesson, and instead of allowing the sorrows and troubles that must, so inevitably, come to sweep the solid ground of our faith from beneath our feet, yield unresistingly, and let each wave of misfortune sweep us nearer to that heavenly shore where "sorrow and sighing shall flee away," and there shall be "no more pain."

"How can we?" do you ask? By simply believing that He to whom we pray each day "Thy will be done," is fulfilling that will for us.

Cruel, unjust, pitiless as the circumstances of our lives may seem to our feeble sense, He the all powerful, the all-loving, the all-pitiful, knows, cares, directs,—and this realization comes to the poor, tired soul that has fought so ineffectually against the tide, rest comes with it.

"Let not your hearts be troubled," He has said. "Why?" "Ye believe in God." Is not that a sufficient reason? And although our earth-born troubles may reach us through strange instrumentalities, the acceptance of them in a Christ-like spirit—the faith that casts itself into the "everlasting arms" in the moment of despair is most precious to the Father's heart, and to such comes His most gracious promise, "Peace I give unto you."

Accept the thought that a yielded will is a fulfilled will, and every wave of anguish will only accomplish its mission of bearing you closer to the heart of Him whose name is love.—

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THE

Montana Methodist.

Vol. 3. AUGUST 15, 1891. No. 47.

NORTH-WESTERN MISSIONS. How Oregon was Saved. Dr. Whitman's Tragic Death.

BY L. B. STATELER.

Before closing this part of my narrative, I want to refer to some other laborers in that distant land. Rev. Mr. Spaulding and Dr. Whitman were sent by the Presbyterian Board of Missions, and accompanied the Lees on their first journey over the plains. The first named stopped with the Nez Perces on the Snake river, and the latter went on and stopped with the Walla Wallas in in the valley of the Columbia river. They established missions at each of these places. Mr. Spaulding returned by sea, after having established his mission. Dr. Whitman remained for a number of years, teaching the Indians the principles and usages of Christianity, and also how to till the soil. He built a water-mill with which to grind their grain into bread He appears to have been in great favor with them, for being a physician he often ministered unto them in their bodies as well as their souls.

Being so closely connected with the British Possessions on the North, our friends, the British, were desirous of owning Oregon, which extended from the Pacific coast to the top of the Rocky Mountains and south to the Mexican boundary. Dr. Whitman overheard the conversation of the fur traders of the Hudson Bay Fur Company in which they said: "Very shortly this country will become the possession of Great Britain. "For," said they, "our minister at Washington is negotiating with the Secretary of State for this Oregon country, and we will soon own all of it."

Though it was then late in the fall, Dr. Whitman determined that he would go to Washington and endeavor to save this plan from being carried out. So, taking his wife down the Columbia to the nearest Methodist Mission, near the Dalles, he left her there and departed on his long and perilous journey overland, on horseback, with pack animals, going by Santa Fe. From New Mexico to Missouri, he had to travel over those arid plains, about 800 miles, in the midst of stern winter. He arrived at our Manual Labor School, near Kansas City, sometime in the month of February, 1843, having made the long and tedious journey with a lone hired man, with a pack animal to carry their provisions. The animals had to make their living on what grass they could pick during the night, while lariated with ropes. It being mid-winter, the ground was covered with snow most of the time, and had to be raked off before a fire could be made, even when they were fortunate enough to find fuel, which was not at every stopping place. The animals had to paw for their living.

The Doctor stayed at my house. He was clad mostly in skins, had a buffalo coat, vest and pants and a buckskin shirt; had not changed since he left Santa Fe, and he said was going in that very garb to plead his cause before Mr. Webster. His face and limbs were nevertheless frozen when he reached my house. He was free to communicate. The man he brought along was a Mexican whom he strongly suspicioned of treachery. Fearing lest he might be tempted to take his life and return with the animals to New Mexico, he said: "I would make him first lie down on the buffalo robe, with his back towards me, then I would lie down with my face to him, put my arms around him so that if he should awake I would know it. Thus we slept every night, I having thus to keep a constant watch to protect my life and save the animals from being stolen, for they were my only means of getting to the settlements.

Doctor Whitman tarried a few days dressing and nursing his frozen limbs, when, leaving his ponies, he took the stage and departed for St. Louis, going from thence on to Washington.

Negotiations were pending at this time between Daniel Webster, our Secretary of State, and the British minister, in which the Territory of Oregon was to be exchanged for water fisheries along the coasts of New Foundland.

When Whitman arrived in Washington the trade was not yet perfected, and he went at once to see the Secretary of State and assured him that he was misinformed in regard to the supposed barrier presented by the Rocky Mountain to travel between the States and Oregon, and that if the Secretary would give him the means, he would take back with him a colony across the plains and over the Rocky mountain range, in wagons, through to Oregon.

Mr. Webster being informed by Dr. Whitman of the vast resources of the country, which were urged upon his attention most earnestly, declined to further consider the proposition to transfer; it and thus Oregon was saved to the United States, as I verily believe, through the prompt, self-sacrificing effort and wise counsel of a missionary in the person of Dr. Marcus Whitman.

In the spring of '43 Dr. Whitman returned from New York on his way to his mission field in Oregon. He stopped with us at our mission, securing pack animals and the necessary outfit for making the long journey on horseback. He had with him a 12-year old boy—a nephew—and none other. They went in company with a caravan—some emigrants, perhaps, and mountain traders. Caravans, up to that time went with pack animals only.

The Doctor arrived at his field, got his wife home from the Methodist mission where he had left her, and continued his labors from '43 to '47, when through the treachery of the principal chief of his tribe, in whom he confided and who frequently sat at his table, he was brutally murdered. The chief came to his house professing to want medicine for his sick child, followed the Doctor into the room, and while the latter was preparing the prescription the fiend stepped up behind him and with one fell blow buried the hatchet, which he had concealed under his blanket, in the Doctor's brains, killing him instantly. Other Indians rushed up stairs and caught Mrs. Whitman by her hair, dragged her down stairs and murdered her in the room where her husband lay dead. About a dozen others who happened to be at the mission as employees were also murdered. A few, however, saved their lives by escaping through a trap-door into the cellar where they were not discovered.

There had been considerable mortality among the Indians, and evil characters had represented to them that they had been poisoned by the missionary. Hence the excuse for his cruel murder.

Troops were called out at once. Many volunteers came from the Williamette valley, the murderers cut off, and the tribe severely punished for the rash and cruel murder of one who was doing all he could for them. Thus the labors of that faithful man and his noble wife were suddenly brought to an end, for the war which followed cut off all hope of successful missionary work among them.

I have thus referred to the incidents related in the last few chapters that the present generation may be reminded again of the efforts that have been made by the church and something of the labors and sufferings performed and endured long years ago by men and women who went forth into the howling wilderness and laid down their lives that the Gospel might be preached to the Indians, and who thus became the avant couriers in opening up for settlement this great West and Northwest.

[The editor recently visited the site of the old Whitman mission in Walla Walla valley, and the place where the missionary and his wife are buried, of which we desire to write more in detail when time and space permit. Bro. Stateler's reminiscences hereafter will contain more of his own personal experience, and will be very interesting—Editor.]

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Accident to the Editor.

The readers of this paper, who as yet may be unacquainted with the fact, will be grieved to learn that on July 20th, the editor whilst extinguishing a fire at his home, near Corvallis, Mont., was badly burned about the head, face and hands

The fire started in an upstairs bedroom through the thoughtlessness of the hired girl. Fortunately help was at hand sufficient to subdue the flames before they extended beyond the one room, the contents of which were destroyed. In the heroic endeavor to suppress the fire almost alone at first, and at close quarters, Brother Stanley seems to have received his injuries, which though painful and serious at present, will not we trust greatly disfigure him in the future.

Up to the present date, Aug. 1, he has been confined to his home, and deeply to his personal regret and sorrow, and that of his brethren, for the first time since the organization of the Montana Conference, he has been unable to meet with it. His genial presence is greatly missed amongst us; many prayers have gone up to heaven on his behalf and much sympathy has been felt. We trust that his restoration to health, which hitherto has been slow, will now become much more rapid, so that he may again resume his beloved work.

J. B. Parnall.

—o—

—Give soulfully. Give, and then thank God you had a chance. The Lord doesn't place much value on the gifts of a man who does a liberal thing, and then is sorry he did.

Entered at Pittsburg Post Office as second class matter.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

CONFERENCE NOTES.

The fourteenth session of the Montana Annual Conference of the M. E. Church, South, met in Grand St., Methodist Ch., Helena, July 29, 1891 at 9 a. m., with Bishop W. W. Duncan in the chair. After the singing of the old familiar conference hymn, "And are we yet alive," the Bishop led in prayer, and then read a Scripture lesson from 1 Thess. 2, including the first twelve verses. His terse, wise and affectionate remarks on the same will not soon be forgotten by all present. How much a member of an Annual Conference or visitor to the same, misses by not being present at the opening exercises! They have invariably been to us, seasons of rich grace and religious enjoyment.

The administration of the Sacrament of the Lord's Supper followed, a fitting prelude to, and index of, the free, hearty, fraternal intercourse and fellowship that characterized the session of the Conference.

Only three ministerial and five lay members of the Conference were absent at the first roll-call; two absentees of the former and one of the latter class, arrived later on in the session. It was very gratifying to note the presence of so many of the laymen.

When the official members of the church are ready and willing to make sacrifices on its behalf, such as are required of the preachers, then a new era will commence in the history of Zion, in which, not only will the work of the church be accelerated, but also the graces and enjoyments of its members will be wonderfully augmented. Are we already entering upon this new era?

J. B. Parnall was elected Secretary of the Conference, with W. T. Goulder as assistant, and J. E. Squires as Statistical Secretary. The usual committees were also appointed.

There was scarcely a dry eye in the Conference room when the Bishop read, on the second day, part of a letter just received from Bishop Key in which the sad intelligence was conveyed of the death of Sister Key on July 25. Her departure was most triumphant and victorious. The following resolutions of sympathy and condolence with the dear sorrowing Bishop, were adopted by the Conference:

"Resolved:— 1. That we have through Bishop Duncan learned today with profound grief and deep sorrow, of the decease on the 25 inst, of the wife of our esteemed and beloved Bishop Key, who but for the previous sickness of his dear companion would have been our presiding Bishop this year.

2. That we hereby express the heartfelt sympathy which we feel with our afflicted Bishop in his great bereavement; we are comforted, however, in the assurance of the triumphant entry into glory of our departed Sister; and we earnestly pray that in this fiery hour the abounding consolations of Christ and His Gospel may be, as we believe they are, graciously realized."

L. B. Stateler,
A. C. Couey.

A copy of the above resolutions was at once mailed by the Secretary to Bishop Key at Columbus, Ga.

Immediately after the name of E. J. Stanley was called and his character passed, the following resolutions were passed:

"Resolved, That we, the members of the Montana Conference in session at Helena, do hereby express our sincere regret at the absence of our beloved brother, Rev. E. J. Stanley. That we love him tenderly and pray most devoutly for his speedy and complete restoration to health and entrance upon his useful career among us."

J. E. Squires,
W. T. Goulder,
B. E. H. Warren.

A very pleasant episode, was the receipt by the Bishop on the fourth day of the Conference, of a telegraphic dispatch from Great Falls, Mont., containing the fraternal greetings of Montana Annual Conference of the the M. E. Church (North) which was then in session, under the presidency of Bishop Bowman.

L. B. Stateler and B. E. H. Warren were appointed a committee to suitably respond by telegraph to this brotherly message. "Behold how good and how pleasant it is for brethren to dwell together in unity."

At the close of the Saturday afternoon session through the generous courtesy of C. K. Wells, President of the Helena Electric Railway Co., who placed a car at the disposal of the Conference free of charge, we visited the far famed Broadwater Hotel, distant about three miles from the center of the city. The Hotel is beautifully located and handsomely furnished. In conjunction therewith is a spacious natatorium provided with warm water which is conveyed thither in pipes from the hot springs some distance away. The original cost of the whole establishment we understand was about a quarter of a million of dollars.

It was very gratifying to note from the report of the Treasurer of the Superannuated Preachers' Widows and Orphans' Fund, that the fund now amounted to the sum of $1528.35 with other moneys as yet uncollected. Nearly the whole of this amount is bearing good interest, and before long will yield a nice revenue to the Conference. As yet there are no claimants on the fund. At the request of the Conference the Bishop appointed an agent to represent this important interest, and very fittingly L. B. Stateler the man to whom, with his sainted wife, we mainly owe the existence of this fund, was selected. As will be seen from the list of appointments, our aged brother is this year relieved from circuit work to enjoy comparative rest in looking after this interest alone.

With a view to the above fund, and the holding of any other moneys that may come into the hands of the Conference for special purposes, steps were taken to have the Conference legally incorporated. L. B. Stateler, A. G. Clarke and B. E. H. Warren were appointed as trustees for that purpose.

We are heartily glad that the way now seems clear for these necessary and important steps to be taken. Donors of money or property to the Conference for any particular object may now be assured that the best possible care will be taken, and the wisest disposition made of the fruits of their generosity.

We hope that during the present Conference year, the Agent will be able to secure considerable additions to this fund. Remember it in your will, my brother!

It rejoices our heart greatly to note the numerical advance we have been enabled to make during the past year. The total number of members now reported is 530 as against 448 a year ago, an increase of over 15 per cent. We are cognizant of the fact, however, that more members do not indicate accurately, the strength of a church.

"Then let us not of numbers vaunt,
Or make of art a snare,
For men like Moses most we want,
To bless the church by prayer."

All the assessment made on the Conference for Church Extension, Missions, &c., were paid in full. What was not collected on the various charges (and we are gratified to note a good proportionate increase on last year from this source) was raised at the Conference. The collection for missions, both Foreign and Domestic, averages more than *one dollar per member*. How does that compare with most of our older Conferences? Surely those of our brethren in the South who have been in the past objecting to the appropriation of so much missionary money to the West, ought to see by this that we are developing a Methodism here, that at least knows how to open its pocketbook, in grateful recognition of the favor shown us by the General Board.

The sum of $150 was raised and appropriated for Domestic Missions, and an assessment of $200 made for the ensuing Conference year under that head. Another charge—Butte Station—has entered the honored list of self-supporting charges. We extend to both pastor and people our hearty congratulations. "Who'll be the next to follow?" We know of some that are struggling hard in that direction.

For several years past we have been *talking* of taking steps towards the establishment of a college or school of high grade within the bounds of the Montana Annual Conference. A much needed institution as an auxiliary to our work here. Now the Conference has begun to act. J. E. Squires, S. B. Tabor, W. O. Waggener, A. G. Clarke, H. B. Bell, A. C. Couey and E. J. Stanley were appointed a committee to determine the character and grade of the proposed institution, also to solicit donations and receive bids for the location of the same. We wish for the committee speedy and abundant success.

The Secretaries of the Conference, along with E. J. Stanley to assist in the editorial work were instructed to publish the Conference minutes in pamphlet, form as speedily as possible. A brief synopsis of the minutes of the intervening Conferences since the last publication, some seven or eight years ago, will be embodied in the same, and possibly then will be added wood cuts—pictures— of Bishop Duncan and Rev. L. B. Stateler. The nominal price of ten cents will be charged. We are expecting a large demand for these minutes, which will be valuable to keep for future reference. Send orders *with money* to J. B. Parnall, Stevensville, Mont., or if more convenient order through your preacher.

The report of the committees on Publishing Interests contains the following reference to the "Montana Methodist." "The report of the editor and Business Manager, Rev. E. J. Stanley shows a healthy financial condition of our Conference paper. 1000 copies are printed and circulated, and there are about 600 paying subcribers. Aftet paying all expenses connected with the paper, there is a balance in hand of $37.95, with additional assets amounting in all to $59.75. We recommend the continuation of Rev. E. J. Stanley in his present relation to the paper. We also recommend the publishing of the paper weekly, as soon as practicable, and do hereby commit ourselves to the circulation and support of it as our Conference organ.

We recommend the appointing of the following Board of Publication for the ensuing year: A. G. Clarke, the preacher-in-charge at Helena, S. W. West, E. J. Stanley and J. E. Squires.

In the absence of the Editor, and without his knowledge, we feel like exhorting on this text. Why can we not, by a united effort, preachers and people, increase the subscription list of the paper to at least 1000? This could easily be accomplished, we think, if only our hearts and minds were set on it. Let each subscriber, when renewing his subscription, send along the money for at least one new

subscriber, and do it at once, and thus the desired result will be realized. Send to E. J. Stanley, Corvallis, Mont.

The Conference closed on Monday afternoon, August 3rd, the session having been a very pleasant and profitable one. Hymn No. 231 "Blest be the dear uniting love" was feelingly sung, and L. B. Stateler led in prayer. The Bishop called Question 35 "Where are the preachers stationed this year?" and after a few pertinent ren arks, read the following list of appointments:

Helena District — A. C. Couey, Presiding Elder.
Helena Station—D. B. Price,
East Helena and Alhambra— L. Bramble,
Townsend Circuit—To be Supplied,
Butte Station—J. E. Squires,
Deer Lodge and Anaconda— S. B. Tabor,
Boulder and Elkhorn—R. S. Clark,
Bozeman Station—W. T. Goulder,
Bozeman Circuit—B. E. H. Warren,
Willow Creek and Whitehall— W. M. Britt,
Great Falls—To be Supplied,
Agent of Superannuated Preachers, Widows and Orphans' Fund— L. B. Stateler.
Missoula District— E. J. Stanley, Presiding Elder.
Missoula Station—To be Supplied,
Stevensville Circuit—J. B. Parnall,
Corvallis and Grantsdale— T. W. Flowers,
Wallace—W. O. Waggener,
Demersville Circuit—E. L. Lee,
Thompson Falls and Horse Plains— To be Supplied.
Transfered to the Pacific Conference, J. H. Johnson.

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Notes.

—The Sunday-school literature issued at our Publishing House improves all the time. The weekly *Visitor*, for young people, is par excellence. Prof. Gross Alexander writes the expository notes on the lessons in the monthly *Magazine*. They show the marks of a masterly mind while Bishop Haygood's "doctrinal teachings" are worth the subscription price of the pamphlet, to say nothing of the splendid productions of Rev. H. L. Bacon, on "Primary Class Teaching", and of President Carlisle on the practical application of the lesson.

—There is strong talk to the effect that the great Anaconda copper mine at Butte City, together with the immense reduction works near the town of Anaconda, has changed, or is about to change hands. The purchaser is anEnglish syndicate backed by the Rothschilds. The consideration will doubtless run far up into the millions.

—Bihop Haygood, in speaking of his removal to Los Angeles, in the *Pacific Methodist Advocate*, says: "I enter my last campaign and it will be the hardest fought of any I ever passed through. I am not deceiving myself with vain visions of accomplishing such visible results. If I do much, most of it will appear when I am "in the high countries" where the redeemed are." He has the right idea. This is not the reaping, but the sowing time here in the great West. The Bishop, ere this, is housed in his California home. May his labors there be abundantly blessed of God in the advancement of His kingdom. We believe they will be.

—The fourth Quarterly Meeting at Stevensville was a red letter day for our Methodism there. There was a large attendance. The sacramental services were solemn and impressive. The attention was excellent. There were a number of valuable additions to the church. At the suggestion of two of the Stewards the congregation joined in raising the balance of $129 yet due on the salary of the P. C. and P. E. It required but a few minutes and everybody was happy over the result. May this record be kept up from hence forth. Stevensville was never in so good working condition before. Praise God from whom all blessings flow.

—Brother M. U. Cannon, of Burnt Fork, is delighted with the *Montana Methodist*, and takes a lively interest in its circulation. He recently subscribed and paid for it out of his own pocket for five of his old friends back in Georgia. He says he wants the people there to know what kind of a country and people we have and how Christianity is progressing here in the North West. Let others follow his example. Who will be the next? Send on the names of your friends. Don't delay.

—The editor is disabled on account of injuries received while fighting the flames, which on the 20th of July came near destroying our home. We praise God for the wonderful deliverance wrought, and are grateful to our many friends for words and acts of kindness in our affliction. Our old standby, Rev. J. B. Parnall, kindly gets out the paper for us this week. It was one of the greatest afflictions we ever experienced not to be able to meet with our brethren in Conference. But those assurances of remembrance and of tender regard, coming from the bishop and from our brethren beloved, how they warmed and refreshed us in our sick room. Thank God for the tie that binds. We will soon be ready for work once more, and shall strive to render more and better service for the Master than ever before.

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From Council Grove, Kansas.

Dear Bro. Stanley:

I have just finished reading the last number of your little paper (little in size only, not in make up,) and want to tell you that before I get through, my heart and eyes were both full. I think it is one of the best little papers I have ever read, I enjoy the experience of our preachers in the North-west, I had a dear brother who spent the last six years of his ministerial life in the Columbia Conference, and then came home to us to die, and of course I have a peculiar interest in that part of our work. The communication in the last number from "Tenderfoot," will I fear, find a great many of us in like condition, how often we hear the call to go out and do something for the Master, but make no response. May his stirring article set us to thinking and acting. My husband has been talking of writing you, and sending something more substantial than thanks, but he is kept so very buzy, that he has neglected you. I have felt for some time that I must send you a private note, and thank you for the paper, and the good it has done me. Personally I have only a passing aquaintance with you, but I feel like I know you well. May the Lord continue to bless your work.

Now, Bro. Stanley, I presume this Scribbling is the result of a spell of nervous prostration I am having. *Perhaps I will keep real well hereafter.* Mrs. S. A. Gross.

We are much obliged for this kind letter, and know that our friend will pardon its publication. We felt like it would refresh other hearts as it has our own. We are just selfish enough to hope that she will not keep real well hereafter; if that means no more contributions to the *Methodist*. We have had an eye on brother Gross for some time for the work iu Montana just as soon as the brethren can spare him from Kansas. But we fear that will not be very soon.

Editor.

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FROM LEWISTON, Idaho.

Dear Bro. Stanley:

The Montana Conference opens to-day, two weeks later the East Columbia Convenes. Bishop Duncan transferered me to Lewiston circuit, East Columbia Conference from Dyersburg, Memphis Conference, Nov. 17th 1890, and now he is coming to call for an account of my stewardship. We are not ready, but will start to Dayton, Wash., Aug. 10th. with a consciousness that some honest efforts have been made to save the lost. The Spokane District Conference recommended a division of the circuit at its recent session in Palouse city, Wash., by forming a Camas Prairie circuit. Every charge in the district reported open doors and work enough for another man. Therefore, it was decided to double the force next year if possible to get the men. I never enjoyed a Conference more. Such fervent prayers for laborers! Such consecrated preachers and laymen I never met before. I felt that I had never expierenced such self-denial, or met men and women with such heroic spirits. I sympathize with those young men who are circumscribed in the Eastern Conferences. If the Spirit moves you to; come West and we will give you all latitude. We don't need your sympathies as long as you refuse to "go or send." People sympathize with, pray for, and contribute to the wants of those whom they feel an interest in. Therefore your sympathy, prayers, nor cash will not benefit us unless it reaches out in person, or by proxy. Rev. Reg. B. Swift, P. E. was not able to hold my fourth Quarterly Conference last Saturday and Sunday. He sent our beloved pioneer, Rev. J. W. Compton, who preached with power and gave us words of wisdom. Six months ago we begun without a member on this charge, now there are three Societies; Upper Tammany, in Tammany Hollow, has the foundation of their new Church building started, Mason, on Craig's, Mountain and Camas Prairie, between Craig and Bitter Root Mountains, with 36 members in all. Contributions to all purposes $15.30 per capita. Good subscription enough to build with out calling on the "Church Extension Board". Baptized 16 adults and one infant, with his father, both have the same name; W. J. Eakin. This father was first to call for the Gospel, first to accept it, first steward, Sunday-school Supt. and delegate elected. He accompanied me to the district, and expects to go with me to the Annual Conference. May he long live, together with his wife and little Willie, to cheer and comfort other preachers and furnish them the "prophets chamber". Your readers will be surprised to know that the thermometer has been 108 this far North already.

Lewiston Idaho, July 29th 1891.

Howson B. Terry.

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PERSONAL AND OTHERWISE.

—This number of the paper will necessarily be issued late, as the writing up of the matter takes place at the close of the Conference, and an amateur is at the helm.

—Major P. Gallagher of Pocatello, Idaho, formerly of Virginia, came all the way from that distant point to Helena in order to be present at the Annual Conference and enjoy the fellowship of his brethren in the church, although previously they were unknown to him personally. "Blest be the tie that binds." The Major has been for many years a member of our Church, and if we understood him correctly, he has had the distinguished honor of being a delegate to our General Conference. We extend to him a hearty invitation to visit us again next Conference.

—On account of sickness in the family, Brother Johnson was unable to be present until the third day of the Conference. He now transfers to the Pacific Conference where we trust he will find a wide and congenial field of labor in which to employ his varied talents. Our prayers for his abundant success go with him.

—We are glad to learn that the Epworth League recently organized at Deer Lodge, is getting along finely. The meetings are well attended and an earnest religious tone prevails amongst the members.

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Editor of "Montana Methodist," E. J. Stanley.

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PERSONAL AND OTHERWISE.

--Among the first to greet us on our arrival in the Conference room, the first morning, was the Rev. W. M. Britt, who had already returned from his charge in the Kentucky Conference, to which he was transferred last year, on accouut of his wife's sickness. His dear partner in life having taken her departure to the better land, he now comes back to us to resume his arduous, self–denying labors. We welcome him again to our midst. As a friend and Bro. we love him, and as a preacher and pastor we admire and honor him for his varied excellences.

—Rev. H. B. Cockrill, at his own request, takes a location. He will return at once to Kentucky and be associated with Rev. H. C. Morrison on the Editorial Staff of the "Kentucky Methodist". The following resolution which was passed, well expresses the sentiment of his brethren in the Conference:

"Whereas Bro. H. B. Cockrill, who has faithfully labored in our Conference, for the past three years, has been granted a location at his own request.

Therefore, be it Resolved, that as a Conference we express our sorrow at losing Bro. Cockrill from our ranks, and we hereby express our high appreciation of his character and labors while with us, and we assure Bro. Cockrill that we shall follow him with our affections and prayers.

W. O. Waggener.
A. C. Couey.

—The next session of the Montana Annual Conference will be held at Bozeman. Brother Goulder and the friends there, will, we are sure, accord the Conference a right royal welcome, on that occasion.

—During the session of the Conference the renowned Temperance Lecturer, Francis Murphy, was holding a series of meetings in the St. Paul's Methodist Church which was usually filled every night. The meetings still continue and great good is being accomplished. We were able to be present one night only, after the Conference closed. It was gratifying to note, how emphatically the need of Divine grace was insisted on by the speaker, in order that the victim of intemperance might be effectually delivered from the fascinating influences of the intoxicating cup.

"None but Jesus,
Can do helpless sinners good."

—The lady visitors to the Conference, including several preachers' wives, met one afternoon and reorganized the "Woman's Parsonage and Home Mission Society." The following is a list of the officers elected for the ensuing year: President, Mrs. Lulu Couey. Vice Presidents, Mrs. Sallie Clarke, and Mrs. Cassie Squires. Corresponding Secretary, Mrs. K. J. Parnall. Recording Secretary, Miss Laura Dawes. Treasurer, Mrs. S. B. Tabor. District Secretaries; Helena District, Miss Maggie Evans. Missoula District, Mrs. Lulu Stanley.

—The legal incorporation of the Montana Annual Conference of the Methodist Episcopal Church, South, as ordered by the Conference, is now an accomplished fact, taking affect on the 5th day of August. The trustees feel themselves under great obligation to Governor Toole for generous services rendered in drawing up the necessary papers free of charge.

—The following estimates in regard to the relative number of church-going people in Helena, were made during the Conference and reported by Rev. D. B. Price. The population ofHelena is about 12,000, of these 7000 are Protestants, 2000 of whom are regularly found every Sunday in the various churches in the city. A very fair showing for a western town.

—A new church at Wallace, Idaho, is already in course of construction. The Pastor, Rev. W. O. Waggener, expects the building to be completed by the end of September. Success to him, in his difficult, isolated field of labor!

—At an evening service during the Conference, when the Bishop was preaching, Bros. Bramble and Flowers were sitting together on a front seat listening intently. The Bishop spoke of rooting out the *brambles* and planting the *flowers*, and an observer thought he had an inkling of some appointments, but he was mistaken.

—We cannot speak too highly of the generous hospitality of the kind friends of Helena manifest in their entertainment of the Conference, or of the untiring efforts of Bro. Price in striving to make our stay in that attractive city as pleasant and enjoyable as possible.

—Did time and space permit, we would like to give the readers of the "Methodist" an account of our trip to Demersville, made in the place of the Presiding Elder of the Missoula District, the week before the Annual Conference. Suffice it to say, however, that we had a good time with Bro. Lee and the friends at Demersville. The Sunday services were very interesting and profitable. The sum of $78 was raised to pay pressing accounts due on the beautiful church edifice which has just been completed. A debt of about $260 still remains. It is expected that this amount will be raised without much difficulty early in the fall, when it is hoped that Bishop Duncan, on his return from Oregon, will be able to visit Demersville and dedicate the church. The delightful trip to and fro, over the lovely Flathead Lake we shall not soon forget, the stage ride also may have made equally as deep an impression on our mind, but we prefer not to say anything about it just now, other than that we managed to live through it.

—By the following resolution a change was made in the law of the Annual Conference regarding the constitution of our District Conferences:

Resolved, That the lay members of the Quarterly Conference of each charge in the Montana Annual Conference, shall elect annually, by ballot, two delegates to the District Conference of their district, and that the laws relating to the appointment of lay delegates to the District Conference be and are hereby repealed.

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BISHOP DUNCAN.

The following Sketch of our esteemed Bishop, who presided over the deliberations of our Conference with great acceptability, appeared in the Helena Journal during the session: Bishop W. W. Duncan, D. D., is a resident of Spartinburgh, S. C., but he is a typical Virginian of the old school, both in appearance and speech. His style is plain and deliberate and he is not slow to express himself decidedly on any question. It is immaterial to him what side of a question the majority takes, as his keen insight generally tells him which has the most authority in the Scriptures, then decides accordingly. Bishop Duncan was born at Randolph Macon College, Va., December 27. 1839. He graduated at 20 years of age from Wofford College, at his present place of residence.

In 1860 he joined the Virginia Conference and engaged in pastoral work, which he continued till 1875, with the exception of serving as an army chaplain throughout the war. He was in 1875 elected to the chair of mental and moral science in Wofford College, serving in this capacity until elected bishop. He was a member of the Ecumenical Conference in London and has been a delegate to many General Conferences. He has a fine mind, is well informed. observant and practical. As a pulpit orator he is calm, clear and fluent. In personal appearance he is tall, well proportioned and carries his excellent physique with the proverbial dignity of the Southern orator, yet his manner is pleasant and cordial.

At the close of the Conference, the following resolution was adopted. "Whereas our beloved Methodism in Montana has suffered greatly because of its distance from the great centre of our church life and whereas we feel that a resident Bishop in the Conference would greatly vitalize and encourage our people, therefore Be it resolved; That we most earnestly solicit our good Bishop W. W. Duncan, to arrange to make his home with us, and as an inducement to his coming, to dwell among us, with his family, we as a Conference hereby offer to raise the money to build him a home at the city of his choice, within our bounds, and donate it to him".

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CORRESPONDENCE.

Dear Bro. Stanley:

Before leaving for Kentucky, I feel like dropping the Montana Methodist a line. We have had a pleasant Annual Conference. Meeting with the brethren and having good preaching at the Conference are among the many blessings enjoyed by Methodist preachers.

I start to Kentucky this afternoon but with a very kindly–I might almost say-affectionate feeling for Montana. I love her Mountains, her streams, her valleys, her plains, her pure air–and more than all, her people, and leave with a feeling of deeper regret than I did Kentucky three years ago.

I very much appreciate the sympathy of my brethren on entering my new work and assure them that I shall continue to take the liveliest interest in our western field, and promise to do what I can to interest the church at home.

Though no longer an itinerant, it is not my purpose to do less work than an itinerant, nor shall my sympathy for the work of a traveling preacher be allowed to diminish. I have rejoiced with them,and suffered with them too long for that.

I wish you to know of the Kentucky Methodist (many of the brethren here have subscribed for it) and

so will be glad to exchange with your excellent paper.

Sincerly wishing you great and continued success.

I remain as always
Your friend and brother
A. B. Cockrill.

Helena, Mont. Aug, 4th 1891.

—o—

--Dear Methodist: After a long silence I greet you again, and this time from the old home field. You followed me in my travels, told me of what the brethren where doing in my absence, and in the hour of sore affliction your words of sympathy cheered me. I ought to love you and I do. Your inspiring words have given courage to every reader in the hours of despondency. And such hours come to all. It would be strange if your Editor had not many such lately in his unfortunate affliction. We know his disappointment in not being able to attend the conference, and we have no doubt that he knows the source of consolation in such times of trial. He has the sympathy and prayers of all the brethren.

I left Kentucky a month ago, and though the ties drawing this way and the sense of duty, were strong, I came away with regrets on many accounts. I had a pleasant charge and have reason to believe that my sojourn among that people was profitable both to them and myself. A visit of several days with friends in Chicago, and a longer visit with the dear ones at the old home in Missouri gave me a pleasant vacation. I am anxious to get down to hand work again, and doubtless I will find enough to do since I have charge of the work of two men last year. I am hopeful and pleased with the outlook and will report progress later.

Truly and fraternally
W. M. Britt.

—o—

The Government of the American Saloons.

The Latin lyrist said to ancient Rome, "While you bear yourselves subordinate to the gods, you hold empire." Our rapid growth in population and wealth, our national treasury bursting with fulness, peace and unity within our borders—all these cannot perpetuate national life and glory if there be the breath of the pestilence upon us and a gigantic wrong permitted to sit in all the places of political power in municipality, county, state and nation.

A heavier yoke than that the British king placed upon the neck of our Revolutionary fathers is upon us and our children. By a long train of abuses and usurpation King Alcohol, through the liquor traffic in this goodly land, openly declares his ability to reduce us to his despotic rule by his control of the dominant political organizations of the country. Let us make a new Declaration of Independence. Let us resolve to throw off the government of the American saloon.

How many men there are—moderate drinkers—that would not be drunkards at all if there were no open saloon doors in this country. Let us slam that door to. I hold up before you *rum-selling and rum-drinking as the foes of national existence.* The danger of the republic is that men do not realize the truth of this. I wish I could make all the men who love their government see this great peril of the nation. Let us not shut our eyes to the danger. The republic must triumph over rum, or rum will triumph over the republic. All history teaches this; observation and reason confirm it. The sale and use have not ceased, nor "materially diminished," but, on the contrary, largely increased.

Not less than 80,000 victims go annually to the drunkards' graves from the homes of this land. Pestilence and war combined do not, in this country, equal its destructive energy The waste of human life wrought every five years by our 200,000 saloons is equal to the destruction of life by both armies—numbering millions of armed men—during the entire war of the rebellion. In their hands strong drink is a weapon so fatal that the 500,000 drunkard makers are able to accomplish more in the same period than four times their number could with shot and shell, fire and sword, and all the appliances of modern warfare. The cruelty of war is not measured by the number of those who fall in battle, but by the unutterable woe and bitter anguish of broken hearts and desolated homes. Most emphatically is it true that the mere destruction of 80,000 lives every year affords no measure of the relentless cruelty of the liquor power in its war against society. To realize this you must go to the dishonored homes, question the broken hearts, read the voiceless misery in wan and haggard faces, hear helpless children cry for food, see them stricken down by drunken and infuriated fathers, and sometimes even by besotted mothers; witness the debauchery and ruin of youth, and the utter degradation, ignorance, poverty, and misery which everywhere and always accompany the victims of the saloon.

Alas! how true and terrible is this indictment of the saloon. Oh, that from every hill-top and valley, from mountain and prairie, from city and hamlet, from lakes to gulf, and from sea to sea, there might this day arise the united voice of our sixty millions of people in most solemn Declaration of Independence of this cruel King, whose injuries and usurpation threaten the destruction of our fre Government.—*Clinton B. Fisk.*

—o—

A Daughter's Plea.

Some time ago in a town in West Virginia a liquor dealer applied to the Court to have his license renewed, so he could go on selling liquor. Some of his neighbors appeared and protested against the license being granted, for a saloon is always considered a nuisance, and makes property near it of less value than it would be if the saloon were not there.

Of course, the liquor dealer had a lawyer to plead for him, and after hearing both sides the Court decided to grant the license. But just at that moment the daughter of the saloon keeper came in and demanded to be heard.

The Court permitted her to speak, and for twenty minutes she held them pell-bound as she begged them not to give her father a license to sell rum, and told what a terrible curse it had been to the mother and children. After hearing her earnest appeal the judge reversed the decision and refused to grant the license.

It is not possible for every daughter who has felt the curse of the demon whisky to carry her grievance into Court. But it is possible for every girl to put all her influence at all times on the side of total abstinence.

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The Number Seven in the Bible

On the seventh day God ended his work.

On the seventh day Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven days for Sodom.

Jacob mourned seven days for Joseph.

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight **pages**, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Rev. E. J. STANLEY, Editor and Business Manager.

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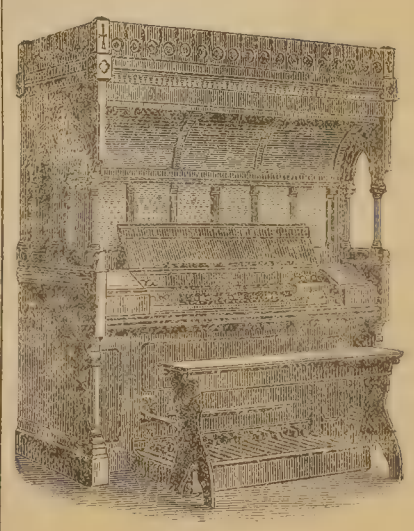

The Donation Party.

A minister has just arrived on his new field of labor, and is met by several of his members, among whom was the steward, who shook hands with the minister and wished him God's blessing. "We are great on donations here," said the steward. "The people out here at Beantown are number one for that." "I have never found donation parties very satisfactory," replied the minister, "I would greatly prefer having a stated salary, and having it paid in cash." "Well, yes, I suppose you would," said the steward; "That's what all the ministers say; But, you see, it wont do here in Beantown, nor it wont do at the next appointment, Queerville, and I am sure it will never do at Ragtown. You'd get the folks all down on you, if you put your foot down on donations. You see we must get out of the community all we can; it would never do, no, never, never!" "Well, then," said the minister with a sigh of resignation to the inevitable, "I suppose it will have to be." He remembered the last Donation party, with his half-dozen loads of rotten wood; it had been cut so long that it was worthless. More than once his wife's temper had been sorely tried with the miserable stuff, it was too rotten to burn.

After the evening service the steward requested all the members to stay behind for a little while. "A donation party will be held at our preacher's home next Wednesday evening, the Lord willing, and it is hoped everybody will turn out, and bring something for the support of the Gospel; 'The Lord loveth a cheerful giver.' We expect the good folks from Queerville and Ragtown to join us." Immediately there was a buzz among the female members at Beantown church, and little groups of women put their heads together and began discussing what to carry in the shape of eatables, while the men got together in the vestibule and consulted each other on what they will donate. "I reckon, I'll take beans this year," said Mrs. Smith, "It's been a great year for beans, I havn't raised so big a crop for many years, I can give beans without feeling it very much." "So can I," said Mrs. Jones, "I raised a big crop off the hillside, I can spare 'em better than anything else, and they aint a going to sell for much this year." Several others also concluded to take beans to the donation.

The night of the donation arrived. The first arrival at the parsonage was Mrs. Smith and Mrs. Jones, quickly followed by others. The minister came to the door in answer to the knock. "How do you do, minister, beautiful night for this donation, aint it?" was their greeting, as they shook hands with the minister, "I've brought some beans for you, first-rate beans, too, you will find, beans is a healthy living. We were raised on them. Nothing better for growing children." "You can put them in the kitchen," said the minister. Just then quite a number filled the house. "Iv'e got some beans," said one. "Iv'e got some beans!" said quite a number of them, with sacks and baskets full of beans. Then others followed in rapid succession and three out of every four from Beantown had beans. "It's going to be beans this year!" whispered the minister to his wife. "I've counted fourteen bushels already—and still there's more to follow." — The folks from Queertown arrived next and brought quite a large amount of butter, potatoes and goods that were useful, and from what the minister said, he thought they were not so queer after all. — Next arrived the people from Ragtown, with bundles in their arms, some on their backs. "We've brought you a lot of clothes," said the folks to the minister as they entered. They opened their bundles and filled up a large table with cast-off clothing of all kinds. The minister's wife examined them carefully: "I do believe there's enough to last the children till they are all grown up, if they'd fit till that time; I can imagine the appearance they'd make in them. No two alike, and probably not one that would fit one of the children. It's too provoking for anything. If it wasn't for making the people mad, I'd sell the whole lot for rags to the first rag peddler that comes along."

"Brothers and Sisters," said the steward, when the party was about to break up, "the proceeds of this donation amounts to twenty-seven bushels of beans, three turkeys, a big two bushels of potatoes, and some butter, and a large amount of clothing and some other things. In behalf of the minister and his folks I thank you—your kindness is appreciated; truly, as the Psalmist says: 'It is more blessed to give than to receive!' " —

One afternoon in the following week the minister sat down to prepare a sermon for the following Sabbath. As it was often the case, he talked it over with his wife; the chapter was selected as a scripture lesson and the text was chosen. During the week the minister wrote to a friend in the city, asking him if there was any sale for beans there; he had twenty-five bushels to dispose of at a very low price. —

When Sunday morning came, the minister's wife sent the minister a little ahead of her, under the plea that she had not her children quite ready. "Don't wait for me," she said, "or you may be late. We'll get there in time for the sermon." He was reading a chapter when the family arrived; they passed slowly pue impressively in— "Verily I say unto you, Solomon in all his glory was not arrayed like one of these!" The boys' pants were a foot too long, their coat-sleeves big enough for a man. The girls wore jackets about three sizes to big, each article had a peculiar color of its own. The minister, having paused while the folks took their seats, commenced again by repeating: "Verily I say unto you that Solomon in all his glory was not arrayed like one of these!" — — — —

The minister and his wife lived long enough to see another donation party, but old clothes and beans were not the important features of the next donation. The minister at last succeeded in disposing of the beans, but he had to do it at a sacrifice.

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—o—

Learn to Forgive.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your soul like a flood. "Father forgive them." Sweet prayer and blessed example!

—o—

—A broken reputashun iz like a broken vase—it may be mended, but always shows whare the brok waz.—

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Worry hurts us more than work; and as Christians we have no right to be the victims of worry, anxious care, depressions and forebodings. Instead of complaints, let us try supplications; instead of brooding over difficulties, let us tell them to Jesus, and spread out our needs within "the presence-chamber of the Almighty," where alone peace and strength abide. Some Christian people appear to hold that we are iuvariably bound to be stoical, and express no sorrow or regret whatever, because God chooses all; but He who is all-human as well as all-divine, knows that the flood overwhelms us sometimes, and that when ws seem in the lowest depths. I dare no more fret than curse or swear. —

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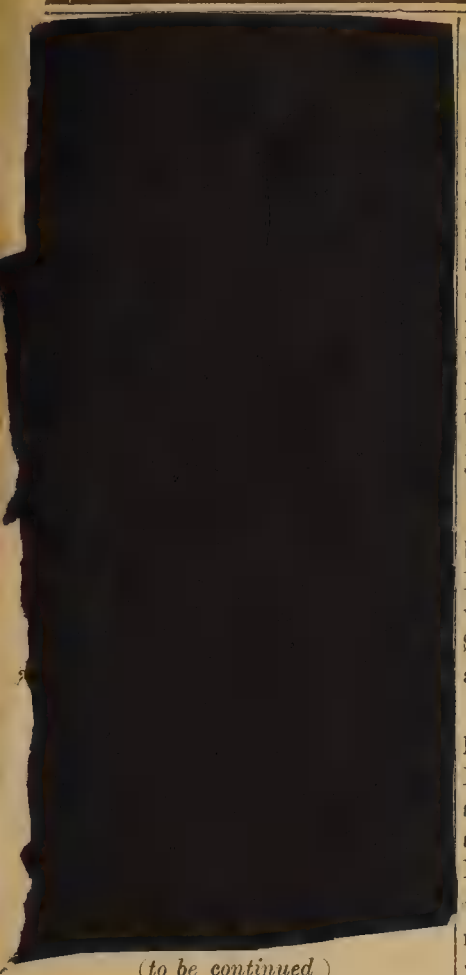

(to be continued)

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NOTES AND PERSONALS.

—Brother Stateler's letters, published in the "Methodist" during the past year, contain many interesting facts connected with the first missionary labors of Methodist preachers in Kansas, the Indian Territory, Washington and Oregon. Those yet to be published, commencing with the one in this issue, will give the reader some idea of the trials of frontier life amid the wilds of Kentucky, on the prairies of Missouri and Kansas, the plains of Colorado, and amid the mountains of Montana, Idaho, and Oregon. They read like a romance, and contain items of religious history connected with Methodism in the West, that will be of thrilling interest to many. Don't fail to read them.

—The week after Conference we were taken somewhat by surprise (for we had given up their coming) by the visit to our home of Bishop Duncan and our venarable father in Israel, Rev. L. B. Stateler, who came all the way from Helena, on purpose to see us. We would not have felt more highly honored, nor been half so agreeably entertained and refreshed in spirit, if the President of the United States and his chief cabinet officer had come to our humble home. By the failure to notify us beforehand we were robbed of several hours of the Bishop's company, as he could stay but one night and had to start very early next morning. The godly counsel, the kind and comforting words, and the earnest prayers of these men of God, was as precious ointment poured forth, the sweet perfume of which lingers with us still. By the grace of God we will labor on, and pray, and strive ever to be counted worthy the confidence of those who are engaged in the Master's work, and above all, to enjoy the presence and favor of God.

—Bishop Duncan expressed himself as delighted with our country and pleased with the outlook for our church in Montana. His heart was so stirred that he offered to help build a parsonage at one point, and pledged assistance toward the support of a preacher for a charge to which there was no appropriation. At another point he was studying the town-plot, taking steps to secure an eligible site for our church in a promising town. This shows the spirit of a true Bishop.

—Rev. J. B. Parnall was so prostrated by excessive labor that he and Sister Parnall concluded to spend two weeks in an outing at the Lo-Lo Hot Springs. Brother Stateler fills his appointments while away.

—Our people in Bitter Root Valley, feel that it is a great treat to have Brother Stateler with them. He is still full of plans, and labors, and solicitude for the extension of the Redeemer's Kingdom.

—We can never forget the kindness shown us by the many friends who visited us, and others who sent messages of sympathy to us during our recent affliction. The Master says, "Inasmuch as ye did unto one of the least of these ye did it unto Me."

—It is just harvest time about Corvallis. The yield is good. The weather is bright and sunny. It is quite refreshing as we sit and write these lines to look through our window up at the banks of snow glistening in the glare of the sun and through another window out upon the waving fields of grain. "We also behold another field that is white unto the harvest," but, alas; the laborers are few. May the Lord send forth many laborers into the whitening fields to gather precious sheaves unto eternal life.

—Some of our farmers say that their crops amount to but little on account of wild oats. This specie of grain takes deep root, is a thrifty growth, ripens early and seeds the ground before the good grain matures. It chokes out everything else, is hard to get rid of, and is only fit for the flames. We have heard young people say they must "sow their wild oats." Ah! boys, remember that "whatsoever a man soweth that shall he also reap." If you sow wild oats you will reap wild oats. Ere you are aware of it they will get such a deep root in your nature that they will crowd every good growth out, and when the time of harvest comes the Master will pronounce them worthless, and will give orders to bind them in bundles and cast them into the fire to be burned, and your life work will be a failure. How sad will be that wail; "The harvest is past, the summer is ended, and I am not saved!"

—Bishop Duncan expects to preach at Demersville, on Sunday, the 13th of September, and dedicate the new church building there.

—Our young friend, Miss Maggie Evans, who with her sister Dorothy, attended school at Fayette, Mo., the past year, is one of the most zealous workers in our growing church at Deer Lodge.

—The boards and standing committees of the Conferences, should be so arranged as to give each of our new transfers a place and something to do at Conference. This will identify them more closely with our work and make it lighter on the "old guard."

—The Denver Conference was held at Rye, Colorado, August 5-9, Bishop Hendrix presiding. The reports showed that substantial progress had been made. The Conference refused to re-admit a brother who had received money on salary raised by a dance, and had attended sociables which were turned into dances and horse races. "The Conference is determined to stem the tide of worldliness," says the "Rocky Mountain Methodist," and to keep our church from being compromised, by yielding to these things or by endorsing them by their presence. They endeavor to keep to the plain, straight Methodist path." To all of which the "Montanta Methodist" gives a hearty Amen.

—We rejoice that the "Rocky Mountain Methodist" is continued, and that Brother Needham is the editor. He is making it a live paper, and deserves the hearty co-operotion of all our people in that region. The Lord give him great success in his work.

—P. L. Stanton is P. E. of Pueblo District, and J. M. Major, P. E. of Durange District. Rev. John Moore, formerly of this Conference, goes to Rye. We are sorry to notice that four of the preachers transfer to other Conferences. We trust their places will be supplied, next year, at least. Of the presiding officer, the "Methodist" says: Bishop E. R. Hendrix did his work bravely, and well. His addresses were admirable, and his presidency was firm, yet easy and affable. He often convulsed the Conference, or congregation with his wit and reparte. But where occasion required his words were weighty. This is the fourth time he has presided in our Conference, and he is welcome still.

——o——

GENERAL NEWS.

—The assessed valuation of all the railroads in Montana is $8,649,700. The total number of miles of railroad in the state is 2,283.

—The new line of railroad—a branch of the Northern Pacific—has been completed from Missoula, Montana, to Wallace, Idaho, and turned over to the operating department. It reduces the distance between the two places, by the ordinary route of travel, from 370 to about 127 miles, and brings the rich and promising Coeur d'Alene country into direct communication with Montana towns, and offers a splendid market for Montana products. The event was celebrated on the 15th inst., by a grand excursion of 500 citizens of Wallace and neighboring towns to Missoula, where they were the guests of, and all expenses of the trip paid by the citizens of the latter place. We are glad to see such cordial relations existing between the citizens of the two sections, whose interests are so closely identified, and hope they will ever continue.

—The total assessed valuation of real-estate in Montana for the year 1891, is $72,783,492. Live stock has a total valuation of over $18,000,000. The statistics showing the valuation of every class of property in the state are not yet tabulated. The wealth of the state is increasing at a wonderful rate. Would that it were all consecrated to God.

—James Russell Lowell, the famous New England poet, essayist and diplomat, died at Boston, Mass., August 12. He has been styled "the hereditary representative of the heart and brains that founded New England." He was born in Cambridge, Mass., Feb. 22, 1819. He was once joint editor with Charles Elliot Norton, of "the North American Review." The last few years of his life were spent in comparative retirement.

—Mrs. James K. Polk, relict of the tenth President of the United States, died at her home in Nashville, Tenn., Aug. 14th. She was represented as a noble, true woman, had full possession of her faculties till near the last, and died surrounded by friends. The death-bed scene was very affecting.

—The Czar of Russia has issued an edict prohibiting the exportation of rye and rye meal. It has greatly depressed the price of that cereal in Russia, and advanced it with that of potatoes and breadstuffs in Germany, which depended largely upon the former country for bread. Germany is now dependent largely upon the United States for bread. This has already caused a panic in the wheat market in Chicago and New York.

—The Davis will case in Butte City, draws its weary length along, the lawyers growing fatter and fatter and the heirs, whoever they may prove to be, poorer and poorer. Whither the carcass is there the vultures gather.

——o——

Christ's Humiliation.

It is said that when the story of West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves and said: "We will go and be slaves on the plantations, and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes and went to the West Indies as slaves, and lived in the company of slaves, to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand, it was glorious; and yet Christ's example was more glorious, for he stepped from heaven to earth to get by our side; he laid himself down beside us that we might feel the throbbings of his bosom, and be drawn so close as to hear him whisper, "God is love."—*Bishop Simpson.*

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

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One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
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Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Editor of "Montana Methodist," E. J. Stanley.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

ALONG THE LINE.

HELENA.

D. B. Price. Yesterday was the opening day of the new Conference year, and if the rest are to be as good, this will be a year of prosperity in Helena Station. The day was bright and cool, the congregations were large and attentive. At the morning service there were two additions on profession of faith. The citizens, as well as the church members,give me a cordial welcome to this work another year.

PALOUSE, WASH.

J. W. Compton: Palouse will show a gain on all lines, and I think all assessments will be paid in full.

MT. HOPE, KANSAS.

J. E. Vick: I send a postal note which please place to my credit on account. Your paper gives me inspiration whenever I read it. May God continue to inspire its editor and all those brave men who are pushing the battle to the very gates. May God bless the "Montana Methodist" and send it with its trumpet notes all over the land.

WALLACE.

W. O. Waggener. Since returning from Helena, have been sick in bed with a bilious attack and threatened with pneumonia. The church is moving along well, and by a little extra effort I have tided matters over the straits. The audience room will be a beauty. I don't think you will pronounce it too large. The first coat of paint is going on to-day. It is now being lathed, and will be plastered next week. The workmen are the heaviest donators. We expect to occupy it early in September. In fact, will not rent the hall any longer than this month (August.) Our Sunday-school is better than it has been since I came here. Congregations good.

EAST COLUMBIA CONFERENCE.

Dear Bro. Stanley:—

Our Conference adjourned last night. I am on the train going home and can only write briefly.

We had a most enjoyable and profitable season. Reports showed a most encouraging advance on almost all lines. There has been a gain of 14 Sunday-schools during this year.

Church Extension and Domestic Mission paid in full and a little over. Bishop's claim in full.

Your suggestion was adopted as to Domestic Missions and an assessment of $1,000 made, and $500 of it pledged last night.

Bishop Duncan gave great satisfaction, and has apparently made the wisest disposition of the men in the field.

The "Montana Methodist" was not forgotten, and many good words were spoken for it.

We were much disappointed that you could not be with us.

I must close with the appointments:

SPOKANE DISTRICT.

D. B. Swift, Presiding Elder.

Spokane Station—W. H. Hodges.

Oaksdale Circuit—W. S. Hornbuckle.

Palouse and Moscow Circuit—J.W. Compton.

Potlatch Circuit—To be supplied bp M. D. Hortonberry.

Big Bend Circuit—A. Y. Skee.

Davenport Circuit—F. F. St. Clair.

Genesee Circuit—H. T. Burger.

Colfax Circuit—A. Anderson, (supply),

Rockford Circuit—E. P. Warren, (supply).

Camas Prairie Circuit—To be supplied.

PENDLETON DISTRICT,

E. G. Michael, Presiding Elder.

Pendleton Station—R. G. Isbell.

Walla Walla Station—M. V. Howard.

Dayton Station—J. H. Shelton.

Dayton and Pomeroy Circuit—G. H. Gibbs.

Weston Circuit—F. C- Adkins.

Heppner Circuit—P. M. Bell.

La Grande and Moss Chapel—Henry Barnhart.

Summerville Circuit—W. M. Fancher, (supply).

Baker City and Wingville—C. E. Kirk.

Eagle Valley Circuit—R. B. Crego.

Boise Circuit—C. C. Eagle.

Mountain Valley—M. Larkin.

Burt River—D. W. Yockum.

Transferred to Columbia Conference—J. W. Shreve.

J. W. Compton was appointed Secretary, and M. V. Howard and H. B. Terry, assistants.

Yours,

J. W. Compton.

THE "HOUSE-RAISING."

In the early days when people were less independent than now, a man who could not alone raise his log-house was wont to call in his neighbors and in return held himself in readiness to lend a hand at his house-raising. It has never been recorded, that when a neighbor's house, the man whose house was being raised, was wont to quit work, fold his arms and look on while his neighbors did the work; or, of a man when called upon to help, replying "I haven't any house of my own and I won't help build any other man's till I get one;" or, "I have no house of my own, and don't need your help, so I won't help raise your house." We may be sure if such selfishness prevailed it was promptly and effectually rebuked by the arbiter of those days, Public Opinion.

The Woman's Parsonage and Home Mission Society was organized largely in the interest of our Western work. The bulk of the money thus raised has been expended in the West, and the West has needed all and more than it has received, but have we been Western in our readiness to lend a hand at this "house raising?" Are there not a few charges, although totally unable to build a parsonage for themselves, that have not a half dozen or more women who could give $1 a year to help build some other parsonage, and be none the less ready financially, and all the more ready spiritually to help build their own parsonage as soon as such work becomes practicable? Do we consider that this money that we are so free to receive from the Parsonage Aid Society represents more self-denial than we seem willing to make for ourselves or anybody else? I know much of it is paid by women who have little of this world's goods, and who often deny themselves necessities to pay their dues, and I know that a dollar is easier earned in the West than in the South. I know one woman, in N. C., who walked five miles to attend the missionary meetings, and sold eggs at ten cents per dozen to pay her dues. If we think the treasuries of our church are filled by the rich only, we are very much mistaken.

The conditions of our Western work are peculiar. I often think of it as compared with the Lost River the pioneers tell me about. After traveling all day without sight of water, they would perhaps unexpectedly come upon a cool flowing stream, and rejoicing, refresh themselves, and camp by its banks that night. In the morning they looked out and lo! the water was all gone, no one knew where, the river lost! It seems hard with a shifting population to hold organizations, and perhaps the shifting population receives more than its share of the blame, but carrying out the figure of the Lost River, which always turned up again somewhere else, to refresh other weary travelers, may we not take heart, and labor on in the hope that our lost labor may show itself somewhere, some day? We do not hesitate on this account to organize churches, why Parsonage Aid Societies?

Another peculiar condition is that a great many church registers holds

[redacted]

gaged in it, and though the sum [redacted] the aggregate enables the board to extend its work, the regular dues from any one society need neither impoverish the preacher, nor cripple local work, while the probabilities are, the advancement which comes from such a course in the broadened view, and enlarged sympathies will not only make itself felt in the spiritual, but also in the material interest of the church.

As a member of the Central Committee, I stand ready to endorse all legitimate appeals for aid from this section, but I can do so with a much better conscience and much more effectively when I am convinced that we realize our own obligations, and are ready as far as in us lies to lend a hand at this work of "house-raising."

Mrs. D. Atkins.

Corvallis, Or.

TRUTH AND LIBERTY.

Sermon by Rev. J. E Squires.

"The text of Scripture on which I base my remarks this morning may be found in the gospel by St. John VII—32—and 36 verses, "You shall know the truth, and the truth shall make you free." "If the Son shall make you free you shall be free indeed."

The Bible makes much of liberty--magnifies it always. It tells its true meaning and points out to men the road to it.

"The truth shall make you free." That is, shall give you liberty, make you "free indeed" when you know it fully, as it is in the Son of God.

God has never designed that men should live in ignorance, but has offered to open their eyes. The human mind was slow to see the light. Object lessons must be given for many generations, but at last their eye is opening and a full orbid day with all of its splendor beams down upon us.

Wherever the truth, as it is in the son of God has gone, men have been

lifted out of ignorance and servitude, and in exact proportion as men and nations have accepted the truth and molded their life by it has light and happiness and blessing followed to the individual and the nation. I mention our own American, "The land of the free and the home of the brave."

While we have not reached the ideal of perfection, yet I think that no man will question that we do represent the highest type of liberty and of civilization of any nation in any period of the world's history, and that this is the direct product of the principles which underlie our institutions which principles are deduced from the "Ten Commandments" and "The Sermon on the Mount."

Love for man as our brother, reverence for God our benefactor and preserver, to whom we shall account "for the deeds done in the body." The truth as it is in the Son, making us free as men and as a great nation.

The truth does not teach that a "great barbarian with club in hand" "reigned in the clouds." And that we are to destroy our fellow-man; but records these things as sad comment upon the impotence of human intellect and corruption of the human heart. How utterly unfounded and absurd to say that the human mind liberated from the bondage of priestcraft and churchism, has attained these ends of itself, and therefore deify it and idolize it.

Take the mass of the nation, which has been freest of all true ideas of God or bands of ecclesiasticism, and watch him beat the air.

See him conquer the enemy with the sword, and then in the very midst of victory fall a victim to his own passions and ignorance. Rome carried her arms over the known world, but was herself captured by Greece whose freedom of intellect has been the theme of the centuries. But Greece was not free. "The God whom they ignorantly worshiped Paul declared unto them."

These people among whom it was easier to find a God than a man, must know and accept the truth before they can be free. But if you turn from the nation of many gods to that phenominal epoch in history and that strange land of the Napoleons where "Reason" was crowned king and God was legislated out of the nation, you find a kind of liberty, a sort of freedom; but not the sort that comes from a knowledge of the truth not "free indeed," as the text puts it.

Intellect was unfettered and speech was open, and men did what they lived. In the language of Dr. John Cummings, "Around the tree of liberty the sanguinary Jacobins of the French revolution danced with the hearts and heads of their fellow countrymen upon their pikes. Proscription, rapine, murder and carnage were reckoned meet holocausts to liberty. Professing to the free actors in civil things, and free thinkers in religious matters, they plunged France into a fiery whirlwind and struck upon its brow a scar which shall never be effaced."

Men carried about in their hand their little torches, which were generally not lighted at all and looked in vain for the way, but to the star in the east they did not turn their faces. You know that this so-called "Age of Reason" was followed by the "Reign of Terror," with its inquisition and guillotine. But the truth came at last with its freedom. "The entrance of Thy word giveth light," and the very house in which was written the famous "Age of Reason" has been turned into a house for printing of Bible.

"If the son shall make you free, ye shall be free indeed." The mind free to think and to know the truth. The soul free, that it no longer be driven the unwilling servant of a hard master–a habit or passion which enslaves and controls it. The body free to run in the way of peaceful toil and requited labor. Not to disturb your neighbor and spoil his peace and happiness.

Under such liberty the home is built upon a foundation of purity and virtue. Not only does he own the house, but his own wife and their children united in love and made free by the truth, make melody in their hearts—a very paradise on earth. This is the "hobby" of every good man, of every Christian man and woman in the earth.

The school-house becomes the "tallest in the city," and not only so, but the germ of all teaching is recognized. "The truth" is known and those profound problems of mind and heart—"Whence am I? What of these wondrous faculties with their multiplied functions, and myterious relationships whether tending," Land "What is duty?" All of them are answered.

The truth makes men free, the whole of truth makes them "free indeed." Nothing else does this; nothing else can do it.

It propagates "liberty"—carries it to others. It builds homes and schools and hospitals and asylums and churches. It cares for the sick and makes them well. It lifts men and nations out of ignorance and degredation. It cares for the poor—its ministry goes into the hovels of poverty and suffering, and comforts the sick and points the dying to the hope that was spurned and rejected, it may be, for a so-called "liberty," which was championed by a man, who has no word of cheer for the poor victim now, as he comes down to the edge of the water of the river of death.

Let us stand fast in this liberty "where-with Christ had made us free." Let no man move you from the faith of your father and your mother, unless he give you a better. It is much easier to pull down than to build up. It takes less capital to object and criticise than to carry on any other kind of literary business.

For mony there are men who will stand between you and the devil, by their theories and arguments or sophistries. Some of you have heard of the poor fellow who, with a multitude, was listening to a noted lecturer on the proposition, "There Can Be No Hell," at $1 a head; and when the speaker was about to pass on to a conclusion, leaving the last point of the argument, called out in a broken tone between his hiccoughs: "Make it very strong; lots of us fellows depending on you."

I submit that it is an anomaly that such a man should be the product of this nation and this period of human history.

Owing all that he is or has attained to the principles of "truth" which he labors to destroy. The very blood in his veins as well as his attainments being possible only as the truth made his progenitors free and gave the true liberty to the nation in which he was reared. Let us rather listen to the truth which shall give us true freedom.

———o———

God openeth many hearts with gentle pick-locks, while with others he useth the crowbar of terrible judgments.—*C. H. Spurgeon.*

One hundred and forty-seven suicides in Berlin during the first week of July, directly traceable to the use of strong drink.

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SOME THINGS THAT IMPRESSED US.

When at Great Falls last, we called in at the Baptist Association which was in Session there. We were cordially received, and had an enjoyable time. We were much impressed with the stress we there heard, placed upon the importance of the Holy Spirit in the Salvation of man—His aid in preaching the word, in convicting the conscience, in regenerating the Soul, and in completing the work of redemption. We hail with profound delight the presence of that people whoever they may be, that seeks the divine presence and power to qualify them for the administration of His word, "not in enticing words of man's wisdom, but in the demonstration and power of the Holy Spirit." It is certainly time to emphasize the importance of this divine agent in the church, under whose direct Supervision alone the plan of Salvation is effectual in redeeming men—when the tendency of the times are to exile Him from the Bible, the pulpit, the heart and from the world. The genius of the world seems to be taxed to its utmost capacity to devise some means for man to live successfully in the world, and when compelled to leave it get to heaven without Him, who is here to reprove the world of sin, of righteousness and of judgment." Another thing that impressed us was the conservatism of these people. They seem to be striving to walk in "the good old way" a self-denial and faith that accepts God's word as the only rule for successful living and triumphant dying. We notice that among some of their churches, at least, they stand opposed to the modern plan of gambling for the Lord, that He may obtain means thereby for the destruction of sin, or which may be a more refined, but hardly less objectionable way through a tempted palate and a carnally excited eye and ear. Of course, Mr. Editor, in this day of progress along all lines of human thought—"the faith once delivered to the Saints" not excepted—when optimists are gaining the heights and signaling the restless multitude on to more inviting fields beyond, none but hopeless pessimist will admire, in this or any other people their adherence to the Simple, God appointed plan of raising means for His use in carrying forward His cause in the world, by each one laying by, for himself and herself in Store for this end, "as the Lord hath prosperod them." But be it so. The people who have an unyealding zeal for this evident way of the Lord in Zion is, in this, "my people, and their God is my God." Think of two churches in the same village, Squabbling about the chance of furnishing the dancers of an approaching ball with tempting dishes to get money for church uses! If these churches are not of the world, any effort to define the line of demarkation between them would prove a failure. In these relations, outsiders see that the Church is worldly, and how can she save the world if she is of the world? This would-be Darwinian evolution gone to seed in the moral conditions of life. Give us a people, whatever may be their name, or nationality, or sectionality, or whether the peculiality of their faith is derived from John the Baptist, or Westley, Luther or Calvin, that enthrons the Holy Spirit in the Church and keeps it unspotted from the world. Our prayer and most ardent desire is for the rapid increase of such a people, and for the prevalence of such a faith and life. Is it not high time to speak out against such methods as the above in obtaining means for the Lord? And also, against the desecration of God's house by the uses that are now made of it other than that of "a house of prayer?" Should any thing be brought into the Temple of God but the Salvation of the soul by the blood of His Son? Is this the place to bring moral questions of any kind for discussion, to secure them against abuse by the use of social and legal restraints? We we'll remember when a boy the Sacredness that attached to God's house when it was entered with that reverence that a sense of His presence inspired, and when it was used alone for His service. The present uses to which church houses are put destroy this regard for God in His house. And we should not feel disappointed if His presence is denied us when we assemble there for His worship. O for the zeal of the Master to purge it of its desecrations and make it "a house of prayer" and thus separate it from all other houses.

Townsend, Mont. B. S. Clark.

—o—

For Reflection.

—When a man lives to please himself he lives to please the devil.

—One of the saddest sights to be seen on earth is a wicked old man.

—Good sense is one of the good things it is hard to have too much of.

—Every time you do anything for God you take a step toward heaven.

—If the devil gets you by the finger he will try to get your whole arm.

—Nobody has ever found happiness who did not seek for it in God's way.

—The prayer that does not bring us nearer to God puts us further away.

—If you don't know whether a thing is wrong or not, notice who endorses it.

—No man prays earnestly who does not work with fully as much earnestness.

—If you belong to Christ he knows your name and the number of your house.

—Every day you put off repentance you will have another day's sin to repent of.

—o—

—The whole church, yea, the whole Christian world, ought to set about missionary work in greater earnest, sending out a thousand missionaries where we now send one, and contributing a billion dollars where we now contribute a million. It would richly pay.

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"Well," said his companion, "you say you have no fear of death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear.

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THE

Montana Methodist.

Vol. 3. SEPTEMBER 15, 1891. No. 49.

Editorial.

ON THE WING.

On Sunday, Aug. 23rd, we heard Rev. L. B. Stateler preach an earnest and effective sermon to a good congregation at Victor, Montana. At 5 o'clock p. m., we worshipped again at the same place; at night, on our way home, we stopped and heard Bro. T. W. Flowers preach to a house full of deeply interested people at Olford's school-house. With wife and wee ones in the buggy, we reached home at half-past ten o'clock p. m.; and next morning, after a hasty preparation, and bidding farewell to all, at seven o'clock we were on our way to the depot, starting for Hillsdale, Kansas, the seat of the Western Conference.

After a delay at Missoula of only a half hour, at 11 a. m., we were fortunate enough to get on a train that had been delayed, and were soon on our way eastward on the main line of the Northern Pacific, going by way of Helena. Through the courtesy of the Superintendent at Missoula, and of Mr. A. D. Edgar, at Helena, we procured the usual clergyman's rates over the line to St. Paul.

We have always found the officers and employees of this road very obliging, and we take pleasure in making mention of it here.

We were most agreeably surprised when Brother Couey, P. E. of Helena District, boarded the train at Townsend. He had been holding quarterly meeting there, and was just ready to start back to Helena, when sighting us through the car window, he jumped aboard and journeyed with us as far as Bozeman. It was our first meeting since last May. How we talked and talked and talked during the two and one-half hours to Bozeman. The time seemed less than one hour.

It was a feast of fat things, and furnished refreshment and inspiration for the long journey across the plains, until one should see the faces and shake the hands of fellow laborers in Kansas or Missouri. When shall this wide gap in our ranks be filled, and our lines in Kansas and Nebraska be joined to those extending eastward from the mountains of Montana? May God speed the day.

Our train ran "wild," but was favored and rushed ahead of the regular time and reached St. Paul at 9 o'clock Wednesday morning—just 46 hours from Missoula, a distance of 1254 miles. Surely the ends of the earth are being brought closer together. We had to lay over until 7:30 p. m., before starting southward, and so made our way to the top of the immense buildings erected by the "Globe" and the "Pioneer Press," where we obtained a fine view of the great city with its population of 133,000 souls, and of the Mississippi river, which could be seen for miles up and down the stream. Minneapolis is 11 miles above St. Paul, on the Mississippi, and numbers 160,000 people. The two cities are fast coming together. What a great center of wealth and activity! There are some immense structures in each of these cities. Business men seemed elated over the good wheat crop and advancing prices, though there was not a little concern felt about the recent heavy frosts that had proven destructive to gardens and late crops in portions of Minnesota and the Dakotas.

At 7:30 p. m., rolled out of the great Union Depot on the "Maple Leaf" line, leading through Minnesoto, Iowa and Missouri to Kansas City. Next morning at 7 o'clock we got a glimpse of the beautiful city of Des Moines. There is a rich country around it. Crops are good all through this region. It was refreshing to see the immense fields of growing corn. What memories came trooping up as we passed through Savannah, St. Joseph, on down near Platte City to Leavenworth, then over the prairies that we once traversed on horseback, on to Kansas City. A thousand scenes and events, connected with our boyhood and young manhood, were called up during this flying trip of a few hours along the banks, through the forests and over the prairies on either side of the great Missouri river. Some of them were "scenes of sacred peace and pleasure," while others were those of sorrow and sadness, when the dark mantle of war hung heavy over the sky, and homes were desolate, and hearts were breaking because of the ravages of war. While waiting at Kansas City for a train south, we had just 2 hours in which to hunt up and visit a brother who lives in an adjacent village; but we succeeded in finding him and his family, shook hands, spoke a few words, and were off to Paola, where we had to go and stay over night, because that train would not stop at Hillsdale, and return seven miles on an accommodation train next morning. We reached the Conference room on Friday morning just at the opening of the session. Bishop Hargrove was in the chair, presiding with his accustomed dignity and grace; W. J. Comer was Secretary, and the business was well under way and progressing harmoniously. It is needless to say that we received a cordial welcome in this our old Conference, and that we were greatly refreshed at meeting with so many of our brethren beloved and friends of other years.

Hillsdale is 36 miles south of Kansas City, on the line of the Kansas City, Fort Scott and Memphis road. Its population numbers about three hundred and fifty. It is in a farming community, where the soil is productive and the people, many of them, well-to-do. The residences are embowered in shade and fruit trees. It has a good school building and a number of churches. We have a handsome and commodious church here, and a good society of substantial and enterprising people. We shall speak more of the Conference in another column.

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The Western Conference

met to hold its 22nd annual session at Hillsdale, Kansas, 26th of September, 1891, at 9 o'clock a. m., Bishop Hargrove in the chair. W. J. Comer was elected secretary, and T. C. Downs and J. L. Sells, assistants. Every preacher on the effective list in the Conference was present, and about half the lay delegates. James L. Sells and James L. Smith were admitted on trial. J. E. Vick, James B. Graves and Richard A. Parker remain on trial. W. P. Owen, H. H. Kincaid, John R. Patterson, Andrew J. Notestine and J. W. Purcell were admitted into a full connection. Kincaid, Owen and Parker, had been transferred from the Missouri Conference, and Patterson from the S. W. Mo. Conference. The entire class admitted were also elected and ordained deacons.

J. T. Smith was also ordained deacon, and A. H. Moore elder.

Superannuated: C Boles, A. J. Lawless, A. A. Lewis.

The preachers were all found blameless in their life and official administration.

The following are some of the statistics: Local preachers, 34; Members, 3375; Infants baptized, 121; Adults baptized, 242; Sunday Schools, 41; Teachers, 340; Scholars, 2478. There were $855.40 raised for foreign Missions, and $265.35 for domestic Missions. The reports show 47¼ (save the *fourth*!) churches, valued at $89,100, and 17 parsonages, valued at $12,500. Near the close of the session on Saturday afternoon, H. D. Hogan, president of the Preacher's Aid Society of the Conference, announced, that he greatly desired to secure some additional contributions to this fund. In a very short time the amount of the fund—$1500, donated by Rev. M. U. Payne, that godly layman of Hamburg, Iowa, was increased by the addition of $2150, given by preachers and laymen in notes, payable in five years, drawing interest at 6 and 7 per cent. per annum.

We were reminded of a remark made by Bishop Galloway at a session of the Montana Conference, once when we were starting a similar movement, that he "never saw such a big *little* Conference in his life." One of the young preachers just entering the work gave $1000. A noble layman, venerable with age, and devoted to the Master's cause, put down $500. It was refreshing to be there and witness the devotion of these men to the cause they love so well. It gave a wonderful impetus to the life of the Conference.

The session was harmonious throughout, and one of the most delightful in the history of our work there. There had been substantial progress in every department of work. Rveivals had crowned the labors of the preachers; the work is becoming more systematized, and the preachers and people are in better spirits, and have greater confidence in the permanence and final success of our cause there, than ever before. The next session of the Conference will be at Elk City, Kansas, in the southern portion of the state. The following are the

APPOINTMENTS.

Atchison District—J. W. Payne, P. E.; Atchison Station—W. H. Comer; Effingham—J. T. Smith; Holton—J. Tillery; Waterville—W. H. Kincaid; Leavenworth, H. I. Miller; Rulo—J. L. Sells; Nebraska City—J. C. Patterson; Kickapoo—to be supplied; Oskaloosa—A. H. Moore; Wyandotte—R. A. Parker; Kansas City Station—Frank Siler; Shawneetown—H. D. Hogan; Hillsdale—A. J. Notestine; Bucyrus and Stillwell—T. C. Downs.

Council Grove District—J. W. Faubian, P. E.; Council Grove Station—F. A. White; Council Grove Circuit—J. D. Austin; Strong City—to be supplied; Augusta—C. W. Thorp; Howard and Elk City—to be supplied; Labett—to be supplied; Bronson—J. E. Vick; Windfield—S. B. Graves; Wellington—W. P. Owen; Mount Hope—to be supplied; Kinsley—to be supplied; Hazleton—W. E. Broadhurst.

J. M. Gross transferred to Indian Mission Conference and stationed at Oklahoma City; J. W. Purcell to the S. W. Mo. Conference, and H. C. Kirby to the Mo. Conference.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.\
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor.

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

LIBERALITY.

The Tenth No New Testament Gauge.

What moral or religious right has one man to live on nine thousand dollars a year, while his neighbor and brother, equally gifted and useful, consumes only nine hundred? The latter giving one hundred out of one thousand gives ten times as much as the former who contributes one thousand and retains nine thousand for luxuries. The ten-thousand-dollar man should give his nine thousand, and live on an equality with his poor neighbor. This would take the caste out of much Church Society, obliterate money distinctions, put the surplus of wealth of the Churches now consumed in luxuries into God's coffers, and bring a Pentecostal baptism to the Christian world. Certainly, a man should reserve out of his contributions what is absolutely necessary for the present to run his business, but beyond this and his living, if he goes into luxuries, he does so at the hazard of his soul's best interests. It is spiritual death to lay up treasures on earth, just as certain sudden death overtook Ananias and Sapphira, who sold their possessions to distribute to the poor, but kept back part of the price, and lied to God. The new-born soul feels no limit to his giving except the extent of his ability. Love and faith go out beyond financial possibilities and problems, and ask God to make all things possible. Given a soul consecrated to God—then large financial gifts are of minor importance, but normally follow. The same word—so expressive of the love and effects of divine grace in providing for the salvation of souls—is used by St. Paul with reference to giving—that word is abounded. In a great trial of affliction the abundance of joy and deep poverty of the Macedonian Churches *abounded* unto the riches of their liberality. 2 Cor. viii: 2. The exponents of true, pure love are liberal—not stinted—gifts. For an individual or church not to be liberal enough to provide means to enter open doors, and improve opportunities for good, argues not simply a weak state spiritually, but opposition to God's plans, a love of this world that amounts to idolatry, a hell-ward tendency. A love of this world that allows only such gifts to God as can be conveniently spared—keeping back the best for self—like Dives allowing Lazarus to have the crumbs—will just as effectually and eternally destroy a soul as any out-spoken wickedness. J. H. Johnson.

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Satan's Sharp Practice.

If you were to invite a friend to your house and make a feast in his honor and then engage in or permit exercises there that were known to be distasteful to him, would it not be, to say the least of it, a great breach of etiquette? And so, to get up an entertainment out of respect for, and to assist in the support of, a Methodist minister and then to engage in, or permit dancing—something that is known to be distasteful to every true Methodist preacher, and is most strongly discountenanced by the church he represents—under the same roof, is offering the highest insult to him and the cause he represents.

We know of a number of persons who not long since went several miles to a church entertainment that they might assist the minister, encourage the work, get better acquainted with the people in that community and have a sociable time with their friends. But to their great astonishment and chagrin, they found they had come to a dance, and as they had conscientious scruples about engaging in, or encouraging by their presence such a manner of diversion; and as there was no other place convenient for them in which to stop and spend the evening but in the ball room, they were compelled to return to their homes, disappointed and mortified. These things, whether intended or not, bring a reproach upon the cause of Christ. We sincerely hope there will never be another such occurence in the state. If the young people desire to dance and are determined to do so, it is their privilege; but we respectfully protest against its being carried on under the guise of religion or in any way associated with it. "These are contrary the one to the other." "Ye cannot serve God and Mammon." It were better to have no church sociables, and that our preachers go unpaid, than to encourage practices that are at war with religion. This is some of Satan's sharp practice. "The wiles of the devil" against which we are to watch and fight and pray.

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REMINISCENCES OF EARLY LIFE

BY L. B. STATELER.

My father remained at Hartford about three years, in which time he was often engaged with others in conflicts with the Indians. In those days, in order to have bread, the laborers, in preparing the ground for cultivation, and also in cultivating it, found it necessary to have placed around them a guard to watch for Indians, and defend against their attacks. Like Nehemiah and his companions building the wall around Jerusalem, they labored with their implements in one hand and their weapons in the other. My father spent his time in hunting and dressing skins for clothing and other purposes, for the space of about three years, by which time he had accumulated sufficient means to purchase a horse and traveling out-fit, with which he started, in company with others, over the trail across the country back to his home. They received him with expressions of surprise and gladness, having believed him to be dead for years. He did not tarry long there, but took boat and returned to his new-found home in Kentucky. Not long after his return there arrived in the settlement Rev. Ignatius Pigman, from Baltimore, Maryland, who had, for many years previous, been a regular itinerant preacher in the Baltimore Conference; having commenced his labors as an itinerant preacher in 1780—four years before the regular organization of the Methodist Episcopal Church in America, that is, before the famous Christmas Conference in 1784. There my parents first became acquainted with each other in that wilderness country. That acquaintance ripened into affection which resulted in their happy union—my mother being the daughter of Ignatius Pigman—where for half a century they lived together and now slumber side by side in the cemetery on the old farm.

My parents early became religious, and were among the first members of the Methodist church where they lived. This was the old Bethel Church, where scores and hundreds of persons have been converted and saved, who have gone up to swell the hosts of the redeemed in the spirit-land. Their house was for half a century or more, the home of the itinerant. Their children were all consecrated to God by holy baptism in infancy.

I was the youngest of six children; left my parents, when quite young, nearly sixty years ago, to enter the itinerant ministry; joined the Kentucky Conference on trial in 1831, and immediately transferred to the Missouri Conference which was then a newly settled country.

Having been raised by religious parents, I joined the church at seven years of age, and very early in life experienced, what I now believe to have been the power of divine grace in my soul, renewing my nature and causing me to rejoice in God and my Saviour. I was at first licensed, after the old-fashioned way, as an exhorter in 1829, and began exercising my gifts.

The same authority that had licensed me to exhort, not long after gave me license to preach. This was done at a Quarterly meeting held on the camp-ground at old Bethel Church near where I was born.

A sore temptation came upon me in regard to my call to the ministry, which wrung my spirit and cast me into the deepest gloom. This temptation, which I now believe to have been directly from the enemy of my soul, was a fear that I had entered upon this work without being called—that I had run without having been sent. So fierce was the temptation that, like Jonah, I would gladly have fled to the uttermost ends of the earth and hid me from any eye, that had ever beheld me. At a late hour on the last night of the meeting, while I stood thus cast down, there was a young woman at the altar, who during that year had been converted and joined the church, but had been banished by her father from her home for Christ's sake. He had made but one condition—that she should give up her religion or leave his house. She chose the latter and went to unite with a Christian family not far away. She was at that meeting. She had been in the altar singing and rejoicing. Her face shone with the presence and the glory of God. While I stood looking at her rejoicing, she repeated these lines:—

"Shall angels have their songs to sing,
And we no tunes to raise?
Oh, may we lose these useless tongues,
When we forget to praise!"

And before I was aware of it I said in a loud and earnest manner, "*Amen!*" when the glory of God shone about, and a glorious, gleaming light blazed all around me. My eyes were turned heavenward and I attempted to praise God, but could only utter the words, "My God! My God!" My mouth went wide open; I broke out into a loud, ecstatic religious laugh; the power of the Holy Spirit came from above and filled my very being. To have refrained from this exercise, would have destroyed my physical being; my soul would have fled away. The exercise continued for hours. A flood of life and glory from the fount of God continued to pour into my soul. The moment I would try to give utterance to words I would break forth again into that laugh. There were two experiences in that exercise. One was, I was so near to God, that after awhile when the exercise was over I had a longing to see my Saviour. I begged to depart. Those that stood about me said: "No, brother, you cannot go yet. Your work is not finished!" Somehow, a feeling came over me that I could not depart, and an overwhelming consciousness that a dispensation of the Gospel was committed to me, and I said: "I'll go!" And then the last doubt fled forever from me, in regard to preaching the Gospel. I then started with a full consciousness that I was sent by the great Head of the Church to proclaim His precious Truth, and have been going ever since. And this consciousness has sustained me in every trial, and touching this great question, Satan has ever since been behind my back and never confronts me any more.

NOTES AND PERSONALS.

—The writer joined the Missouri Conference on trial in 1869. He has been a member of three other Conferences since then, though never discontinued nor transferred in the usual way. Though the "powers that be" have drawn several lines between us and the dear old place where we first started, each time cutting us farther away toward the setting sun, yet now and then we cannot help breaking over and returning to the old stamping-ground, where we enjoy the times of refreshing with brethren beloved in the Lord. What memories are awakened! what emotions are stirred within us on these occasions!

—T. C. Downs is the only man now belonging to the Western Conference, who was a member when it was organized 22 years ago, and he and the writer were on trial together. Our brother is one of the leaders of that noble band of heroes that the Lord has called to carry forward His work in that field. His bow abides in strength. He enjoys the confidence and esteem of his brethren, and has many seals to his ministry.

—It was with sadness that we noted the absence of Brother C. Boles from Conference. For many long, long years he stood in the front rank leading the hosts forth to the battle. He is now on the superannuated list. May his last years be serene, and his final departure triumphant and glorious.

—The speech of Brother A. A. Lewis to the Conference, when taking leave of his brethren as he entered the superannuated list, was very affecting. There were not many dry eyes in the congregation. He has been in the effective ranks for 17 years.

—Rev. A. J. Lawless longs to be again in the regular work, but his brethren would not permit it. It is often harder to suffer the will of God in the sense of submission, than to *do* it. It is easier to rush forth with the multitude and the martial music to the charge in the day of battle than to lie in the hospital or stand on some lonely outpost or even in the ranks in front of the enemy. May God bless the noble men who have worn themselves out in his service. Their very presence is a ministry and an inspiration to the younger men who are just girding themselves for the fray.

—It is a great satisfaction to meet with such venerable laymen as J. S. Chick and J. A. Tuggle, men upon whose hearts has laid the burden of our work in Kansas these many years, who have given of their means to its support and who show their interest by their presence at the annual gatherings. Our preachers can accomplish but little without the co-operation of laymen, and when both are consecrated and in hearty co-operation the results are incalculable.

—The presidency of Bishop Hargrove at the Western Conference gave universal satisfaction. He holds a tight rein, protects the body, presses the business, yet allows ample time and liberty when required, and is gentle and courteous to all. When the interests of the church demand it he is ready to render decisions and grapple great questions. He is a friend of the West, has great confidence in its outcome, and by his wise counsel and prompt action is contributing not little to its development. His sermon on John 1:29, delivered in the grove before an audience of one thousand people, was full of Gospel truth, just such as was needed for the time and place, and made a profound impression. His address to the class admitted into the Conference was one of the best if not the best one—ever heard on such an occasion.

—We had the pleasure of meeting with Dr. J. C. Morris, our Church Extension Secretary. He is just as gentle and tender as ever, and we told him that he had grown in the grace and knowledge of Church Extension speech-making. His address was a departure from the usual order, was characterized by good common sense, was full of Methodist doctrine and the gospel of Church Extension. We hope to see it in print in tract form for general distribution among our people. It would open the eyes of many, and do much good.

—The Western Conference followed the example set by her sister conferences in the Rockies and raised the assessment for Church Extension in full. We rejoice at this, and hope that every conference in the West hereafter will see that this record is not broken. It can be done if the preachers will only take it in hand and say it must be.

—There was universal regret at the transfer of Brother Gross from the Western Conference where he has been very useful. Many prayers follow him to his new field in Oklahoma Throat trouble prompted the change.

—Rev. H. D. Hogan begins to show the effects of the years of arduous toil spent in the up-building of our church in Kansas. But during these years fruit has been gathered unto life eternal. Many persons have been converted under his ministry, one of whom is now a member of the Western Conference. This is surely great cause for thanksgiving.

—We met our old friend, Dr. W. B. Palmore, at the Western Conference. While reporting the St. Louis Advocate in a good condition, yet in his speech he said there had been a lack of interest among the preachers in pushing the paper since the *Southwestern* and the *Advocate* had been consolidated. We were mischievous enough to suggest that a little opposition might do good-- the *Montana Methodist*, for instance. We wish the grand old *St. Louis* abundant success. We almost learned our a b c's on its title page, and we hope it will live forever.

—As we saw the great throng of interested people who attended the religious services at Hillsdale, we wondered how any one could doubt the fact of our church having a work to do in that field. There were several accessions to the church on Sunday night. The Conference love-feast was a melting time. The Spirit of God was there in mighty power.

—The Western Conference contains some of the truest and noblest men in the Church. They are self-sacrificing and consecrated, and deserve more sympathy and assistance than they have received. The work is growing and is in a better condition than ever before. The class of young men admitted would be a credit to any conference. We note with joy the fact that some of them were raised up in that field, and that so many of those coming in, say that they are there to stay. That is what is needed in all of our western fields, men who will become fully identified with the work and remain in it.

—The appointment of Rev. J. W. Faubion presiding elder, was a just recognition of long, faithful, heroic and efficient service in other relations. There is much hard work before him, but we wish and predict for him great success in his extended field of labor.

—While at Hillsdale we just got to shake hands with Dr. J. E. Godbey, who left on the train that brought us in, and were permitted to meet with our Brother, Dr. G. C. Rankin, now of Kansas City, and greet him in this western field. He expressed himself as pleased with the West.

—We greatly enjoyed a brief visit to the elegant home of Bishop Hendrix at Kansas City. The Bishop had just returned from a preaching tour in Iowa, near Lineville, where there were 1,000 or 1,500 people present on Sunday, and where our cause has enjoyed great prosperity the past year. What a change in the household since we visited it at the parsonage in St. Joseph in 1874, when the oldest child was but a babe. Now, mother, grandmother, and all, were busy getting the next eldest ready to depart on the afternoon train for Dr. Price's school for young ladies at Nashville, while the youngest boy, Nathan, accompanied us and the Bishop conducted me over the grounds and through the rapidly rising structure of the new Training School, and explained in details the plans for the same. The site of this institution is not far from the Bishop's home, and could not be surpassed, commanding, as it does, a fine view of the Missouri river and of the surrounding country for a radius of twenty or thirty miles. The plan is as near perfect as we could imagine. The building is of pressed brick, best quality, has reached the second story, and is being rapidly pushed. We took occasion on the spot to hand over a few mites contributed by friends in Montana to this grand work. It has a wonderful future. We were also shown through the Melrose Church, which was built principally by Dr. Scarrett, and when completed according to the original design, will be one of the finest churches in Kansas City. We were glad to find that the Bishop had not lost his interest in the Montana work, but was full of questions concerning it. There is not a more strategic point in our Methodism for an Episcopal residence than Kansas City, and we are glad that our Missouri bishop occupies it.

—We made a flying trip from Kansas City out to Circleville, Kansas, where we stayed all night and were allowed to spend only a few hours with the folks at the old homestead, and were denied the satisfaction of seeing other loved ones and of meeting many old friends. Our journey from there was by way of Seneca, Hiawatha, Troy and St Joseph, to Maryville, Mo.

—The Missouri Conference convened at Maryville, Mo., September 2nd, 1891, Bishop Hargrove in the chair, John D. Vincil secretary (of course), and A. V. Baily and Z. M. Williams assistant. It was the Bishop's first presidency here, but he soon won his way to the affections and esteem of all. Rev. M. B. Chapman, editor of the St. Louis Advocate, and E. M. Bounds, D. D., assistant editor of the Nashville Advocate, are both members of this body. Dr. W. R. Lambeeth, our missionary from Japan, now traveling in this country, was present and added greatly to the interest of the occasion. He was born in Shang-Hai, China, is highly cultured and deeply consecrated and spiritual. His talks on China and Japan made a profound impression. We shall refer to them again.

—Dr. Potter addressed the Conference on Missions. He is venerable looking, with gray hair and full beard, also gray; has the cause of missions at heart and can plead it ably and eloquently. Your heart is made to burn within you as he pours forth his earnest and eloquent words.

He hopes to visit the Northwest by another year. His plan of raising the amount of the missionary debt is to secure in pledges from individuals, Conferences, Sunday Schools, etc., to support certain missionaries to whom appropriations have been made; this in addition to regular assessments. This will bring the people into closer contact with the mission field, and it is believed will be beneficial all around. We commend it.

—There is much that we could say about the Missouri Conference, and our visit to this grand body of men, but space forbids it now. We came hoping to secure two single men for our work in Montana, but found it impossible to get them at this time. There seems to be a shortage in this old Conference. Is it not high time that the churches were praying the Lord of the harvest to send forth more laborers? There were very few applications for admission into the Conference this year.

—Rev. J. H. Shelton was the host of the Conference at Maryville, where a $12,000 church has been completed this year. He will depart for his field at an early date. We bespeak for him a cordial reception by the brethren of East Columbia and the good people of Dayton.

—Mr. W. W. Dyer and Mrs. Eva J. Moren were united in marriage at Bozeman, Mont., July 31st, 1891, Rev. W. T. Goulder, officiating.

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J. Stanley, Corvallis, Montana.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Quarterly Conferences—First Round.

HELENA DISTRICT.

Deer Lodge—Aug. 9th.
Bozeman Station—Aug. 15th, 16th.
Townsend Circuit—Aug. 22d, 23d.
Boulder & Elkhorn—Aug. 29th, 30th.
Helena Station—Sept. 12th, 13th.
Willow Creek and White Hall—Sept. 19th, 20th.
East Helena Station—Sept. 26-27th.
Butte Station—Oct. 3d and 4th.
Bozeman Circuit—Oct. 10th, 11th & 17th, 18th.
Great Falls

A. C. COUEY, P. E.

Will the pastors of Helena Dist. during the First Quarter take the Collections for the Domestic Mission Fund in order that those who receive the appropriation from this fund may get their full Quarterly installment? This is important and we must not neglect it.

—o—

PERSONALS.

—The Western Missouri Conferences have ovted to relinquish all their legal claim in the *St. Louis Advocate*, that was deeded to them by the late Logan D. Dameron. It was a wise movement, and one that will, we trust, result in greater harmony in the conduct of the paper.

—During our recent trip we heard many kind words spoken for the *Montana Methodist*. A newspaper man complimented the mechanical make-up of the paper, and wondered that there are so few mistakes, while several have expressed their determination to take it so long as the interest is kept up to its present standard. This is an inducement for our friends to rally to the support of the paper, and do all they can to make every issue better than the previous one.

—Our friends at each of the two Conferences lately visited, gave us a good list of new subscribers, while but two persons in our entire rounds asked to have the paper discontinued.

—Maryville, Mo., is a beautiful town of 5,000 inhabitants, located in a rich, rolling country in the north-eastern portion of the state, and is the county seat of Nodaway County. Its citizens are enterprising and hospitable.

—Rev. D. M. Proctor, a faithful minister of our church at Platte City, Mo., writes: "Wife and I read the Montana Methodist with a great deal of interest. God bless the work in Montana." An excellent lady in St. Joseph, Mo., writes: "Your paper is like a letter from my friends in that field. We are always glad to see it."

—Rev. T. W. Flowers recently had four additions to the church at Olford's school house near Corvallis, Montana. May this prove to be but the first fruits of a bountiful harvest.

—o—

A Much-needed Reform.

Some time ago I officiated at the funeral of a little girl, 14 years old, who had died near Florence the day before. At the request of the father, the usual custom of removing the coffin-lid, in order to give the public an opportunity of viewing the remains was not observed—a course which received our hearty commendation.

What good reason can be given for the continuance of the above custom, which is so objectionable to many?

Among the many reasons that might be adduced for its discontinuance we would deferentially offer the following:

1. The remains of our departed are too sacred to be exposed to the irreverent gaze of the curious and unsympathetic look of the stranger. Near friends and relatives might previously, if they chose, take their last look at the house.

2. The custom tends to create a morbid desire for the sensational, particularly amongst the young.

3. The danger of infection in many cases is not a trifling objection.

4. Grief is too sacred and personal a thing to be unnecessarily paraded before the public, as must be the case when the "last look" is taken by the relatives at the funeral.

5. Is it not better, by far, if such can be the case, to remember our friends as when alive, than as where locked in the icy embrace of death?

6. What after all to the general public is a corpse but a tenentless house of clay already falling into corruption? Surely not a desirable object on which to feast one's eyes.

For obvious reasons, funeral reforms are necessarily slow; all the more reason, therefore, for us to begin early the correction of any abuses, such as the one referred to, which may have crept into the customs of society.

J. B. PARNALL.

Stevensville, Mont.

HERE AND THERE.

—Rev. J. W. Payne is one of the successful men of the Western Conference. Having married a Kansas lady, he is now fully identified with the work there and has succeeded in getting a number of promising young men transferred from other conferences and appointed on his district. We hope they will follow his example and stay—that is, not go East again. Of course, if any of them should want to come farther West—to Montana, for instance—we should not object. That is understood.

—The corn crop is fine in North Missouri and northern Kansas, when it was planted early and the weeds kept down. The wet weather interfered somewhat in certain sections, which will make a lighter yield.

—It seemed odd to see the farmers in Kansas and Missouri hauling apples to market by the wagon-load, at *twenty-five cents a bushel*, and carefully culled at that. My!

—At a meeting of the Educational Aid Association of the Missouri Conference on Sunday afternoon, which was addressed by Bishop Hargrove and Dr. Hammond, President of Central College, about $500 were added to the fund, the object of which is to assist worthy young men in obtaining an education. A strong argument in favor of young men in the Conference, who have already been assisted in this way. It is a commendable work.

—After careful observation we are convinced that there is no more friction between the two Methodisms—if as much on account of "creating altar against altar" in Montana and Washington as in the grand old state of Missouri, and some farther South. If we are to abandon, or even neglect, our work here for that reason, we would be under obligations to vacate much territory elsewhere. Of course, this will not be done. Let us be true to our principles, seek a deeper consecration to God and His cause, and go forward. The truth will triumph in the end.

—The writer is indebted to his brethren for many courtesies at both the conferences that he recently attended. Through the kindness of Brother Shelton, and at his suggestion, we had the privilege of presenting the claims of Montana and our Northwestern work at an afternoon hour. Not a few manifested their interest by subscribing for the *Montana Methodist* or by renewing their subscriptions. Many inquiries were made by old parishioners and friends concerning the welfare of our Missouri boys at the front, earnest prayers offered in their behalf; and great joy expressed at the good news of their success—and that of all our noble men in the northwest.

—With all the pleasure of association with brethren beloved at the Conference lately attended, we could but come away with a sad heart because of our inability to secure two earnest, efficient young men; one for Helena District, and the other for Missoula District, in the Montana Conference. Our brethren complain of a scarcity of men there, and the Bishop could not spare us even one. We were sad to see so few coming up for admission.

—Our good friend, Brother J. B. Chamberlin, sends us a subscriber from Walla Walla, Wash., and adds: "We were very much grieved at your misfortune, and greatly disappointed that you were not at our Conference. We remembered you in all our prayers."

We appreciate such kindly remembrance, and are happy to report that our affliction is not as serious in its results as our friends had feared it would be. We are again at our post trying to do our duty, and trust that the "trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

—The matter for this issue of the *Methodist* is made up while the editor is "on the wing," part of it written at railway stations and part while rushing along at the rate of thirty or forty miles an hour. If any portion of it appears hastily written, disconnected and scattering, the reader will please make allowance. We do not habitually parade our performances in the way of traveling, but if we make connections and meet with no mishaps, ere these lines are in type, we will have traveled 4,000 miles since the manuscript of the previous issue left our hands. Surely the West is a country of magnificent distances. Thanks to the railroad, which is doing so much toward annihilating them, so far as time is concerned, and for the courtesy of the railroad companies which make it possible for the minister of the Gospel to traverse them in carrying out the great commission given by our Lord and Master.

—Let every preacher, upon ending this paragraph, "sit down quickly and write"—a postal card report of his work. We mean *you*. Now please don't forget it. Write whether you have something interesting or not. Let the Editor judge as to that. But *write*.

—We left Maryville, Mo. early Monday morning, the 7th inst. It was thought the Conference would adjourn that night. The Bishop preached a fine sermon on Sunday morning from the words "What must I do to be saved," to an immense audience, and Dr. Hammond preached a very thoughtful and well prepared discourse at night, which was listened to with rapt attention. Seven preachers were ordained at the morning service and about the same number were made elders at night.

—On our return trip we rested for a few hours at the Bacon House, St. Joseph, Mo. Our friends passing that way will find this a good place to stop.

—o—

—It is said that there are over 100,000 students in the colleges and universities of the United States.

ALONG THE LINE.

HELENA DISTRICT NOTES.

BY A. C. COUEY.

I began my work the first Sunday after the Annual Conference at Deer Lodge, this being at home if a P. E. can be said to have such. Of course, the report—so early in the Conference year—was necessarily limited. Liberal provision was made by the Stewards for the pastor for the present Conference year. At the rate of increase allowed the preacher over the past, indicates a lively, growing faith in the Deer Lodge Charge, and if it continues, (and I truly hope it will) will bring it to a self-sustaining work in two or three years more. But this is as it should be. The very moment our western charges *can* take care of themselves they should do so for *conscience* sake and their duty to God and the more needy fields. [Amen! —Editor.]

At the very first service of the new Conference year, we had an accession of the head of a family to the church. It helped the service of that hour greatly.

BOZEMAN STATION.

I was with Brother W. T. Goulder Aug. 16th and 17th. I found him cheerful. The work there begins well. The pastor takes time by the forelock, and though it was only the second Sabbath after the Annual Conference, plans were already in operation to secure the Annual Conference Collections. A marked feature in Goulder's work is his live Sunday-school. It is a real inspiration to any one to go there. Even the summer season does not lessen the interest. Do you know the reason? Faithful, efficient teachers—careful superintendency by the pastor, and good, soul-stirring singing.

Two applications for membership the first Sunday of the new year's work.

TOWNSEND CIRCUIT.

At Townsend we have no pastor as yet for the present Conference year though I believe the way will open for us to put a man there in a short while. It has pained me no little that the Bishop had to read: "Townsend, to be supplied." Lack of funds was the cause. Such was the interest felt by Bishop Duncan, that he told me in "the Cabinet," he would give $100 toward supplying this charge. I preached in Townsend at 11 a. m., Sunday, Aug. 23d, and at the close of the service told the people the situation. Again at night, down at Duck Creek. Stated the same to the people there. In the Quarterly Conference next morning I brought the matter before the stewards. They pledged themselves to do more than they had been doing, to meet the emergency. So I believe that which has been a trial to us, will turn out to good account and cause the people generally to see the necessity of helping themselves in sustaining the cause of God in our work. The truth is, our church everywhere could do more than the majority think.

A very sad accident occurred near Diamond City to one of our Townsend citizens, Saturday, Aug. 22nd. Mrs. Dean, daughter of Mrs. McCormick, a member of our church, was accidentally shot while out camping. The fatal wound too was made the more serious, being by her own brother. No one blames him—knowing the facts. She was buried from our church, Monday, Aug. 24th. A large concourse of sympathizing friends were present.

Her remains were carried to the Deep Creek Cemetery.

Your correspondent conducted the funeral services at the church—the members of the Eastern Star at the grave.

The Lord over-rule the sad event for his own glory, and a warning to us, who survive.

The Preachers all start off well in their work—so far as heard from.

The District Parsonage receives the last touch of the paint-brush today. We take possession Tuesday, Sept. 1st. We extend a cordial invitation to all our friends to come to see us in our new home. To us it is very dear. We thank all who have so generously aided us in securing it.

While the Presiding Elder is away, amidst the cold blasts of winter, he can feel great relief to know that his dear ones at home are comfortably quartered.

Mr. Editor—I am writing this by snatches at Rail-road Stations on my way to Boulder, to hold Brother R. S. Clark's first Quarterly Conference. I hope to find him and Sister Clark domiciled in the lately repaired parsonage, ready for a good year's work. More anon.

[Most of the editorial matter of this paper is written under the same circumstances as indicated above—at stations, and while the train is flying over the broad and beautiful prairies and thundering through the forests of Missouri and Kansas. —Editor.]

FROM ALABAMA.

MR. EDITOR:

Doubtless you will be surprised to receive a letter from the far-away sunny South. Having read your paper for sometime past, and my brother (Rev. R. G. Isbell) being among you, and as my heart is with you in the good work of the Lord, I thought I might add a word of cheer to the workers in the Lord's vineyard. We are among the mountains of Alabama, in the center of the coal region. Our home is only a mile from two mines. We have every nationality represented, from the Italian to the African. There are about 300 miners at each mine. They nearly all have families. We have erected a church at the mines where the miners and their families can have the Word preached to them. Conversions are few among them. As a class they are a roving people, not staying long enough in one place to become interested in the salvation of their souls. Brother Simson has just closed a protracted meeting at Mount Zion. Our minister, Brother Finch, has laid out enough work to keep him busy till winter sets in. The *Methodist* is a most welcome visitor. Now, Brother Stanley, I want you to admonish my brother not to forget his friends and his old congregation that he left behind him.

MRS. J. M. CROWNOVER.
Patton, Ala.

FROM SPOKANE.

REV. R. B. SWIFT writes: —

We missed you very much at our Conference. We were very sorry of your illness and of your absence. We had a very gracious season. The Lord was with us. Everything moved on smoothly. "Onward and upward on every line," is the word. Collections largely increased, membership increased — everything improved. Praise the Lord!

Following your suggestion we assessed the $1,000 for domestic missions and got $500 of it pledged in

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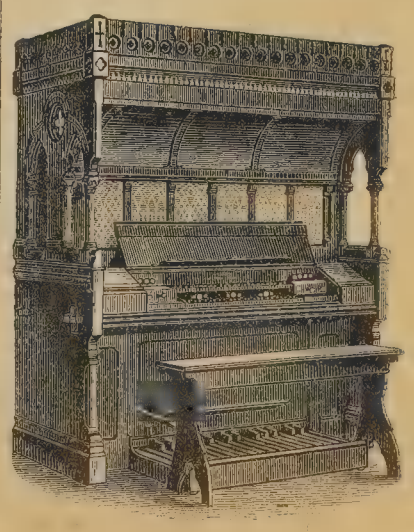

25 minutes, the last night of Conference. We believe it will all be raised. I regard that as the most important step taken at our Conference, the full significance of which is only to be revealed in coming years. It presages a forward movement, of whose magnitude we little dream to-day. We still have "growing pains," and are calling for aid. We are also beginning to help ourselves as never before.

Your paper is wonderfully in favor with our preachers and people. So mote it be.

For all our North-western work I trust this will be the most prosperous year we have known. The Lord give us such success in every line as will most glorify His name.

—o—

EAST COLUMBIA CONFERENCE.

My Dear Bro. Stanley:—

You can imagine the disappointment which we underwent, when you wrote us that you could not attend our Annual Conference. "To learn to *labor*" is, comparatively, easy; "to *wait*," is when the struggle begins, and the Jacobic wrestling is repeated. May the Lord graciously sustain you in this trial, and "as thy day, may thy strength be." Amen!

It is sweet to pass under the rod when we reflect that a hand Divine holds it. "Fear not, I am with thee." Amen!

Well, we had a most delightful session of the "Baby Conference." All the preachers were present; but only a few of the boy delegates, it being in the midst of harvest with them.

Bishop Duncan captured or captivated, or both, the whole Conference, by his gentle administration, Words of Wisdom, Church Extension, and Missionary addresses, and sermons. His sermon, Sunday morning, from Philippians 4: 19, convinced us of God's willingness to supply all our *needs*—not our *wants*, and made each of us desire to show in "that day" "an armless sleeve." Amen!

Two were received on trial:—C.C. Eagle, C. E. Kirk.

W. S. Hornbuckle and Henry Barnhart remained on trial, and advanced to class of the second year.

W. H. Hodges, of S. C. Conference, and John H. Shelton, of Missouri Conference, were transferred to us, and stationed respectfully at Spokane and Dayton.

P. M. Bell, F. C. Adkins, and F. F. St. Clair, were received into full connection and ordained deacons. Michael Larkin and G. H. Gibbes were received into full connection, having been local deacons before.

W. S. Hornbuckle was elected a local deacon and ordained.

None supernumerary, superannuated or died during the year.

We have now over 1,200 members. 48 infants baptized.

Giant strides in the number of Sunday Schools and scholars, the latter exceeding the number of members of the Church in the Conference.

Last year about $4,000.00 collected from all sources; this year over $10,000.00, a net gain of $6,000.00. Praise the Lord!

The preaching was of a high order of spirituality. Bro. Isbell's sermon from John 20: 21, will linger like a tender memory for many days to come. It gave us a new insight into the dignity of our vocation.

The pastors of the town were truly fraternal, and on Sabbath evening three of us, Brethren Swift, Skee, and the writer, filled pulpits in the City.

Bro. Ford, the Northern Methodist pastor, with whom I stayed while there, had the misfortune to lose his parsonage, and part of his household effects, on Monday night after our adjournment.

The preachers "made up" a purse of about $50.00 and presented it to him. Some of them had to borrow money upon which to go home. No higher honor could be conferred on a man than to be counted worthy to be only one of their number. The world is not worthy of such men, and when the books are opened over yonder, the heroes of the Western Frontier, and their devoted, heroic wives, will doubtless be among the jewels that shall flash in the royal diadem of King Emanuel.

The next session will be held at Palouse City, Wash.

The little "Montana" was not forgotten. The Bishop spoke kindly and encouragingly of it.

We wish we could be more minute in the statistics; but you can get that when our minutes are published. I shall see that you get a copy.

We trust this year may be the grandest of our lives We want the victory "In His Name." Amen! O, that we may "go forth weeping," and "sowing beside all waters" and then "come again rejoicing, bringing our sheaves with us." Amen, and Amen! With nothing to discourage us, and the assurance of our Heavenly Father's continual presence, we ought to double our exertions; with the blood-stained banner of our Lord unfurled to the breezes, and bearing down on the enemy, show no quarter, until this great North-west shall acknowledge Jesus as "Lord, to the glory of God the Father."

We wish for the "Methodist" a most prosperous year, and will do all in our power to extend its influence throughout the bounds of our Circuit.

Praying God's richest blessing on you and yours, we are,

As ever,

Fred St. Clair.

P. S. Will all the preachers who paid me at Conference, please write me the amount? I lost all my books of record in the fire. St. C.

—o—

Drink and Work.

"I drink to make me work," said a young man, to which observation an old man replied thus:

"That is right. You drink, and it will make you work: Hearken to me, a moment, and I'll tell you something that may do you good: I was once a very prosperous farmer. I had a good, loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home, and used to live happily together. But we used to drink ale to make us work. Those two sons I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am 72 years of age. Had it not been for drink, I might have been an independent man; but I used to drink to make me work, and it makes me work now, At 72 years of age I am obliged to work for my daily bread. Drink! drink! and it will make you work." There is a powerful warning in this incidental anecdote that ought to be heeded by every boy, or young man; and it is forced home as a true outcome of dabbling in strong drinks. They will beat you in the end. —*Southern Star.*

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From the Orient

By Mrs. A. W. Wilson.

With an introduction by Rev. Samuel Rodgers.

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Sometimes young Christians say to me, "I am afraid to make a public confession of Christ; I may not hold out." They have nothing to do with holding out; it is simply their duty to hold on. When future trials and perils come, their Master will give them help for the hour, if they only make sure that they are his. * * Some of us at the beginning of a year's work are tempted to overload ourselves with the anticipation of how much we have to do; we need not worry if we will only remember that during the whole year there will be only one working day, and that is to-day. Sufficieut each day is the labor thereof. —*Sel.*

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THE

Montana Methodist.

Vol. 3. SEPTEMBER 30, 1891. No. 50.

EDITORIAL.

SELF-DENIAL.

—The Christian religion is pre-eminently a religion of self-denial Sin in its essence is selfishness. There is no word that is a more perfect synonym for sin than this latter term. The history of sin, from its inception, so far as we know, is a history of selfishness, seeking to exalt self, living unto self, striving to gratify selfish ambitions, selfish appetites and selfish desires. It prompted the arch-traitor to rebel against the law of heaven and caused him to be cast out; it moved our first parents to eat the forbidden fruit, "seeing it was pleasant to the eye, good for food, a tree desired to make them wise and become as gods." It prompted Cain to slay his brother, and Judas to betray his Lord. It ruined Alexander who had conquered the world, and Cæsar who had triumphed on a hundred battle-fields, while Napoleon dominated by it, though he had conquered nearly all of Europe, died in exile. And nearer home, in every day life, alas, how many of us are turned aside from the way of righteousness because we do not resist or overcome this temptation and tendency to selfishness, and crucify the flesh with its affections and lusts. Selfishness would seal up every fountain of tenderness and sympathy and destroy all regard for the well-being or happiness of others. It knows nothing of pure love. It sacrifices nothing, bestows nothing, gives nothing except in the hope of getting more in return. It calculates closely—"considers one," and that number one, but never gets as far as "another," in the divine injunction. It is deaf to the cry of the helpless; it sees not the man who fell among thieves, or if so, passes by on the other side, and never hears the Macedonian cry, "come over and help us." The same principle in the physical world would tend to stop every fountain from flowing, cause every rose to cease blooming and blessing the world with its beauty and fragrance, and every tree to cease yielding its fruit. It would stop the sun, moon, and stars from giving their light, veil the world in darkness and reduce it back to chaos. It is receptive altogether, and hence destructive as a principle to true life wherever found, be it in the material or in the spiritual world.

Christianity is right the opposite of all this. God is love. Love gives. Love bestows. Love sacrifices for, and seeks to benefit its object. God so loved that He gave, bestowed the highest gift in all the universe, that nearest his heart, nearest himself. His only Son. Christ so loved that He gave—gave Himself. Though rich He became poor. Though equal with God he made himself of no reputation, became obedient unto death, even the death of the cross. He is the embodiment, and the most perfect example, the highest expression of unselfishness in the universe. He came not to be ministered unto—not to be petted and pampered—not to receive honor of men, but to minister and give his life for the world. Ah, was there ever love so divine, so absolutely unselfish?

Here is the essence of true religion—unselfishness. Here is the secret of true discipleship. Hence the Master says: "'If any man will be my disciple let him deny himself and take up his cross and come follow me." Here is the gateway to the holy temple, and the condition of remaining therein. There can be no genuine repentance, no true faith, until self is renounced. Then, once initiated, the work is to go on. We are to mortify the deeds of the body, cut off right arms, and pluck out right eyes that offend; avoid every needless self-indulgence, lay aside every weight and besetting sin, and with patience run the race that is set before us.

True self-denial boasts not of its sufferings and sacrifices, and almsgiving, and fastings, and punctiliousness in observing rites and ceremonies. It attaches no merit to these things in themselves. It consists of such devotion to Christ and his work that self is forgotten, the flesh is crucified, and everything is made subservient to the one great purpose of doing His will. This was the spirit that characterized the apostles and early Christians. They counted not their lives dear unto them so that they might finish their course. They counted it all joy when their goods were spoiled, and they were beaten and banished. But they turned the world upside down. It is just in proportion as we are filled with this spirit that we become perfect in love and fitted for the work the Master has given us to do.

There is philosophy in all this. Christ is no usurper, no arbitrary ruler. His words are spirit and they are life. His law is perfect, converting the soul. He is the revealer of life. Yea, he is "the Way, the Truth and the Life." Just in proportion as human nature is brought into possession of the mind that was in Christ, is willing to deny self and spend and be spent in doing the will of God, is it brought into harmony with its true environment and into the true life.

Reader, how is it with you? Are you living unto Christ, or wholly to the world and self?

—o—

KIND WORDS.

Dear Brother Stanley:—We have received several copies of the "Montana Methodist," which you so kindly sent us. We are well pleased with it. It is a welcome visitor in our home and a great help in Christian work and walk. It is a pleasure to read your paper because we knew the editor so well in days past and gone. We hope some day to see him again. I send you two subscribers and hope to send some more soon.

Mrs. G. W. Shoemaker.

The above cheering words come to us from Sheridan, Montana, and revive many pleasant memories of long gone days and years. We heartily thank our sister for the interest she takes in the circulation of the "Methodist," hope that she may send us many new names and that others will be encouraged by her success to join in the good work. Many of the preachers and lay members have testified that the paper is a comfort and an inspiration to them in their work. Then let all unite in enlarging its circulation and increasing its usefulness.

Another friend writes from Slater, Mo., enclosing a dollar and says, "Continue to send me the paper. The longer I take it the better I like it. I hope it may have a wider circulation this year than ever before. I am so glad to see our dear old church prospering in Montana. The work there will come out all right yet. I am trying to get you some subscribers. Most of the people offer as an excuse that they are taking a religious paper. But I am going to keep on trying. May the Lord bless the work in Montana."

Mattie E. Keith.

Yes; many of our people think it a great burden to take more than one religious paper, and some will not even take one; while at the same time they are paying for a half-dozen secular papers, some of which contain matter that ought not to go into a Christian home. When will Christian people take as much interest in religious as in political and secular affairs? We trust our friend will keep on trying, and in the meantime we shall try to make the "Methodist" better and better, so that people cannot help subscribing for and reading it. We believe in "going on" to perfection in this as well as in other kinds of Christian work.

A note from our dear old friend "Grandma" Lightfoot at Deer Lodge, expresses deep sympathy for us in our recent affliction and adds: "May you enjoy more of God's holy love than ever. There are greater heights in God's love for us if we only believe and trust in Him for it. Praise the Lord. Have you read Brother Caradine's book? My soul was filled with joy when I read it. Oh, how I do trust that all of our preachers may enjoy more of this great blessing that fits us for living and fits us for heaven. Glory be to God."

Our dear sister is one of the lights standing along the shore, ere long, to be transferred to the other side of the river where they have no need of the sun, and the moon, and stars, for the Lord God and the Lamb are the light thereof. We praise the Lord for a religion that fits us for both worlds.

—o—

HERE AND THERE.

—We had heard of the wheat fields of Dakota and Western Minnesota, but never saw them until on our return trip from St. Paul, over the Northern Pacific Railroad. It was just harvest time. At times we could see little else than one vast sea of wheat shocks stretching out and studding the horizon in every direction. The sun seemed literally to go down in a wheat field amid the grain shocks. The columns of smoke helped us to locate the numerous threshers that were at work separating the wheat from the straw. The latter is burned at once, some of the engines being so constructed as to use it for fuel. The wheat crop is abundant, and the farmers in that section are happy.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.,
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Zemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a. m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B Parnell. Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

—The country is very rough in portions of eastern Montana, and the casual observer would think it produced but little. Yet we were told that 1700 cars would be necessary to convey the stock shipped from one station on this road this fall.

—The country improves as we ascend the Yellowstone valley. The grain-fields, and timothy and clover meadows, watered by irrigation, are quite refreshing, after the ride through the bad lands. The sight of the grand old Rockies is always exhilarating to this scribe, no matter from which direction we approach them, or how long or how short the time we have been absent from them. As we passed up and down the great Yellowstone Valley, so near the Little Big Horn, we could but think of the fate of poor Custer and his men, and of the hundreds of others who fell in the desperate conflict that was inevitable before the savage would yield this fair domain to the scepter of the pale-face. Here was his home, his last great hunting-ground, and here he make his final stand. The presence of the countless thousands of buffaloes that once darkened these prairies, and of the hordes of savages that lived by the chase alone, was prophetic of the wealth that it would produce, and is now producing under the general influences of civilization.

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MISSOURI CONFERENCE NOTES.

—Rev. W. E. Dockery is the soul of good nature and contributes much to the life of Conference. When he takes the floor there is sure to be a good hearty laugh before he sits down. He is one of the finest preachers we recollect of seeing in our home when a boy. He holds up well, carries weight with him and much sunchine when he was young. Hon. A. M. Dockery, now in Congress, is his son. May his bow abide in strength until the Master says, "Come up higher."

—Rev. John Anderson is the debater of the Conference. We heard him make a fine speech, though unfortunately our brother was on the wrong side of the question. He is one of the strong men of the Conference.

—It was thrilling to listen to such men as Uncle Daniel Penny, William Warren, C. I. Vandeventer, Elmore Carlisle, R. A. Austin, E K. Miller and Walter Toole, relate their experience in the Conference love-feast. They are the nestors of the body, blazed their way through the forests and broke the trails over the broad prairies of Missouri, before many of us were born. Their very presence is an inspiration. God bless all of them and keep them free from want until they go up on high.

—It was refreshing to once more look into the honest faces of our former yoke-fellows in the work in Kansas, G. J. Warren, W. A. Hanna, D. C. O'Howell, and A. V. Bailey. They are strong. active and efficient men. The sweet spirited Caples (W. P.,) who who was with us then has been called home.

—I. D. Woodson, Dr. Perkins, Brothers Proctor and Smith appeared to be the principal speakers among the laymen. They are all true Christian men. Proctor is a parliamentarian, and Smith smote them hip and thigh by his humorous speech and carried the Conference, preacher's wives and all invited, with but little opposition to Montgomery City for the next session.

—We were drawn nearer to our Brother J. H. Pritchett than ever before, after hearing that pathetic and soul-stirring prayer; (it was indited by the Holy Spirit), at the close of Dr. Lambreth's talk on missions.

—The face and form of Fielding Marvin, reminded us so forcibly of our dear departed Bishop that we could hardly control our emotions when we met him. May the father's mantle, and a double portion of his spirit rest upon the son. We remember hearing the Bishop say that he believed his son would yet be a preacher.

—Miss Belle H. Bennett writes acknowledging receipt of a check from Montana friends for the Training School, and says: "Please accept thanks for same. We now have something over $13,000 on the endowment fund, and God's blessing is resting on the work, as it has from the very beginning."

We rejoice greatly at the success of this noble enterprise. It is in excellent hands. Miss Bennett has her heart in it and she is well qualified for it. It is one of the greatest movements of the present day. God is in the work. Let all our friends who are able send contributions to Miss Belle H. Bennett, Richmond, Ky.

——o——

VIRTUE can never be attained without great pains and diligence, and if you cool and linger in its pursuit, the moment that you gain not ground you lose it.—*Thomas a' Kempis.*

NOTES FROM THE FIELD.

HELENA DISTRICT—BOULDER.

Brother R. S. Clark, our pastor at Boulder, and his good wife, Sister Clark, were exceedingly busy in the parsonage, adding some very necessary improvements and putting things to rights for housekeeping when I reached their home on Saturday, for holding the First Quarterly Conference.

Sunday gave us two very good congregations. Preached myself at 11 a. m. Brother Clark preached at the evening service. There is in some way as much inspiration to me preaching at Boulder as anywhere on the District, although our membership is not so strong there as at other points. We always have good congregations there, and the people listen well.

No preacher doubts but that there is as much in the hearer as in the preacher in having *liberty*.

The prospects seem favorable at this point. and Bro. Clark begins his year's work quite hopefully, I thought.

AT HOME.

To meet the first payment on the District Parsonage which was turned over to us per contract, Sept. 1st, move my family, and to do much other work incident to going into a new home, where lack of money must be substituted by your own muscle, I made no appointment on the District for the first Sunday in Sept. It was a real luxury to spend a Sabbath at home with my family and hear our pastor preach.

Bro. Tabor gave his flock a good, practical sermon at 11 a. m., on "Christ the Bread of Life."

At night I kept the little ones and Mrs. Couey and the eldest went to church. To teach the Bible Class in Sunday-school; follow Tabor at 11 a. m. with an exhortation, and a short address before the League at 3 p. m. was the only exercise I had that day. Enough for a rest day if it were well done.

Bro. Tabor received by letter that day, Sister Blackwell, and her daughter, Miss Annie, wife and daugter of one of the deceased preachers of the Missouri Conference. They come from Moberly, the church letters bearing the name of Thos. G. Whitten, pastor. We receive them gladly. Miss Mary the older daughter, and brother had preceded them to Montana about one year ago. Miss Mary had joined by profession of faith some months before.

It is needless to say we are greatly pleased with our new home for which we have already worked enough to make it dear to us. Much is yet to be done.

HELENA STATION.

Sunday, Sept. 13th, I preached for Bro. Price's people in Helena. By pre-arranged plans, he and wife had gone to the National Park. Both were in need of an outing. I hope the inspiration of wonderland and three weeks camp life will prepare both for full work on their return. The Quarterly Conference, by arrangement previously, was deferred to some week night later when the pastor could be present.

The Helena charge, is to my mind, the most difficult one in the District, possibly in the Montana Conference. Some of the members doubt, and speak their minds freely, but I am glad to say, that those who have stood there longest, praying, working and giving, are very hopeful and greatly encouraged. They tell me they consider our cause there prospering. From all sides I learn that Price maintains a standard of excellence as a preacher. The Lord bless the pastor and flock, with courageousness of purpose, and perseverance to the end. Faithfulness surely has its reward.

A. C. Couey.

DEER LODGE.

S. B. Tabor: Our work is starting off very nicely. Three accessions since Conference. The Stewards have their work well in hand and will pay the pastor more than last year. I preached at Garrison last Friday night to thirty attentive hearers. It is strange any one should doubt our church having a mission in this country when there are so many people here that are absolutely without the Gospel.

Our presiding elder is in the new parsonage. It is nice enough for a Bishop. Montana College opens this week. The outlook for this year is promising. On the 11th inst., we buried the little babe of Brother Sager and wife. They have our sympathy. Those Missouri brethren, how I love them. I am sure it did you good to shake their hands, look into their honest faces and feel the glow of their warm hearts. [Indeed it did, and they made many kind inquiries concerning the welfare of of Brother and Sister Tabor, and not a few subscribed for the "Montana Methodist." that they might hear from them oftener.—Editor.]

DEMERSVILLE.

On our return from Maryville, Mo., we were met by Bishop Duncan at Missoula, and proceeded to Demersville together, arriving there, after a very pleasant journey, everything considered, by rail, stage and boat, on Friday evening. Here we were met by Bro. Lee, conveyed in a buggy to his home and enjoyed his generous hospitality. On Saturday the Bishop and this writer visited the new town of Kalispel, which has sprung up as by magic since our visit there last spring. While there we were the guests of Mr. C. E. Conrad, who kindly drove us over the town site, and also tendered and set apart a lot for a church building, on condition that the house be erected within a given time.

Our new church at Demersville, so recently plastered and painted, with its heavenward pointing spire, and its sounding bell, makes a decidedly favorable impression on the newcomer, as well as on the old timer. It is the first church in the valley. The people are proud of it and justly so. The house was comfortably full on Sunday morning. The Bishop held

his audience spell-bound while he talked for an hour upon "the church of the living God, the pillar and ground of the truth," the text being found in first Timothy, third chapter and fifteenth verse. At the close of the sermon it was announced that the church had cost a little over $1400, aside from the bell and the organ, which have been paid for, and there remained a debt of $300 which had to be provided for before it could be dedicated. Messrs. Clifford and Stannard promptly assumed one-third, and in about twenty minutes $220 more were paid and subscribed, being $20 in excess of the amount called for, after which the trustees, Rev. E. L. Lee and Messrs. Stannard, Duncan and Labeau, formally presented the house free from all incumbrance and it was dedicated according to our beautiful and impressive ritual, to the service and worship of Almighty God. We never saw people give more promptly and cheerfully. Brother Lee has labored heroically in the work of collecting funds and supervising the work of building. Messrs. Clifford & Stannard deserve special mention for the interest they have manifested and the assistance they have rendered from the very beginning. Besides donating the ground and subscribing liberally at the start, when the funds were exhausted, they went ahead and had the house plastered and painted on their own responsibility, saying they would trust the church to pay for it. The Missoula Mercantile Co., also did handsomely. Many other citizens in and around Demersville gave liberally of their means, while our friends who came down from Kalispel, C. F. Conrad and wife. T. Duncan, A. Labeau and others, joined in quite freely and cheerfully in lifting the burden, and seemed to be as proud and happy as any over the result. This was as it should be. It is our duty to help one another in doing good. This applies to rival towns and communities as well as to individuals and families. When our friends get ready to build a church in Kalispel we doubt not that the good people of Demersville will help them.

We found our friends in Demersville planning for enlargement and going ahead just as though it was all the town in Flathead Valley. They are quite hopeful of railway connection with Missoula at no distant day. The road is expected at Kalispel late this fall or next spring. We heard some complaint of dull times—a natural result and a reaction from the great rush there last spring. But the people are hoping for better times in the future.

The Bishop preached a splendid sermon on Sunday night. The house was crowded, and a number had to go away for lack of seats. The people were well pleased with the services, and Bishop Duncan, who was the first of our chief superintendents ever in that region, seemed pleased with the country and was impressed with the great dearth of laborers for these extensive fields. The trip made a lasting impression upon his mind. He will not forget that stage ride soon.

Brother Lee is encouraged at the outlook, and planning for a vigorous fall and winter campaign.

On Monday we secured a reasonably liberal subscription from our friends for the pastor's support in monthly contributions. On Monday night we enjoyed the hospitality of the gentlemanly proprietor of the Cliff House, and at 5 o'clock next morning started on our way down the beautiful Flathead river on board the noble steamer; "State of Montana," arriving at Missoula at 5.40 p. m. Next morning the Bishop took the 7.30 train for Helena, expecting to go from thence to Denver, and preach the following Sunday, and from thence home. The Bitter Root train was delayed that day, so that we did not reach home till midnight, and that after a walk of several miles through the mud, caused by the delay of the train and the failure of the hack or any other conveyance to connect with it.

WILLOW CREEK & WHITEHALL.

From private sources we learn that Brother Britt is pleased with the outlook on his charge, the people are delighted with their pastor, and he expects to build a new church during the year, the foundation to be laid this fall.

WALLACE.

The pastor writes that the new church is completed, and he solicits Bishop Duncan to come and dedicate it. But the letter was too late to reach the Bishop before he started homeward.

LA GRANDE, OREGON.

Henry Barnhart: The work is opening up with a promising outlook. My first quarterly meeting held at Ladd's school-house. What a change in that place in one year. To God be all the glory. I send you one subscriber for the "Methodist."

PENDLETON, OREGON.

R. G. Isbell: I am in my new home and well situated, well pleased with our charge. But we have a very sick child. Last night we had a very large congregation at prayer-meeting, but larger last Sunday and Sunday night. We were all so disappointed that you did not get to our Conference. Come to see us at Pendleton. [The disappointment was mutual. We trust the little one is better, and hope we shall be at Pendleton some day.—Editor.]

FROM TENNESSEE.

Dear Editor "Montana Mothodist:"—For several months your most excellent paper has been coming to me—through the kindness of some friend, I suppose. I need not say that I am delighted with the paper, for it is a thing of attraction in its make-up, and ladened with such news as one interested in your field likes to know, and the work that it is doing will tell in rich fruit. I I have, with a great deal of pleasure, watched your work, and am delighted with your spirit. It does seem, that that little Montana band cannot we discouraged, but the harder the battle the thicker the fire. There are at least three men in your hands for whom I am always praying. Squires, who developed a church in which I was much interested, in Colorado; Britt, whom I knew in the Denver Conference, and Goulder, from our Conference, but over and above all personal reasons I pray God to make this year the greatest year in Montana, if appropriations are small.

Cordially,
W. A. Freeman,
Somerville, Tenn.

FROM CIRCLEVILLE, KANSAS.

I was so glad to have an unexpected visit from the editor of the "Montana Methodist." It was short but very enjoyable. He came in at ten o'clock at night and left at ten the next day. I may say it was how d'ydo and good-bye. It is said that in order to test certain metals they must be tried in the fire. The editor had come through the fire with fewer scars than I expected to see. I shall ever feel under obligations to the people of Montana for the care they have taken of him.

I was glad to hear from Brother Fowler and his good wife, Brother and Sister Flowers, Brethren Bell, Robertson, Gardiner and their families, and from many other old Montana friends, and also to hear of the rich strike in the Curlew mine near Victor. I hope it will run into a perfect mountain of silver, and that my good friends who are principal owners, while taking out their thousands, will not neglect to secure the true riches that abide forever, and will be as liberal in the support of the Gospel as at least one of them was in helping to build our church at Victor. I cannot forget his kindness.

Well, our state of Kansas seems to be on the extreme. Last year we were almost dried out; this year we are almost drowned out, and now there is a good prospect, in this part, of being dried out again. But taking all things together, the good Lord gives us as good as we deserve. It is said in the good Book that all things work together for good to them that love God. So we should take courage, go forward and trust for the better, and all will be well in the end.

Henry Stanley.

LETTER FROM BUTTE.

Dear "Methodist:" — We greet you in the new Conference year, and the brethren in their new fields of labor—or in our former fields.

The conference was a good occasion, and was only saddened by the death of Sister Key, and the serious accident which had happened to our busy editor. The Bishop was patient and tender, and seemed bent on doing only good for us, and for the work. The preaching and singing and praying was inspiring, and the appointments were mostly re-appointments, and generally satisfactory—at least to the preachers.

The "net gain" in membership of 18 per cent. was encouraging indeed. We need T. M. Rucker, S. H. Shelton, J. A. Walles and T. G. Whitten, of the Mo. Conference, to fill out our ranks here, and will show the church that their planting has not been in vain here.

The brethren all seem in good spirits, and are planning for large things for the year, and I say here that this is the supreme want in our work here, as everywhere. How can we expect God's blessing on nothing, or on a small thing when he has said for us to ask largely, and encouraged us to plan greater things.

I want again to mention the school enterprise of our Conference. This I regard as the most aggressive movement before us now. We must have institutions of learning of our own—if we would conserve the force generated. If we would husband and harvest the good at hand.

A committee was appointed at the Conference to determine what grade of school we should try to reach, and to receive bids from eligible places that might want the school located with them. Revs. E. J. Stanley, A. C. Couey, W. O. Waggoner, and J. E. Squires, with laymen A. G. Clarke, Bell, and one other were the committee appointed, 7 in all.

Now let us talk school, and sing school, and pray school, and preach it, until the place, the man, and the money, all answer, "Here am I, send me."

I suggest that pastors in eligible places, as Helena, Bozeman, Deer Lodge, Missoula, Wallace, Great Falls, and on into the "East Columbia" Conference, I would say, begin to see what their respective cities will offer to have us locate our Conference School with them. Say an "Academy," to grow into a college; from 4 to 10 teachers, with room for 150 to 200 pupils, reasonable rates. Let bids be made like this: "We offer $10,000 in money and as much in land as a site for ———, of certain grade ———, and guarantee 100 pupils the first year."

Brethren, we must urge this matter and lay the foundation of this church deep and broad in this land. Hold mass meetings, secure speakers and have a general "arousement" on the subject of education among our people.

The work opens well here in the new year. One accession the Sunday after Conference.

J. E. Squires.

SPECIAL.

The *Montana Methodist* is now in the fourth year of its existence and has a larger subscription list, and, we believe, has more friends that ever before. We are thankful for their efficient help in the past, and trust they will stand by us in the future in our efforts to extend the Redeemer's kingdom throughout this great Northwest. This reminds us that subscriptions for the ensuing current year are now due, and several hundred of our subscribers are in arrears, some of them for two years or more. Our printing bill is due Oct. 1st, and must be paid. Will our subscribers take the hint and kindly remit at once, by postal note or draft, to E. J. Stanley, or "Montana Methodist," Corvallis, Montana. Please do not forget it, for we need the money to aid in carrying forward the work.

The Montana Methodist.

E. J. Stanley, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Post Office at Pittsburg, Pa., as second class matter.

OBITUARY.

The following obituary should have been sent long ago, but other matters engaging my attention, I have failed to send before.

Erik Edwall was born in Sweden, Oct. 23, 1841, and departed this life June 8, 1891, at Sassin, Wash.

Mr. Edwall was brought up in the Lutheran faith. He was a good neighbor, and kind, affectionate husband. He was seized with that subtle, and relentless foe, consumption, a few months since, and although everything was done that medical skill could suggest, and loving hands devise, he sank rapidly, until death came to his release. The writer visited him during his illness, and before leaving him, he gave us the assurance that he would lean no longer on his own righteousness, but simply trust Jesus for salvation.

We preached his funeral sermon from Job 14 : 14, to a large concourse of friends, and sorrowing loved ones. He had no children, and leaves only a wife and brother to mourn his untimely end.

Beloved, let us not sorrow as do others. God doeth all things well. Pass under the rod—'Tis held by a hand Divine. Let us wait and murmur not.

His, and your friend and brother,
Fred. St. Clair,
Fairview, Washington.

—o—

Spokane District—Retrospect and Prospect.

BY REG. B. SWIFT.

To the Preachers, Official and Laymembers in the Spokane District, East Columbia Conference.

Dear Brethren: For several years a few of our faithful workers labored to start our work in this field, amid difficulties, with little encouragement and but small visible results. But their labors opened the way and prepared the field for us. Building on their foundations, and extending our work, last year our labors were blessed and we were permitted to see very gracious visible results. Revival fires were kindled throughout the District. In some places they burned with mighty sin-consuming power. More than two hundred souls were converted. Over fifty per cent were added to the membership. Many family altars erected; a goodly number of church papers introduced; the salaries of most of the preachers were full, some overflowing; nearly all our collections were overflowing; one new church built, two others under way; and our efforts have been blessed with gracious results along all lines. Surely we have witnessed enough tokens of Divine Sanction upon our labors to cheer our hearts and fill them with gratitude, and to inspire unto "enterprise greater things for God, and expect greater things from God," for the glory of His name. For, are we not working in his vineyard? And for His glory? Has He not sent us? Has He not promised to be with us alway? Are we not assured "that, if we ask anything according to His will, He heareth us?" Is it not his will to "have all men to be saved, and to come unto the knowledge of the truth?" Then, may we not expect Him to bless our labors, in saving the people whom He sent us to seek, to whom we preach and for whom we are praying in Jesus name? Brethren, being sent by Him and having His promise, if we are faithful, we *should expect* great things in that name.

The great end we are seeking is the salvation of the world, by "spreading Scriptural holiness over these lands." As a means to aid in reaching this great end, let us unite our prayers and efforts upon the realization of not less the following results this year in this District:

1st. A mighty baptism of power upon every preacher.

2nd. A general revival throughout every charge.

3rd. Every member personally seeking souls for Christ.

4th. Six hundred souls won for Christ. (Why not?)

5th. Every member *studying* the Scriptures and praying in secret *daily*.

6th. Daily family prayers in every Christian home.

7th. At least one weekly church paper and the "Missionary Reporter" in each home.

8th. All our collections, like our Father's blessings, full and overflowing.

9th. From *each* member of the church a contribution for the same. (The Moravians pay $12 per member for Missions. How much will I pay? Lord, save us from stinginess!)

10th. All collections in hand by January; so the way may be clear for a full Winter in revival work.

11th. A salary sufficient for the support of every preacher.

12th. Six new churches built and paid for.

13th. Arrangements perfected for the establishment of Church School.

Brethren, who will dare say that our God does not require this much of us? Can we afford to aim below God's known requirements? God forbid! If we each will do our duty and trust God, these, and "even greater works than these shall we do," in Jesus' name. Will not each preacher and member carefully ponder these items and join us heart and hand, by prayers and efforts to accomplish these results? Trusting in the Lord Almighty, "let us rise up, and build," and our God will "open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it." Amen!

Spokane, Nash.

HEPPNER, OREGON.

Dear Mr. Editor: You see I have again had to pass through the ordeal of "packing up" and moving, that ought not to be much trouble for a bachelor—Editor; well it is better for me than some others, because my family is small, and therefore, it is not so much trouble and expense. But I am well pleased with my new work, and already my heart has been made to rejoice on account of the presence of the Lord. Our members are truly spiritual and "zealous of good works." On this work live the friends and relatives of several of our preachers, whom to know is to love; they know how to hold up the hands of their pastor. The stewards know what that means, and act accordingly. Our congregations on Sunday are quite large, and the Sunday-school and prayer-meetings are very encouraging. We have organized a "Woman's Parsonage and Home Mission Society." The work is moving along very nicely and we are much encouraged, all seem ready to co-operate with their pastor.

We were much disappointed at not having you with us at Conference all., were saddened at the news of your accident, but praise the Lord for sustaining grace, even in the hours of disappointment and affliction. Our session was harmonious throughout, and our souls much refreshed. Oh, how refreshing to the weary soul, are these annual meetings of God's servants! Praise the Lord for the prosperity in our Zion.

P. M. Bell.

—o—

DO YOUR WHOLE DUTY.

The work of the new year starts off well. Both preachers and members are encouraged. But let us not be deceived by the enemy, and trust to past success for future victories. We will have to fight just as hard, or harder for future victories as for those already won. Let us be instant in season and out of season. We rejoice to learn that the people are devising more liberal things for their pastors. This is as it should be. The laborer is worthy of his hire. Your farm hand, your teamster, your clerk, your mechanic cannot do half work when he is only half fed and cared for, and has to spend the time between day's works thinking and planning and, possibly, working at something else in order to keep the wolf from his home while he is serving you. No more can your preacher do it. Do not exact it; do not permit it. Share your blessings with him. It is better for all to help bear the burden, and enjoy the exercise than for one to be crushed under it. The Gospel must be preached to all nations and to every creature. You must have a part in the work that you may share in the grand results when we shall join the glad acclaim and shout the harvest home.

Let our preachers, and let our laymen study and work with a view to making more of our charges self-supporting. Do not let the uppermost thought be, how much missionary money are we going to get, but how little can we get along with. Remember that the missionary money that goes to pay our preachers and help supply us with the Gospel is largely contributed by poor people, or those in moderate circumstances. Many deny themselves of needful comforts that they may give to this cause. Shall we receive this help any longer than we are able to help ourselves? Nay, verily.

We would not judge any man's conscience, but we fear that many of our people are not giving to the Lord's cause as they might and as they ought. The Lord has blessed them abundantly. They have added field to field, and flock to flock, and their tax list has quadrupled, but they give no more to God, or but little more, than when they lived in

LETTERS

From the Orient

By Mrs. A. W. Wilson.

With an introduction by Rev. Samuel Rodgers.

"The ADVOCATE has received with pleasure this anticipated volume. It is charming in its physical make-up, but much more so in its breathing contents. It is a book with a soul, and that, too, regenerated and aglow with the spirit of the mighty Leader, who is still lifting up his eyes unto the whitened fields. We learned to admire the author's literary style, as well as the evangelistic trend of her thought during her now famous tour through the East accompanying the Bishop and gleaning, like another Ruth, in his footsteps; but we were hardly prepared for this delightful book. It is scenic, graphic, soul-stirring, and will be worth many thousands to the missionary treasury. That a woman, sharp-eyed and cultivated, should have looked upon the modern abomination of desolation at the chief seats of its ignorance and misery, and then have written down her impressions in thrilling sentences, would be epochal in the history of the Church; but the present volume has a much greater significance and should circulate everywhere. Next to its piety, that which impresses us most is its literary perfection. The illustrations are numerous, and both illustrate and narrate. It is a marvel for cheapness—the price being one dollar; but we apprehend for quite other reasons than the last mentioned that the book will have a great sale."—NEW ORLEANS CHRISTIAN ADVOCATE.

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—The British museum now has possession of all of the late George Eliot's manuscripts. The penmanship is said to be very neat and legible.

—Linn County, Iowa, has $31.657-33 of uncollected imposed liquor fines, with unpaid costs on same of $3,275.61; total $35,032.94. Nearly or quite all of this might have been collected had the county officers been faithful to their oath. Since April 1st Governor Boies of Iowa has granted suspension of sentence in favor of five violaters of the prohibitory law. After the difficulties experienced by law-and-order people in securing the conviction of known violators, the tender mercy of the Governor seems intended to break down the law.

John M. Evans,

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THE

Montana Methodist.

Vol. 3. OCTOBER 15, 1891. No. 51.

EDITORIAL.

An Object Lesson.

Sometime ago, a wealthy and well known citizen of Montana, passed away without leaving a scratch of a pen concerning the disposition he desired made of the immense fortune, variously estimated at four,five to six or eight millions, two millions being in hard cash, which he had spent a lifetime in acquiring. A host of claimants,coming from every quarter,and with every pretext possible, clamored for a share. There was a great struggle as to who should be the administrator. Finally a brother of the deceased produced what he claimed was a will, of rather ancient date, putting him in possession of the fortune. It was claimed that the will was a forgery. A great lawsuit, in which leading attorneys of the state and of the nation were held as counsel, was the result. Witnesses were brought from every direction, and paid as high as one hundred dollars a day, some of them, to testify. After weeks and weeks of testifying and quibbling and arguing, the jury failed to agree, by a vote, it is said, of five to seven, and thus the matter is just where it was before,and will all have to be gone over again, unless a compromise should be effected. The cost of the trial already counts up in the hundreds of thousands of dollars.

What a spectacle!

How sad to see the savings of a lifetime, the result of a long and laborious career, all come to naught, worse than wasted! What an object lesson! What a powerful argument against the folly and sin of devoting one's whole life to money-getting! We never heard anything against the honesty and integrity of the deceased as a business man, but if he was considered liberal with his means, or even devoted an considerable amount to charitable purposes,we are not aware of it. Upon the other hand the comforts of life were even rejected by the owner of millions, that he might have more to sacrifice to his god, more to hug to his bosom when he laid down in his last long sleep, more for others to fight and quarrel over after he should depart.

We have seen little children two years old, that had been fed from the bottle, and had a peculiarity that they would not go to sleep without a little wrapper that each possessed folded together and clasped to their little hearts. No matter how tender the mother's caress and soft and soothing her sweet lullaby, nor how earnest her entreaties, all was vain in the absence of the make-be-lieve doll, especially if there was the slightest suspicion that the other boy had it. So it becomes with some of the men of this world. They come to be so wedded to their idol—money—that they cannot be separated from it, no;not for an hour; cannot bear the thought of dying with it in the possession of another; cannot even make a will.

The stroke of a pen by the deceased, when in health, would have endowed a university,where thousands of worthy young men could have been educated; or a hospital, where multitudes of miners and prospectors, worn-out while making others rich, could be cared for in old age; or an observatory, that would have aided in the study of the stars and the elevation of the race,and blessed the founder's name for ages to come. But not so. The god of this world so blinds men's minds and hearts, that they cannot see a star nor hear an orphan's cry. The story of the rich fool is real history,and is being verified and repeated right in our midst almost every day.

Well did the sacred writer admonish us: "If riches increase,setnot your heart upon them, 'and our Savior warns against "The deceitfulness of riches" and the "laying up of treasures upon earth," and of "trusting in uncertain riches." He that soweth to the flesh shall of the flesh reap corruption.

This is the craze and curse of our country—this greed for gold. The man who succeeds in acquiring it is loudly applauded, too often, alas, with no regard for the manner of getting it or the disposition made of it. When shall there be a turn in the tide of affairs, a change for the better, and men found vieing with each other in giving,as well as in gaining the wealth bestowed upon them? Years ago the spectacle was presented of the people of our nation,heaping honors upon a man who had made a great fortune, while on the other side of the sea, the people were shedding their tears and blessing the memory of a man who had given his wealth away.

Let thoset,o whom the Master has committed more of this world's goods than they actually need, take warning and make haste to dispose of it for the glory of God and the good of humanity. Do not even keep it until to-morrow, lest, like the manna which the Israelites tried to hoard, it should breed worms and become a curse instead of a blessing.

—o—

News and Notes.

—It is said that should the United States export 225,000,000 bushels of grain, this will still leave the supply of Europe 200,000,000 bushels short of the usual supply of wheat and rye. Already the report comes of great distress in portions of Russia. Women are actually selling themselves to procure board for their children to keep them from starving If war should break out, as it is threatened who can predict the amount of suffering and distress that would follow? We pray that it may be averted.

—The completion of the new line of railroad by the Northern Pacific from Missoula to Wallace, Idaho, is developing considerable traffic, and greatly benefiting both sections of country. It is now only 126 miles by rail from Missoula to Wallace, instead of 350, as when we made the trip one year ago.

—The amount of money per capita, in circulation in 1861,was $13,85; in 1891 it is $23.45. As our business increases, there is an urgent call for an increase in the amount of the circulating medium.

—There are more divorces among the 60,000,000 people in the United Sates, so we are told, than among the 350,000,000 of other Christian nations all put together. This is a reproach for which we are bound to suffer severely, if it is not removed speedily.

—It was through the kindness of Mr. McCleod, general manager of the Missoula Mercantile Company's store at Missoula that we have had the use of a fine roller top desk in our office the past year. It is a splendid piece of furniture, and very convenient and serviceable. We have made good use of it and enjoyed it exceedingly.

—It is a great inconvenience and injustice to hold the Bitter Root train at Missoulo, for several hours after the regular time just to accommodate one man. It causes extra expense and general confussion in business, and disappointment to hundreds of our citizens—more than enough to pay for an extra train to be sent out.

—The Church needs plain, simple Gospel preachers—men who cannot be seduced from the simplicity of the Gospel. One has well observed: "The vanity of learned preaching is proved by its unproductiveness. The plainest preachers in a Christian spirit are commonly the most successful." Robert Hall, on being asked his opinion of a higly rhetorical discourse, said: "Very fine, sir; but man can't eat flowers."—*Nashville Advocate.*

—The man who, warned by his thoughts in time, found that by saving the $10 per annum he was accustomed to smoke away, he could become in five years a owner of a good flock of sheep, had a parallel eye-opening experience with one to whom it occurred that in a few months he had tossed down his throat a field of deep and fertile soil at the rate of half a rod of ground in fee-simple for every drink, and he mustered sense and resolution enough to prefer the land thereafter.—*N. Y. Weekly Tribune.*

—To learn our true station, to stay in it, and make the most of it for God's glory and the good of men, is the part of wisdom as well as the duty of piety. Dr. Payson said: "The most of my sorrows and sufferings were occasioned by my unwillingness to be the nothing that I am, and by a constant striving to be something." —*Nashville Advocate.*

—Bishop Granbery, in writing a memoir of his youngest daughter Ruth, who fell asleep in Jesus, Sept. 2nd, 1891, at the age of twelve years utters three touching and beautiful words in conclusion:

Three buds of sweet promise were taken away from us in our early married life. Fay was just blooming into womanhood when, two summers ago, she, to our surprise, vanished out of sight. Ruth was a half-blown flower, the charm of our home, our youngest, the child who was to cheer our old age; but He who has the right, He who is Love, has withdrawn her also, and we are left without a daughter on earth except one who is serving Him in a far-off country. It is well, since He did it. We prized them as the jewels of our heart and home;but shall we complain that He, in making up his jewels, claimed these dear children? Let us rather thank Him for the grace which so highly honors them and us.

—MARRIED.—Oct. 4th, 1891, on Three Mile Creek, near Stevensville, Montana, Leroy H. Dayton and Miss Janie Sanders, Rev. J. B. Parnall officiating. We extend hearty congratulations to the happy couple. —*Editor.*

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m. and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

STEVENSVILLE STATION.

J. B. Parnall, Pastor

1st Sunday—Burnt Fork, morning; Ambrose, evening.
2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

Notes.

—The St. Louis Advocate says that Bishop Duncan spent a day in St. Louis, on his return home, and gave a good report of the work in the West.

—Dr. McAnally visited the Holston Conference at its last session. He left it nearly forty years ago, to come West to Missouri.

—Brother Price gives a glowing account of his trip to Wonderland. We hope he will give our readers the benefit of it one of these days.

—Brother Squires has been helping in a meeting at Bozeman. Prospect good for a good revival.

—The world has recently been startled at the suicide of two remarkable characters, Balmacede, ex-president of Chili, and Gen. Boulanger, who figured so prominently in French affairs a few years ago. Both were selfish, ambitious men; both were thwarted in their purposes, and neither had the courage to brave his disappointments. How deplorable is the condition of the man who is without God and without hope in the world! The wages of sin is death.

—The Anaconda Smelter is expected to be in operation soon. Business men are expecting an era of better times soon throughout Montana.

—The Montana Conference sent the first contribution to the Church Extension treasury on the tenth annual assessment—$18 forwarded by Brother Price, of Helena.

—Snow fell in Bozeman over a foot deep the first of the month. They also had a snow-fall at Kansas City, Mo. But the weather was never finer than at this writing. The ranchmen are busy gathering in their harvest.

Cheering Words.

STILL THEY COME.

A friend writing from Kentucky sends a dollar for the "Methodist" and says: "I like your paper fine. I love to hear of what you are doing in the West. If I were a young man, I certainly would go West. Please let me know what a young man could do in the way of teaching as a Methodist teacher?

—In reply we would say, that we have no Methodist school, of our own, in the state. But there are many places where young men of good character, be they Methodists or members of other evangelical churches, and who are efficient teachers, have no trouble in getting situations at from $45 to $50 and $60 per month; just owing to the amount and quality of work required. We rejoice to see Christian young men coming here to engage in this kind of work. Our climate is generally regarded as a very healthy one.

—Here is another that comes from Gallatin, Mo. I send another dollar to continue my paper. I commenced taking it when Brother Stanley was here in Gallatin at our Missouri Conference three years ago. I feel that it is too good to get tired of, and the precious history of dear Bro. Thomas Johnson, who was my last school teacher, a great deal more than paid me for all that I have paid for the paper, even if that was all. But I cannot express the good that I have received from it, and I expect to continue taking it. May God's richest blessings attend it.

Mrs. J. D. Coulson.

Such friendship and such kind and earnest words, greatly refresh and cheer us in our work. We feel like going on, and we cannot help going on with an increasing host of such friends to encourage and co-operate with us in our work. Many others testify that they have received not a little benefit from the *Montana Methodist*. A good lady writes from Endicott, Washington: "I would feel quite forsaken without the little *Methodist*."

CHURCH NEWS.

FROM WHITEHALL.

W. M. Britt: — In my last short note I promised that you should hear from my part of the field again, and your late demand of news from the brethren reminds me of the promise.

I have been on the ground six weeks; have preached at all the appointments and visited nearly all the members and a good many who were not members.

I am pleased with the work beyond my expectations. Congregations have been very good, and some genuine enthusiasm is manifest. Our first Quarterly Meeting, held at this place last Saturday and Sunday, was good and profitable. The Presiding Elder was at his best. The stewards made liberal provision for the support of the pastor and paid the P. E. in full for the quarter. We expect to repair the church at Willow Creek very soon and build a church at this place during the year.

We are planning for revival meetings at several points on the circuit, and trying to prepare the people for them. Oh, that we could keep in the revival spirit all the year!

I am at home at Major Brooke's. Some of the brethren know what that means. It means an old Virginia hospitality and a Montana welcome.

BOULDER.

R. S. Clark:—I have been so very busy getting settled in the parsonage and getting initiated into the work on this charge that I have had little time for anything else. But will say that congregations are increasing rapidly, and so is the Sunday School. In Boulder last night the house was nearly full, though only a few at our first service there. Our three weeks spent in Boulder have been quite eventful. We have had one marriage, our old friend Harry Winters, of St. Louis gulch and a Mrs. Harris, [They have our congratulations. Editor] and four funerals, two of them in one day.

DAYTON, WASH.

Brother M. R. Hanger, a leading layman of our church in Dayton, in a letter written before the new preacher had arrived, says: "I hope our preacher (Brother Shelton) will reach here soon. I feel a great interest in him, believing his appointment was made by the divine Master, and I am hoping and praying for grand results this year for the Master's cause. I deeply regretted the affliction that kept you from our Conference. We had a good time. Of the twenty-three Annual Conferences that it has been my privilege to be a member of, I never attended a better one. Our little East Columbia Conference made a splendid showing, and I think that those brethren who opposed our division, though they were honest, will admit that it was for the best. In my opinion there never has been so bright a prospect for our beloved Zion in this country as now; and I feel that if we are true to the Master and to ourselves, still greater results are in store for us in the future. Pray for us that we may realize our fondest anticipations in this grand work. [May God grant it.—Editor.]

HEPPNER, OREGON.

I am still encouraged with our prospect here. Last Sunday there were about 200 present at morning service and about 300 at night; 87 present at Sunday School. There were no other services being held in the town, so our congregations were composed of members from all the churches. Let the battle-cry of the East Columbia Conference this year be—One thousand souls for Christ, and one thousand dollars for Domestic Missions. Amen!

P. M. BELL.

EAST HELENA.

The editor spent one Sunday with Brother Bramble and his congregation. It was the occasion of the first quarterly meeting. Brother Couey was present in the spirit of his work, and preached two excellent sermons. The good people showed their forbearance by listening to this writer's talk awhile at 11 a. m. on Sunday. Brother Bramble is a success in taking a collection. He raised the entire amount due the presiding elder the first quarter. Somebody should see that as much is done for the preacher in charge. He can "hustle" money for other purposes, but not for himself, though he may need it ever so much. The pastor is in good spirits. He now preaches in the valley below East Helena, instead of at Alhambra, which has been attached to the Boulder charge. We hope Sister Bramble's health will improve soon. We were pleased to meet with our old friends, Sister Harvey, from Clancy, and Sisters Reed and Lyons, from Alhambra, and we hope to hear good tidings from the work in that quarter soon. May the trying of their faith prove to be the purifying of the gold, and may it be found unto praise and honor at appearing of Christ—His spiritual and speedy coming to revive His work and advance His cause there. We enjoyed the hospitality of Brother and Sister Burns and Bro. Gilman Riggs, also Bro. Bramble and wife. We trust that a parsonage will be built at East Helena soon. It can be done by a united effort, and it is greatly needed. The paying out of $120. a year for rent is no small item to a preacher on a small salary in Montana.

HELENA.

Brother Price and wife have returned from their trip to the Park, the former somewhat bronzed and looking hale and hearty. The pastor is hard at work again.

Brother A. G. Clarke and wife, of Helena, and Rev. L. B. Stateler, have gone to Washington City to attend the Ecumenical Conference, of which Bro. C. is a member. After that they will visit friends in Kentucky, then spend some time at the Eureka Springs in Arkansas. They will be greatly missed here in Montana. We trust they will return in the winter or early spring with Sister Clarke and Brother Stateler much improved in health.

WALLACE.

There has been quite a change here since last fall, when the writer slept in a tent—the best hotel in the place. Did not know a soul in town, and preached on Sunday in the schoolhouse, while the carpenters were hammering on the roof with might and main and making so much noise that we would have to pause occasionally until it would subside, before we could be heard. There has been a great change ever since our last visit in July, when we preached in a hired hall, right over a saloon, paying therefore at the rate of twenty dollars a month, where the racket in the room below at times was greater than that of the carpenters, and of a different character. We now find a commodious new church building 32x60 ft. frame, plain but neat, substantial and commodious. It has one coat of paint outside and is nicely plastered inside, and wainscoted to the windows; the wood-finish inside being cedar, which, when oiled and varnished, will give it a fine appearance. The pulpit is a beauty. The audience room is seated with 200 chairs which were bought from our friend Worstel, at a great bargain, and there is room

for one hundred more seats by crowding a little. The house was comfortably filled on Sunday while we were there. The citizens of Wallace are justly proud of the new building, and give great praise to Bro. Waggener for his untiring energy and the success achieved in its erection. The house cost about $2,000, which, when the Church Extension funds are received —and that will be in a short time—will all be paid for except $300, which the pastor has paid out of his own pocket. That must and will be raised right early. The Board of Church Extension donated $500 and loaned $400, which is to be paid back in annual installments of $100 each at low interest. The house could not have been built but for this generous aid. A good organ has also been purchased for the church. Brother Waggener says he has the best choir in the conference. Mr. Gable is leader, assisted by Mrs. Turner, Mrs. Johnson and Mr. Lamberton. Miss Housen is organist.

The Sunday-school numbers about 50. Bro. T. A. Helm is now the superintendent, and we predict that he will make a good one.

E. J. Stanley, W. O. Waggener, T. A. Helm, G. Scott Anderson and N. R. Penny were elected a board of trustees, who now hold the property in trust for the church.

Messrs. Gable, Wilson and Pierson did most of the work on the building. Brother Waggener has received eight persons into the church during the last quarter. He will commence a protracted meeting soon, and is in good spirits concerning the out-look, praying and expecting a revival of religion. A parsonage is greatly needed here also, and we hope it will be built before the year is out, for $18 each month is enough to palsy the purse of almost any poor preacher who hasn't got a bonanza to back him.

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Early Reminiscences.

By L. B. Stateler.

This, the Bowling Green circuit, was large, occupying Pike, Rawles, and part of Lincoln counties, and embracing the towns of Bowling Green, Louisiana, Clarksville, Frankfort, in Pike county, New London, the county seat of Rawles county, and Auburn in Lincoln county.

We preached on week days regularly, so that we had some twenty-six appointments which were filled every four weeks. There was not in that work a single chapel except one that was called Republican Meeting House, which was open to all denominations. The preaching was done both on week days and Sundays, at private houses.

My colleague, Brother Jordan, went to Baltimore, where he spent most of the year; so that I was alone on the work the greater portion of the time. We had a gracious work in progress most of the year. We had two camp-meetings, at which there were many precious souls converted, and much people were added to the Lord. Bro. Monroe, our presiding elder, was very constant and regular at his quarterly meetings, preaching with great power. Rev. Jacob Lannius had traveled

pointed every layman to his ordination parchment on the last page of holy writ: "Let him that heareth say, Come."

his earnings for religious uses; and, as his success increases, he gradually raises the proportion, and then from time to time adds special thank offerings. He cannot look upon a world lying in wickedness without honestly asking his Lord how best to transmute the gold which perisheth into treasure in heaven. If God has laid on him the solemn responsibility of digging channels for a river of wealth, he anxiously and prayerfully considers how best to prevent it from ruining his own children, and to direct its waters to the desert places of the world, whether at his doors or on the other side of the globe. He does not claim to own the bank, but recognizes the fact that he is simply a paying teller for Jesus Christ.

First, last, and always the model layman puts the church first. He enthrones its interests above all his interests. He loves it. He serves it. He loves it most, as God does. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." So does the true disciple. He regulates his whole plan of life to subserve its interest. He cultivates personal religion, and does all he can to promote it in his family. He searches the Scriptures, and unlocks every day with the key of secret prayer. He gathers his family every day at a domestic altar whence real incense ascends. His children are taught (without many words about it) to understand that religion is the one great business of life, and that nothing else could possibly delight both their parents half so much as their early conversion and steadfast consecration to God.

May God multiply the race of such laymen!

—o—

Recognizing the Light From Heaven

(THE CHRISTIAN REGISTER.)

Dr. Dale, in his recently published book, "The Living Christ and the Four Gospels," tells of a Japanese gentleman of considerable intellectual culture and great mental activity and vigor, who gave him the following account of how he became a Christian. He had been a Confucianist, but could not find in Confucius any clear, satisfying teaching on the subject of God, though he sought for it eagerly. While thus unsatisfied and perplexed under the ambiguities of the great sage of China, a friend gave him a Chinese Bible, asking him to read it, and assuring him that the translation was an achievement of scholarship, and possessed of very great literary merit. "I found he was right; the translation is admirable. I read page after page until I came to the 13th chapter of St. Paul's First Epistle to the Corinthians, beginning, 'If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.' I read the whole chapter. I was arrested, fascinated. I had never seen or heard or dreamed of a morality like *that*. I felt that it was above the reach of the human

race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of St. John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse him my faith." This Japanese gentleman did not enter upon any question of the authorship of the Fourth Gospel, nor did he insist upon knowing what proofs were forth-coming as to St. Paul's having written the Epistles to the Corinthians. Whoever wrote these passages had "received light from God." That was enough. He saw the light, and recognized it to be divine.

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Opening Exercises at the Great Ecumenical Conference at Washington.

WASHINGTON, Oct. 7.—The second Ecumenical Methodist Council met this morning in the Metropolitan church. A platform had been erected back of the pulpit and was crowded with distinguished Methodists from this country and England, and the body of the church held over 500 delegates. The galleries were crowded to the utmost extent with spectators. The morning session was opened by Bishop Bowman, of St. Louis, who read a hymn. Bishop Keener, of New Orleans, offered prayer. A sermon prepared by Rev. Dr. Arthur, of London, was read by Rev. Dr. Stephenson. The officers nominated by the business committe last night were elected. Addresses of welcome were delivered by Bishop John F. Hurst, Rev. James Carlisle and Rev. Geo. Douglass. Responses were made by Rev. Dr. T.B.Stephenson, George Green and Rev. Ralph Abercrombie.

Rev. T. B. Stephenson, D. D. Pres. of the Wesleyan connection in London, was greeted enthusiastically. He said that when an Englishman came here he felt as if he had shaken off some shackles. He had gotten into a country where it made little difference what church he belonged to, where he did not meet "people who are too highly cultured." He was glad to see what Methodism could do in a country where it had a fair field and favor. This conference ought to be a great spiritual power. Geo. Green, of Glasgow, hoped the channels of difference between Methodists would be somewhat worn down as a result of this conference. Rev. Abercrombie, of Shrewsbury, England, delivered the last address of the day and the session closed with prayer by Dr. Stephenson.

—Parnell, the noted Irish leader, or ex-leader, died at Breghton the 6th instant. His death came too late for his fame. His star had been waning for several years. It is conceded that his decease will be a benefit to the cause of Ireland. It is a singular coincidence that Balmacede, Boulanger and Parnell, all of them being men, who had signally failed in their ambitious purposes, should pass from the stage of action so nearly the same time.

Ill humor and Faith.

It was a very cold winter's morning I had just left my bed-chamber after passing a sleepless night. The coming day with its pressure and worry of business appeared to my weary eyes as an insolvable problem. Hardly had I reached the middle of the stair-way, when my youngest daughter came running toward me: "Oh, Papa, papa, what do you think, last night the water pipes burst, and no one noticed it till just now. The water is two feet deep in the cellar, and potatoes, vegetables, wood, bottles, baskets, tubs—everything floating around." And so it was, but that which my little ones enjoyed so much only increased ill-humor. I had enough on my mind before, but now I must engage plumbers and laborers to repair the pipes, clean out the cellar and put everything in good condition. Besides, the damage was not so little. Despair was written on the faces of the servants.

Hardly had I seated myself at my writing desk, when a beggar, who had every appearance of a liar and hypocrite, entered. Now any form of hypocrisy always excites me, but especially so to-day. While this man was still speaking, one of my children came limping in, with ankle sprained by falling on the smooth pavement. This was not all. "Good morning?' said the mail carrier. First two letters upon which there was postage due. Was that all? No, a third, that roused my fire at once because of its contents. I was out of patience and was ready to do almost any desperate act. Suddenly a good old man entered with: "Good morning Reverend, last Sunday you preached a most powerful sermon on Faith, and I am now of the belief that the Devil rules the world." He then requested me to write as a memoir, a certain passage I had spoken last Sunday. It was this:

"O thou Giver of all good gifts!
True faith would I have,
Just as a sea cliff withstands the tide
Of waves that dash against its side."

I thought to myself, "A beautiful cliff are you."

As this good man who unwittingly had done angel's service for me, left, I closed the door and did not open it for some time. When I opened it again the sun shone brightly in my study, though outside it snowed.

Now I can pass lightly over my insignificant troubles, that once looked to me so large, and which in reality were only small in comparison with eternity which I sought and found.

Who knows what might have happened that day, had I not sought the place of God. An illhumored person is a dangerous being.

——o——

The army of God is the only army that has ever gone on from victory to victory, while its own camp was full of traitors.

——o——

God does not expect any man to throw away his head when he gives Christ his heart, but occasionally there are people who do it.

"The Montana Methodist"

IS A

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Missionary Items.

A son of a Modoc chief is the president of the Christian Endeavor Society in Yainax Indian School, Bly, Or.

——o——

CHRISTIAN ENDEAVOR.—The plan of attempting to raise a half million dollars yearly for missionary work through Christian Endeavor Societies each member giving two cents a week, is meeting with great success. One hundred and fifty societies report 5,000 names — that means $5,000; which sum will support seventy first-class native preachers in India and China.

PATAGONIA.—There has been little mission work accomplished in Patagonia, but the Roman Catholics have a mission centre at Viedma, in the southern part of the country. They have twelve colleges with 5,000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, boot-makers, tinkers and tailors. They have also a dispensary and the only hospital in the territory.

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YOUNG PEOPLE.

Thy Task.

BY J. B. COLEMAN.

Hast thou found aught to do for God?
Do it with all thy might;
His yoke is easy, and his load
His blessed Son made light!

Work thou while yet 'tis called to-day,
For soon shall set life's sun;
Some task there waits, undone of thee,
Forever stands undone!

Ask thou of Christ some fitting place
Thy talent to improve;
Nor look too high, lest thou o'erlook
What he would most approve.

Athwart thy path unheeded lies
The cross which thou must bear;
The Master bids thee take thy pride
And crucify it there.

—o—

A Handsome Soul.

One day a boy, who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry.

"Never mind that," exclaimed the lady, there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper!"

"Oh, isn't she a beauty!" exclaimed the lad, as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you sha'n't choose for me. Why, she is old, and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said, "O mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said, 'Better have a soiled dress than a ruffled temper.'"—*S. W. Christian Advocate.*

—o—

He saw Himself.

"You must excuse me, gentlemen, for I can not drink anything," said a man who was known to the entire town as a drunkard.

"This is the first time you ever refused a drink." said an acquaintance. "The other day you was hustling around after a cocktail and in fact you even asked me to set 'em up."

"That's very true, but I'm a very different man now."

"Preachers had hold of you?"

"No, sir; no one has said a word to me."

"Well, what has caused the change?"

"I'll tell you. After leaving you the other day I kept on hustling after a cocktail, as you call it, until I met a party of friends. When I left them I was about half drunk. To a man of my temperament a half drunk is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remembered that there was a half pint of whiskey at home which had been purchased for medicinal purposes. Just before reaching the gate I heard voices in the garden, and looking over the fence I saw my little son and daughter playing. 'Now you be ma,' said the boy, 'and I'll be pa. Now, you sit here,and I'll come in drunk. Wait, now, till I fill my bottle.'

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the play-house. nodded idiotically at the girl and sat down without saying anything. The girl looked up from her work and said:

" 'James, why do you do this way?'

" 'Wizzer way?' he replied.

" 'Gettin' drunk.'

" 'Whose drunk?'

" 'You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, and we haven't anything to eat hardly, but still you throw your money away. Don't you know you are breaking my heart?

"I hurried away. The action was too life-like. I could think of nothing during the day but those little children playing in the garden. You must excuse me, gentlemen, I can not drink again."—*Ex.*

—o—

The Great Master.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is? asked the friend.

"Responsibility, is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well?"

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing, said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under God's direction. When He is master, all goes right."—*Dr. Bacon.*

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THE

Montana Methodist.

Vol. 3 OCTOBER 30, 1891. No. 52.

EDITORIAL.

The Ecumenical Conference.

The recent meeting of the Ecumenical Conference at Washington City was an important event in the history of Methodism, of Christianity, of the United States; yea, of the the world. There was never such a gathering of Methodist ministers and laymen, representing so many adherents from so many different nations, and climes, and so many conditions of men on this continent before. We doubt if the like has been witnessed anywhere previous to this time. "There were followers of Wesley there from Greenland to Patagonia, on the Western Hemisphere; Europeans from the Ionian Isles to the Bosporus, from the shores of the Thames and the Tiber, and by the long wash of the Australasian seas; from the "Middle Kingdoms" and the Sunrise Empire, and from the cannibalistic climes of the Tahiti, the Friendly and the Fiji Islands." What an occasion, as bishops, presidents, authors, philosophers, statesmen—the representative men of two hemispheres, from all lands and climes, joined in one grand chorus:

"Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

It was like the voices and thunderings of the Apocalypse and the precursor of the coming millennium.

The meeting of this body will cause the achievements, as well as the principles and spirit and workings of Methodism, to be known and talked of by the great masses of the people all over the world as never before. For never before was Methodism so highly honored. How different from what it was one hundred years ago, when it numbered in this country less than 80 ministers and less than 15000 adherents, was dependent upon other churches, almost entirely, for the ordinances (its ministers were unordained), and it had to fight every inch of its way, and that against great odds; or 150 years ago, when its services were held in private houses, in barns, on the commons, anywhere, and its leader and his heroic helpers were being mobbed, and stoned, and subjected to every conceivable indignity; treated much as the Salvation Army people are to-day in our western towns. Now, the leaders of society and of state in our great national center turn out to welcome them. The ex-mayor of the city entertains them right royally at his palatial residence. The president of the best government the sun shines upon, visits their Conference and utters words of welcome and friendly commendation and greeting. The great telegraph lines and leading newspapers of the land—of the world—vie with each other in giving publicity to the sayings and doings of the men who but yesterday were pronounced wild enthusiasts and mad men, and were accused of turning the world up side down.

The *St. Louis Globe-Democrat* of the 11th inst., contained an interesting and eulogistic editorial on "The Methodist Idea," called out by the session of the Ecumenical Conference. Among other good things it said: "There is nothing in all history to compare with the story of Methodist growth and achievement in this country. A hundred years ago it was a puny and groping power, represented by 83 traveling preachers and not quite 15,000 communicants. To-day its traveling preachers number over 30,000, beside 30,000 local preachers, and its membership has increased to more than 5,000,000. It owns 55,000 churches and 15,000 parsonages, and the whole value of its property exceeds $200,000,000. These figures show at a glance how much has been done in the way of promoting the welfare and influence of the denomination; but they do not show how much it has done to advance the interests of education, reform and progress. It has been found always upon the side of temperance and of every other just and good cause. Wherever it has gained a foothold, it has applied its energy to the general improvement of society. It has not merely sought to administer spiritual consolation and to win spiritual victories, but has also identified itself with the daily life and experience of the people in a familiar and useful manner. * * * In all the great movements for the benefit of the masses the Methodist idea has had direct and potent illustration. The impulse of pioneering, of pushing forward, of possessing new fields, has been constantly manifested by its teachers and champions. That is the chief secret of its wonderful success, the principal source of its superior vitality and popularity. The common people are naturally attracted by a form of religious service that is simple, practical and enthusiastic; and the common people constitute the majority in every community and for every purpose."

If space permitted we might give many reasons for the wonderful success that Methodism has achieved. It has ever preached a free and a full Gospel, a salvation present and experienced in the heart as well as exemplified in the life of the believer. Its great heart has pulsated with the warm, fresh, glowing life that the Son of God brought to dying men, and it has infused this life into the hearts of its people, and sent them all out into a world-wide parish as missionaries to bring others into the same rich and soul-satisfying experience. It commends itself to the head and heart of the great mass of humanity. "And to the poor the Gospel is preached."

This mighty movement is of God, and this conference will aid in the dissemination of its benign spirit. We trust that it will aid in removing barriers and unifying forces to such an extent, as to prevent present friction and waste of forces in some of our mission fields.

There are dangers to avoid and duties to perform. Let us glory not in past success nor present prestige and power, and see that we steer clear of ritualism and worldliness, giant evils that threaten us, and follow closely the example and spirit of Him who, in surveying the field and estimating the forces, shouted as he passed in triumph to the skies, "The best of all is God is with us." Here is found the secret of our past triumphs and the only pledge of future victories.

—o—

Montana Conference Minutes.

The printed minutes of the fourteenth session of the Montana Conference, M. E. Church, South, held at Helena, July 29 to August 3, 1891, are out. The pamphlet bears the impress of the Independent Publishing Co., Helena, Mont., and reflects credit upon the gentlemanly foreman, Mr. Majors. It contains 32 pages, including a roll of the members, telling when each was received into the traveling connection, and in what conference; giving the time and place of holding of each session, together with the name of the president and secretary, since the conference was organized; a roll of the honored dead, and a synopsis of the sessions of each annual conference since the seventh, which was held in 1884, and the minutes of which were printed. The booklet also has an outline woodcut of Rev. L. B. Stateler, the venerable pioneer of our work in Montana, and is chuck full of interesting matter, concerning Montana Methodism. The price is ten cents. Send to Rev. J. B. Parnall, Stevensville, Montana. The money will be applied to paying the expense of publication. If there should be a surplus, it can be kept over to help out next year. By getting this book and the one published in 1884, the reader will have a pretty good history of our work in Montana since 1864, together with a sketch of the history and an account of the resources of Montana.

A limited number of copies of the former publication are on hand. It contains 116 pages—as much matter as is found in an ordinary 12 mo. book. The price is 25 cents—35 cents for the two, which may be had by addressing Montana Methodist, Corvallis, Mont.

Brother Parnall deserves credit for the labor bestowed, the pains taken, and the good taste displayed in getting out the minutes in their present form. This writer did nothing but prepare the synopsis of the previous sessions, and was somewhat hampered by efforts at condensing, in order to save space. We trust that from now on, we will be able to publish our minutes every year, and in the meantime, let every man bestir himself that we may have something that it will be worth while to publish.

—o—

Dr. Potter Gone.

We do not know when we were more shocked or more deeply pained, than upon receiving the announcement of the death of Dr. W. H. Potter, one of our missionary secretaries, which occurred at Austell, Ga., Oct. the 11th., after an illness of two weeks. We met him at the last session of the Missouri Conference, and can never forget his burning eloquence and his soul stirring words, as he made his plea for the cause of missions. It was well said, that Dr. Potter, if spared, would subsoil the church upon the great question of missions. He was full of his theme, and his heart and the hearts of his hearers burned within, as he presented it with such an array of facts and arguments, and with such an reaction from above as to make it irresistible. He had promised us to try and visit Montana next year. May his mantle fall upon some one worthy to carry forward his work.

—o—

Remember the Sabbath day, to keep it holy.

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Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p m.

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S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
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Cottage Prayer Meetings in the neighborhood Friday nights.

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2nd " —Lo Lo, morning and night.
3rd " —Stevensville, morning and night.
4th " —Victor, morning and night.

NEWS AND NOTES.

—The London Methodist Temperance Magazine says: "Under prohibition, Atlanta, in Alaska (?), had a splendid run of commercial prosperity. It was known as the model city of the South."

Call the next class in geography. Perhaps we know no more of them than they do of us.—*Texas Christian Advocate.*

That is as bad as the case of a Georgia preacher, who wrote to L. B. Stateler once, wanting to know *what part of Colorado Montana was in.* A gentleman in Kansas once, upon being told that we hailed from Montana, responded very quickly, "what state is that in?"

—The three men who were suspected as being the murderers of Mr. W. J. Penrose, and who had a lengthy hearing in a preliminary trial in Butte City, have been held for their appearance before the grand jury.

—The potato crop is immense throughout Montana. It suffered in some localities during the recent cold snap. But there are enough left to feed thousands of hungry people. The price offered hardly justifies taking care of them. Would that we could send some of them to the poor peasants of Russia.

—We acknowledge with pleasure the receipt of *The Review of Reviews* for October. It contains quite a group of articles on the Ecumenical Conference, including one on the progress of Methodism and its value as a factor in the unification of the English speaking race; also one on Rev. Hugh Price Hughes, by W. T. Stead. It also contains portraits showing the faces of fifty prominent Methodists, including Rev. T. B. Stevenson, D. D., LL. D., Rev. William Arthur, M. A., Rev. Hugh Price Hughes, and others across the sea, and the bishops of the M. E. Churches, North and South, in America. An awkward blunder places Bishop Haygood's name under Bishop Fitzgerald's portrait and vice versa, also causes Bishops Key and Wilson to swap names.

—The Sunday School budget from the Nashville Publishing House for October is on our table. The editors of the various departments are doing nobly. Every family should take the Sunday School Magazine and the Weekly Visitor. They are only fifty cents each, for one year.

—The population of Utah, by the last census, is 207,905. In 1880 it was 143,963. There has been an increase in ten years of 65,947, or 44.42 per cent.

—Dr. Phillips Brooks, the eminent Episcopal divine, who has been elected bishop of the diocese of Massachusets, was consecrated in Trinity Church, the one of which he has been rector, at Boston, the 14th instant, amid imposing ceremonies. In personal appearance he is spoken of as a genial giant, with something of boyish open-heartedness in his smooth, round face. He has ex-emplified in his career the good that can spring out of strength combined with sympathy. He is noted for his broad liberality, and is about as popular with other denominations as with his own.

—The Great Northern railroad will go to Spokane, and machine shops, a round house, and other buildings will be located there. It will help that city greatly.

—The Grand Lodge of the Independent Order of Good Templars for Montana, met in its twenty-fourth annual session at Stevensville, Montana, Oct. 14th, 1891, and completed its business in one day. J. T. Farris was Grand Chief Templar; J. A. Longstaff, Grand Counselor; J. W. Chapman, Grand Secretary, and W. E. Boggs, Grand Treasurer. Officers for the next year are as follows: G. C. T., J. A. Longstaff; G. Counselor, J. R. Faulds; G. V. T., Susie F. Priest; G. Secretary, J. W. Chapman; G. Treasurer, W. E. Boggs.

—The session was harmonious, and the reports showed substantial progress in the work of the Order during the past year. The friends of the Order have our hearty good wishes in their noble work.

—The remains of Charles Stewart Parnell, the ex-Irish leader, were laid to rest in the cemetery near Dublin, on the 11th ult.

—A paper to represent the Parsonage and Home Mission Society is soon to be published. It is a worthy enterprise, and we wish it success. It will be called "The Parsonage and Home Mission Quarterly." The subscription price is twenty-five cents a year. It will commence about the first of January next. Let all who want to subscribe and aid in getting subscribers, correspond with Miss Lucenda B. Helm, Louisville, Ky.

—Thanksgiving season approaches. There are on hand at this office a number of copies of a publication called "Patriotism and Religion as Potent Factors in Our Country's History and Destiny." It is a thanksgiving talk—elaborated from a sermon—by the editor, and contains matter quite appropriate for consideration at this time. Price, cloth, fifty cents; paper cover, twenty-five cents.

—The excellent paper by Miss Maggie Evans, in another column, was read before the Epworth League at Deer Lodge, and its publication requested by vote of the League. We gladly give it a place, also the one by Miss Lulu Biggs. Their perusal will be profitable to our young people—and older ones also.

—Sister Parnall writes us that two Parsonage and Home Mission Societies have been organized since Conference, one at Deer Lodge and the other at Butte. We trust that the number will multiply rapidly. We fear that some of us do not take the interest in this work that we should, until we are brought into straits and need help ourselves. Read Mrs. Atkin's "House Raising" article again.

—Mrs. R. S. Fowler, of Victor, will visit her old home near Macon City, Mo., this fall, the first time since she left there, when a young lady, and went to Oregon. We rejoice that she is able to gratify a long cherished desire, but she will find that "the old home ain't what it used to be."

—We greatly rejoice at the prospect of having the gates closed on Sunday at the World's Fair at Chicago. It is said upon good authority, that the brewers of Chicago have subscribed a half million dollars to keep them open. It would be a shame for Christian America thus to ignore her Lord, and desecrate His day before the invited world, much of it coming from recent heathendom. The centennial celebration at Philadelphia was a success, and it was closed on Sunday, and there is no reason why the World's Fair may not be conducted on the same principles.

—Rev. H. D. Groves, of Howard College, Mo., writes: "We have, by far, the largest attendance in the history of the college—an enrollment of 180 at the end of the first month, and others still coming."

—The Missoula County Sunday School Convention will meet in Stevensville, Montana, on Tuesday evening Nov. 10th, at 7:30 o'clock, and continue in session through Wednesday. Its object is to promote zeal and efficiency in Sunday School work. Let there be a good attendance.

—Married, at Heppner, Oregon, by Rev. P. M. Bell, Mr. James D. Hamilton and Miss Dora T. Crabtree. No date given. We are sorry to learn from a private note, that Brother Bell's eyes are giving him some trouble, and that he has been unwell. Trust that he is better by this time.

—The president of the Ecumenical Conference at Washington occupied a chair made from one of the oaken beams taken from the old City Road Chapel, London. It is beautifully carved with appropriate designs, costing about $250, and is the gift of a wealthy English gentleman to the proposed University to be established at Washington. The Epworth Bible was used in the opening exercises. It is the Bible used by Samuel Wesley, at Epworth for forty years. It is quite large. The sacrament of the Lord's Supper was administered at the close of the opening sermon, and the unfermented juice of the grape was used therein. We would that this could always be done.

—President Harrison visited the Conference on the day that International Arbitration was discussed. His presence and his speech made a profound impression, particularly upon the minds of the English delegates.

—Many for whom we write have either read or heard the story of a home so full of domestic love, where the Christian graces of meekness, patience, contentment, and cheerfulness were in such lively exercise, that the little ones, although crowded in an attic, never dreamed that they were poor. There are too many Christian homes where the burdens of poverty or sickness are increased a hundredfold by the spirit of discontent. It is possible for even the lowliest home to be so full of love and Christian joy that the children, breathing this atmosphere, will not suppose it possible for any home to be more beautiful than theirs. O for more of such homes!—*S. S. Visitor.*

—Says a sensible writer: "*Never take the last train when you can help it.* Much of the trouble in life is caused by the fact that people, in their engagements, wait till the last minute. The seven o'clock train will take them to the right place *if every thing goes straight,* but in this world things are very apt to go crooked. So you had better take the train that starts an hour earlier. In every thing we undertake let us have a little margin. Do not calculate too closely on possibilities. Better have room and time to spare. Do not take the last train. Not heeding this counsel makes bad work for this world and the next. There are many lines of communication between earth and heaven. Men say they can start any time. After awhile, in great excitement, they rush into the depot of mercy, and find that the final opportunity has left and behold! it is *the last train!* 'Remember now thy Creator in the days of thy youth.' Do not wait for the last train."

—The Committee on Statistics at the Ecumenical Conference reported, that since the London Conference, ten years ago, there had been an increase of 30 per cent in Methodist believers. The report shows the number of ministers, 42,695; members, 6,495,397; and adherents, 25,378,000. The Conference recommended Nov. 15th, next, as the beginning of a week of prayer. Provision is made for the holding of another Ecumenical Conference 10 years hence.

—The Flathead Indians, numbering about 200, who resided until recently in Bitter Root valley, have removed to the Jocko Reservation. Their land is being sold, and the proceeds will be applied to their benefit. General Carrington was the successful agent in the removal. The Indians went quite cheerfully, feeling that it was for the best. We presume that but few tears were shed by the whites. Still, they will miss their red brethren.

—Several interesting articles will have to wait over until next issue, for lack of space.

—A number have taken the hint and are sending in remittances for the paper. Let the good work go on. The deficit is only a dollar or so to the reader, but amounts to several hundred dollars on our books. "Let us consider one another."

——o——

News From The Churches.

ROSALIA.

W. S. Hornbuckle: —We are comfortably domiciled in our new home in the cozy little parsonage situated in the center of the Oaksdale circuit, where we have set up our banner in the name of the Lord. We have made one round on the circuit amid sickness in our family. We have asked the Lord for a revival all over the circuit and we believe it is coming. The indications were never better. At every point on the circuit we have some men and women who are ready for every good word and work. I am studying and laying plans for the winter's campaign, and I trust that when the conference year closes, we may see "where sin abounded, grace much more abounded." O, for 1000 souls for the Master this year, and $1000 for missions! For this let us work and pray, expecting to receive.

DAYTON AND POMEROY.

G. H. Gibbs:—I send you one new subscriber. Am getting along very well on my big circuit. We expect to build a church at Covella this fall and winter. [Pleased to hear that. Success to you. —Editor]

BOZEMAN.

W. T. Goulder:—We are in the midst of a revival. The fruit is falling fast. Congregations very good and increasing at every appointment. A deep interest at every service. Pray for us. We want to see at least fifty conversions.

WESTON, OREGON.

F. C. Adkins:—The work is moving along nicely. Congregations good. Will do what I can for your paper.

STEVENSVILLE.

The first Quarterly Meeting passed off pleasantly. Two additions by certificate—Brother A. Collet and wife recently of Helena. The Sunday-school is moving off nicely. There is a good attendance. The pastor, J. B. Parnall, is in good heart, concerning the work at this point. By the time this is in print he will be in the midst of a protracted meeting at Ambrose school house. We wish him success.

FROM LEWISTON.

We are moving forward on the building line. Our new church at Upper Tammany is almost ready to be dedicated. If the painter-collector had been as fast as the carpenters, all things would now have been ready. However, we expect to stir the painter-collector up and be ready for our first Quarterly Conference, Oct. 31st, Nov. 1st, 1891 It is a beautiful location and on an acre-lot. The house is 28x42, with 10 Gothic windows and a double door in front with Gothic transom. This building will do credit to Southern Methodism in this section. It is the first church edifice ever built by our church, in Idaho, South of Clearwater river and the fourth one in the State, so far as I can learn. [How about the one at Wallace, Idaho? —Editor.] We are praying now, for a baptism of the Holy Ghost and the conversion of the people. May the Lord give it to us! Fifteen gave their hands for prayer last night at Mason's schoolhouse, on Craig's Mountain. I would have stayed and protracted the meeting, but circumstances overruled. May the Holy Spirit move a young man to come to Cawas Prairie Circuit! A similar prayer offered for Genesee last spring has been answered, and although the young man is about 40 years old, he has no *impedimenta*. The work progresses, under the leadership of Rev. H. T. Burger, splendidly. Palouse City, Wash., expects to have a new Church building by Christmas. Rev. J. W. Compton, the pastor, wrote me in regard to having a double dedication by a Bishop. Yours Truly,

Howson B. Terry.

CORVALLIS AND GRANTSDALE.

The first Quarterly Meeting for this charge was held at Alford's school house. There was a good attendance on Saturday morning and evening, and also at both services on Sunday, and a good interest manifested. Several persons asked for the prayers of Christian people. Brother Flowers, the pastor, reported three additions by baptism, and one by profession of faith, who had been baptized previously. A good start was made on a subscription for the pastor's support, which was left in the hands of Brother John Wood, the steward there, and hope to see many more of them converted before the year is out.

BOZEMAN CIRCUIT.

Brother Warren had to give up the "hired house" in which he was living, and was thus forced to undertake the creation of a parsonage which will soon be completed at Belgrade. It will cost something over $600. Necessity is the mother of invention. We trust that the good people of Gallatin Valley will rally to Brother Warren's assistance in paying for and furnishing it before winter sets in.

FROM BOULDER.

Mrs. L. A. Riley renews her subscription and says: "We are more than pleased with the 'Montana Methodist.' Everything in Boulder is encouraging at present. Brother Clark and his excellent wife are meeting with a cordial reception. Our church was in a very low condition when he took it in charge, but he seems earnestly devoted to the work, and we trust and pray that with God's help there will be such a revival as we have never known before. Pray for us, Brother Stanley." [Indeed we will, for the work at Boulder lies very near our heart. We trust that the fondest expectations of our people may be realized then this year. —Editor]

HEPPNER, OREGON.

Rev. P. M. Bell sends a dollar to renew his subscription and adds: "I have organized a society in the interest of Domestic Missions, among the children and young people. It is known as 'The Sunshine Circle' and has some local and social features which will interest all. I believe the children can be interested in these matters and help us in raising the assessments." [Of course they can, and they will be all the better for it. There is found the chief benefit, in getting all the forces interested and enlisted in the work. "All at it, and always at it." —Editor.]

We (the East Columbia Conference) must raise that $1000. [We believe it will be raised. Faith and courage will accomplish wonders. —Editor.]

FROM WOLF CREEK.

Mrs. Thos. B. Willis, one of our elect ladies at Wolf Creek, renews her subscription to the "Methodist" and adds: "We do miss Bro. Clark so much, and hope that we may soon have a preacher to take his place. Tell Bro. Couey, if he can, we would be glad for him to come down and preach sometime. If he will let us know when he is coming, we'll try and have a congregation for him."

This is on the Townsend circuit for which we tried hard to get a preacher at Missouri Conference. The people are left entirely without preaching. They have our sympathy. We trust that Bro. Couey will find time to visit that region, and we know that he will at the first opportunity.

JUDITH BASIN COUNTRY.

Dear Bro. Stanley:—We are located about half-way between Billings and Great Falls. This is a good country. Crops are good this year, as it has been very seasonable. We have a Sunday-school on the union plan, as there are but few persons here belonging to any one denomination. There are a few Baptists, a few Campbellites, a few Northern Methodists, and three or four Southern Methodists. We use the Baptist lesson papers, as the superintendent is a Baptist, and I think, is a good man. We have preaching once a month by our Northern Methodist brother, who is on the Philbrook circuit, which includes this part of the country. I don't think any of the denominations named above, have any organization in this part of the country. The people were members "back in the states," as they say. [Yes, that is the way that many of us expressed it fifteen or twenty years ago, when the beautiful Judith Basin was inhabited almost entirely by Indians and buffaloes, and it was almost certain death for a white man to go in there. What a change since then! But "back in the states" is hardly proper now, since here in Montana we live in one of the grandest states in the Union.—Editor.] The "Montana Methodist" comes regularly twice a month to me, and to say I am well pleased with it, would be putting it very mildly. It is a great treat to me every time it makes its appearance, and I only wish it came every week. You may depend upon me as a subscriber as long as I am able to pay for it. I will try and get some new subscribers for it. Your Brother,

W. S. McMurry.

We are glad to get such a good newsy letter from our brother away out on the frontier, and to know that he enjoys reading the "Methodist." The thought that our paper goes to so many readers throughout the Northwest who are almost without religious services and whose hearts are longing for Christian fellowship, and who are hungry to hear how the battle is going, is giving a wonderful incentive to us in preparing the matter for these columns. We have been there and we know how it is. For a number of years our home was without the regular ministry of the church of our choice. What a luxury it was to get the church paper! It was part of our routine work when a boy, to ride eight miles each Saturday to the Post-office and back, chiefly to get the dear old "St Louis Advocate." So long as we can minister in any degree to others in like circumstances we will not consider that our labor is in vain. When our brother is unable to pay for the "Methodist" if he will let us know, we will make a desperate effort to find one who is able, or at least to see that his paper is not stopped.

——o——

HELENA DISTRICT.

BY A. C. COUEY.

BOULDER AND ELKHORN.

I was with Bro. Clarke Wednesday evening, Sept. 11th, to hold the business session of the first Quarterly Conference for the current year. Considerable improvements had been made on the parsonage since preaching there Sabbath, Aug. 29th. Sister Clarke, strange to say, was the first time in the number of years in the itinerancy, in the bounds of the circuits where Bro. Clark had been pastor—in fact, had never before left their own private home since being in Montana. She was doing finely in the new situation.

A good congregation greeted us on the week-night preaching service, after which we transacted the regular business. The pastor, Bros. Jno. B. Taylor, Jno. W. Currin and Wm. Butler, with several good sisters present. The work here begins most encouragingly for quite a while. The people seem to have a "*mind to work*."

WHITE HALL AND WILLOW CREEK.

Brother Britt met me Friday evening Sept. 18th, at White Hall Station. Two and one-half miles' drive brought us to the well-known preacher's home, of Maj. and Mrs. E. G. Brooke.

Bro. Britt had every thing well in hand on his large circuit. Announcements had been made for preaching Saturday 11 a. m., and 7:30. Quar-

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goul ler.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

M. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit, Palouse, Wash.
E. G. Michael, Pendleton District, Weston, Oregon.
H. T. Burger, Genesee Circuit, Genesee, Idaho.
M. V. Howard, Walla Walla Station, Walla Walla, Wash.
Reg. B. Swift, Spokane District, Box 692 Spokane, Wash.
R. G. Isbell, Pendleton Station, Pendleton, Oregon.
A. Y. Skee, Big Bend Circuit, Wilbur, Wash.
D. W. Yoakum, Burritt River Circuit, Baker City, Oregon.
H. B. Ferry, Lewiston Circuit, Lewiston, Idaho.
W. H. Hodges, Spokane Station, Spokane, Wash.
J. H. Shelton, Dayton Station, Dayton, Wash.
P. M. Bell, Heppner Circuit, Heppner, Oregon,
F. P. St. Clair, Davenport Circuit, Fairview, Washington.
G. H. Gibbs, Dayton and Pomeroy Circuit, Dayton, Wash.
Michael Larkin, Mountain Valley Circuit, Ridge, Oregon.
P. C. Adkins, Weston Circuit, Weston, Oregon.
Henry Barnhart, La Crande and Moss Chapel, La Grande, Oregon.
W. S. Hornbuckle, Oakesdale Circuit, Rosalia, Wash.
R. B. Crego, Eagle Valley Circuit, Half-Way, Oregon.
C. E. Kirk, Baker City and Wingville, Baker City, Oregon.
C. C. Eagle, Boise Circuit, Boise City, Idaho.
Wm M. Fancher, Summerville Circuit, Summerville, Oregon.

terly Conference Saturday afternoon —and the regular Quarterly Conference services Sabbath. These were all filled in order. Every point on the circuit had its representation or representatives, except one who could not be present by reason of a delayed train.

Brother Britt, with Major Brooke, S. F. Tuttle, Wm. Beall, and T. T. Black composed the officials.

Sisters Brooke and Black were also present at the Quarterly Conference.

No work, either station or circuit, shows greater signs of real genuine interest than the White Hall and Willow Creek circuit. I was delighted, and hope for good things—*more* good things during the year.

HELENA STATION.

Bro. and Si-ter Price had just returned a day or so previous to holding the Quarterly Conference from their visit to the National Park. The reports made by the pastor and stewards were favorable—and Price addresses himself to the work with renewed strength. Sister Price is again suffering with an attack of rheumatism, similar to that of last fall. They have decided to have her seek a warmer climate for the winter—so Sister Price and the children will start for Altus, Arkansas, very soon --before this is in print possibly. Having tried the experiment of two thousand miles between *me and mine*, I am sorry for the Helena pastor.

EAST HELENA.

Brother Bramble moves on smoothly at East Helena. Preaching services Saturday evening, and the usual Quarterly Conference services Sabbath were all pleasant. The love-feast and Bro. Stanley's sermon in the morning were greatly enjoyed. The hospitality and fellowship with Bro. Bramble, his wife, the good friends whom we met there, both residents and visitors, gave us much pleasure. Mr. Editor, come again to one of our Quarterly Conferences. We hope to give you more time to present the claims of the "Montana Methodist." I am sorry to record the fact of Sister Bramble's continued ill-health for a number of weeks.

BUTTE STATION.

Butte is called dull, at this time—but never seems so—nor does our church work there.—Bro. Squires and family were taking a combination trip to the Gallatin valley. Bro. Squires was in Bozeman, assisting Goulder in a protracted meeting, while Sister Squires and children visited relatives and friends in the country. I found the Butte Station in good growing state. Had a pleasant time preaching Sunday. Administered the communion to the largest number since I have been associated with the work. The officials met me for the business session at 10 a. m., Monday. Pastor's reports encouraging. Liberal allowance was made the pastor for the year. I came away thinking of Butte as I have for quite a while--that she is succeeding well. The Lord bless pastor and family and flock.

SIDE APPOINTMENT.

In answer to a pressing invitation "to come preach for us," I spent Sabbath, Oct. 11th, at Alhambra Springs; preaching, however, at Clancy School-house, one mile below on the R. R., Saturday evening, and twice Sabbath. The people in a settlement or settlements for fifteen miles, reaching from Clancy to Wickes, have only one sermon per month by our church. As an evidence of their relish of the Gospel, they came Sunday evening from one to eight miles distant, through the worst weather we have had this season. I had made up my mind to preach to a dozen or fifteen, but to my gratification, we had a splendid congregation. I ministered to them in spiritual things—they ministered to me of their carnal things—more than quadrupling my traveling expenses.

The next communication I send you, Mr. Editor, I will tell you of the destitute places I know about within and bordering on the Helena District. Had we the means, we could employ at least four new men in "my patch." I closed the first round on the district with Bro. Warren, Sunday, October 18th. I send you list of appointments for the second round, which takes up the remainder of 1891:

—o—

Helena District—Second Round.

Deer Lodge Sta.—Oct. 24th, 25th
Bozeman Station—Oct. 31st, Nov. 1.
Townsend Circuit—Nov. 7th, 8th.
Boulder and Elkhorn—Nov. 14, 15.
Helena Station—Nov. 28th, 29th.
White Hall and W. Creek—Dec. 5th, 6th.
East Helena Station—Dec. 12th, 13.
Bozeman Circuit—Dec. 19th 20th.
Butte Station—Dec. 26th, 27th.
Great Falls—

A. C. COUEY, P. E.

—o—

EARLY REMINISCENCES.

BY I. B. STATELER.

From the Conference at Mountain Springs, Ark, I was sent to labor in the Creek Nation, Indian Territory, and placed in charge of the Hardridge school. Brother Joplin had preceded me. His wife was the daughter of old Bro. Henry, who was a preacher. She and her little infant had fallen victims to disease and both died and were buried there. In my loneliness I frequently visited the grave of our departed sister and gave vent to my feelings in weeping. I did not know how soon I might rest there too, for I was very sickly. I suffered much with the regular old-fashioned shaking ague.

At the place where I boarded there was a typical "black mammy." She was an African woman and had a grown daughter by the name of Phœbe. The daughter's father was an Indian man, whose name was Parryman. He was a vile old fellow and had a heap of wives. The daughter was a right pretty girl, and was married to a white man. "Granny" as we called her, did the cooking and brought my meals to my room. Altogether we made quite a family. We had prayers regularly. The cabin was built upon posts set in the ground. The hogs would pile up under the floor and groan and grunt at a great rate. They would often raise the puncheons of the floor which just laid loose upon the sleepers. I would borrow "black mammy's" pony and drag up wood for the fire. Sometimes she would imagine that I worked him too hard, and would get mad, and break out with, "I won't *linctum* for you any more! I won't *linctum* for you any more!" meaning that she would not interpret for me any more. I could speak to the greater portion of the Indians only through an interpreter. The preaching was all done through an interpreter. I would utter a sentence in English, and then the interpreter would give the sense in the Indian tongue. These Indians, many of them were quite well-to-do and owned many slaves.

The missionaries would fail to come, and I was kept going from one school and from one place to another. The Little Rock District then embraced the Indian country and half of Arkansas, and all that territory was then in the Missouri Conference.

(*to be continued.*)

—o—

—Read "Tenderfoot's" letter. It is rich, rare, racy and rangey.

—o—

"Tender Foot Abroad!"

September the 18th, 1891, was an eventful day in the history of the Coeur d'Alene towns. Helena, out of the fullness of her heart, had sent over an excursion train to carry 400 of the Idaho folk to her magnificent city. Early the clans gathered, old and young, male and female, pretty and not so pretty, wise and otherwise; parents and children, husbands and wives, beaux, belles and sweethearts were in the hurrying, jostling, eager, joyous crowd. "Tenderfoot", wife, and the little "Tenderfoot" had tickets, and so were on hand. Mid smiles and laughter and general good cheer, the train started off over the "Coeur d'Alene cut off." What a marvellous road it is! Full of strange, irregular curves, pothook-like, and as oblivious of straight lines as the chirography of your humble servant! Up the mountain we started! — Early in the ascent we passed the classic shades of Pottsville, that has now gotten almost too small to cast a shade. On and up we go—especially *up*; down and around we go—up again, around several times; then up several more times; then so far around that both engines of our "double header" are plainly visible from the rear coach. If a girl's sweetheart had been on the *calf*-catcher, and she on the rear platform, and if her lips had been as much extended, as sometimes they are in a pout, and if nobody had been looking, and both parties had been willing, and if they had been a little nearer together, they might have kissed each other. Like a long, sinuous, jointed snake the train wound in and wound out, "but with a goal in view" went on and upward. Now through a tunnel, now over a high trestle, now on the side of the mountain, the valley so far below as to make one's head dizzy, who ventured to look down. A little flange on a car-wheel, a bolt—a spike—between us all and death! Yet the Lord's eye was upon us, and His hand upheld us. What a picture of Christian life this mountain rail-road

is! Winding, steep, rocky—here a descent where the brakes must be put on, yonder a dark, gloomy tunnel—God's sunshine at the end of every tunnel. The train followed the track, that the chief engineer, who went before and marked it out, said, would lead to the *top* of the mountain. Has not One of unerring skill and wisdom been before and marked out the road we have to travel, to reach at last the mountain-top, where we may overlook the promised land? No grade on it so steep but may be climbed if we keep *to the track*! To leave it means wreck and ruin. But back to our journey:—In some places three portions of track were visible at one time, and we actually *met* and *passed* a train that was a *half-hour behind* us. The scenery is grand, beyond any words of mine to picture. To the west are the mountains, sloping down until they seem to meet and be joined by a white ribbon of clouds to the far-away horizon, and the horizon shades off in dimming lines of beauty until one imagines it mingling with the blue waves of the far-off Pacific. On either hand stand the forests of giant pine, fir, cedar and tamarack—in front are the rocky ramparts of the frowning mountains, which seem to forbid a nearer approach. But skill and industry had been before us and were with us, and every rampart was carried, and at last the *summit* was reached.

On the mountain-top! What a scene! No wonder the Ark rested on the mountain! Its occupants could feel that God was not far off. His unpolished handiwork, rough ashlers of nature's masonry, supported them; and beneath lay a *world*! No wonder God buried Moses on Nebo's *Mount*! The promised land of earth was below him, when he looked that way, and above was the promised glory land. Christ "went up into a mountain," and Heaven's glories in the Transfiguration shone on him, and from him on Tabor's Mount. Then MOUNT ZION!! Hard climbing to reach the summit, but how glorious the outlook, and how hallowed the associations when there! After a short stop on the summit, the train commenced the descent. Going *down*, the train-men say is much *easier* than going *upward*, but much *more dangerous* too. How true of life!—Soon we reach the Missoula river, and along its winding banks we sped!

Erelong the hills separate, the valley widens out. Cultivated patches are seen, and then fertile fields covered with grain and grass—here and there moving punctuation marks of fat cattle dot nature's lovely page. Soon Missoula is reached. The "Garden City," they call it and rightly so. Tokens of thrift, growth and prosperity are seen on every side. After lunch on for Helena! Part of the Deer Lodge Valley, rich and beautiful, is passed through. On the mountain side is the old wagon trail. Stateler, Flowers, and Stanley in the early days passed that way, I believe. What a difference between now and then! Erelong, we begin mountain-climbing again. Between walls of solid rock we glide. Here and yonder signs of placer-diggings in other days, are seen. A little after dark we enter the long Mullan tunnel, and, as we emerge, a scene greets us that for inherent beauty and wondrous loveliness I have never seen surpassed—we are up in the air nearly 7000 feet. From far-off towards the East, and seemingly from far below us, up, out of an ocean of azure, studded with diamond star-islands, the moon, full-orbed and most queenly in her rich and royal beauty, rises! Speech falters and words are forgotten in wondrous admiration. The God of nature, through His queenly servant, smiled upon the earth, and the entire landscape was dimpled over with silvery light. "O Lord, how marvellous are *Thy* works!" About 8 p. m. we arrived at Helena. A mighty multitude met the excursionists at the depot, and heartily was the welcome accorded the visitors from the mining camps beyond the mountains. Cannons boomed, red-fire glared, huzzas filled the air. The entire stay in Helena was an ovation. What a wonderful city it is! Its magnificent business buildings; its fine residences, and behind these the brain and pluck and energy that have made it what it is. Your correspondent found a delightful home in the spacious mansion of Bro. A. G. Clarke. What a blessing to have a big-hearted Methodist with open hand and house there! May his bow long abide in strength, and his good wife soon be restored to perfect health! Behind Mr. S. C. Ashby's sorrels, the finest team in Helena, we drove over the city, viewing its beauty and prosperity. What a pleasant time, too, we had dining at Mr. Ashby's. Father and mother, daughter and son are fit jewels for that lovely home casket they have there. Mr. Ashby comes of the stock of that cavalier trooper—so dear to every Virginian's heart, General Thomas Ashby, and his home in the far West well represents Virginia hospitality, and he best type of the Virginia gentleman. — — — The excursionists visited the Natatorium at the Broadwater hotel, and hundreds enjoyed the "Idaho Plunge." It was not without its uses if we may rely on the statement of the son of Erin, who said: "Give me, if you *plaze*, a bit ov a rag to dry moiself wid; for I tells yez, me havn't had the *concintrates* off me before, for three years, nor better!" — Price and wife were at the Park. He dwells in the hearts of his people and has gained the respect and confidence of the entire community. I worshipped at his church Sunday morning, and heard a good sermon from the Baptist brother who filled his pulpit. I looked in on our Sunday School in the afternoon. The children were out in goodly numbers, but *where* were the *adult* members of the church? At night I had the pleasure of preaching for Bro. Hauk, of the M. E. Church. We had a good time. The "Amens" did me good. Monday we left Helena *en route* for Stevensville. After all, the Bitter Root Valley is the loveliest spot on earth that I have yet seen. Its varied scenery—mountains snow-capped; foot-hills, where hundreds of cattle and horses roam; limpid streams; wide, fertile lowlands—is "a thing of beauty" indeed.—About 6 p. m. we drove up to the parsonage at Stevensville. Parnall met us with a hearty greeting; and though his good wife was not at home, he left nothing undone for our comfort and pleasure. Even the chicken squalled—Parnall had killed him. He had fed Methodist preachers before. What an "all-round" man he is! A cook, the equal of John Chinaman; expert as a housekeeper; unexcelled as a dishwasher; a facile writer; an earnest, successful preacher; a faithful pastor, witty, wise, sociable, consecrated, a Christian gentleman through and through. We are debtors to him for much kindness and courtesy that will not be forgotten. That entire trip to Bitter Root will linger long among the pleasant things of life! The *Flowers*, transplanted years ago from the gardens of Mississippi, blossom out now in

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Rev. E. J. STANLEY, Editor and Business Manager.

The paper has an able corps of contributors scattered throughout Montana, Idaho, Washington and Oregon, and will contain occasional letters from California, Colorado, New Mexico, Kansas, Missouri, Kentucky, and other states, East, West and South.

The Sketches of Pioneer Life,

BY REV. L. B. STATELER,

extending, as they do, through a period of sixty years of active life in the ministry on the Western border, extending from Kentucky to the Columbia river, will be worth more than the price of the paper.

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Bro. John Robinson's kindness must not be omitted. Hospitality reigns in his elegant home, and thrift is seen on every side on that magnificent farm of his. But it would take a whole issue of the "Methodist" to tell of all the pleasant things that occurred—How the little "Tenderfoot" dabbled in the ditches, devoured the melons, apples, plums, corn, chicken, ice cream, etc.; and how the father held up well his "end of the log" along that line, too. Then there was the pleasant fellowship enjoyed, the devout communication with brethren beloved, the sense of God's presence and goodness. After nearly a year's isolation on an outpost, 130 miles from any other Southern Methodist preacher, the meeting with brethren in the ministry and laity, was joy indeed to this scribe's heart. But the best things of earth have their end. So Friday we started homeward, and in the evening reached the central city of the Coeur d'Alenes Mountains on every hand surround us, and only a little bit of God's blue sky can we see. The devil is in our midst. Clink of glasses and rattle of dice can be heard on nearly every side. All the wickedness of a mining camp is here. But here, too, are a few faithful ones; here at last we have a church, where in peace and quiet we can worship—we have our Bible and its promises, we have the Holy Ghost, we have God. The Sun of Righteousness is rising. We pray too, that erelong He may be high enough toward the zenith of His glory for His beams of blessing to fall upon our little mountain-enclosed city, and to gilt it with a beauty and glory ne'er dreamed of here before—the beauty of righteousness and the glory of true holiness. We trust in God and know that our faith is well-founded. Amen!

TENDERFOOT.

——o——

No [redacted] can pray the Lord's prayer with his hands in his pockets. If there is any passage of Scripture that means for people to get to work in earnest it [redacted] that.

"Paying off Mother."

"Mother," said a little black-eyed boy of seven years, "when you get old and want someone to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath-day she read to him for a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might, at some future time, return in kind all his mother's cares. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say: "My dear son, I am more than paid off already."

But, children, you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often she has nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off mother."

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and his work and preparing for heaven. There Jesus dwells in glory, which communicates to the saints of all generations; that same Jesus who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, my child, and pay off mother by praising God with her in heaven.—*Christian Guardian.*

——o——

RECEIPTS.

No. 1. How to cure indifference to church work.

Pray every day for the success of the church, and give liberally to sustain it. This has been known to cure even chronic cases.

No. 2. How to cure stinginess.

By giving just as much as you can next Sunday; increase the dose each Sunday following, until you find the dollars slipping out of your fingers into the basket easier and more freely than pennies did before it. Try it.

No. 3. How each person can make church services more interesting.

By being interested enough in the work to pray every day during the week, that the preacher may preach well, and that the congregation may hear well.

No. 4. How to destroy the song service, or make it uninteresting.

Be sure that the singers never meet to practice. Don't forget to always find fault with the leader. Let number three tell all the rest; how exceeding harsh number one's voice is. Let number five tell how nervous it makes her to hear number two, because she never gets the time. Be sure that plans are so arranged that some fault will be found of every one who sings. Don't forget to have some one of your number laugh and draw the attention of the entire congregation just before the song.

We warrant the above receipts, if well observed, to never fail.

——o——

How Talmage was Converted.

You can take any man for Christ if you know how to get at him, writes Dr. Talmage in *The Ladies' Home Journal.* Truman Osborn, one of the evangelists who went through this country many years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he said: "Mr. Talmage, are all your children Christians?" Father said: "Yes, all but De Witt.' Then Truman Osborn looked down into the fireplace, and began to tell a story of a storm that came on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the eye I should have been angered when he told that story; but he looked into the fireplace, and it was so pathetically and beautifully done that I never found any peace until I was sure I was inside the fold, where the other sheep' were. ——o——

Baby Minded.

Dr. Cuyler says to young men; "Don't ask to be everlastingly amused; it is the sign of a babymind when a young men cares for nothing but fun and frolic." If this be so there must be a large number of "baby-minds" in our churches. Why else this asking by young and old people in the church to be "everlasting amused?" "Where were you last Sunday?" "Oh, our sermons are so uninteresting I went elsewhere." "Where were you last prayer meeting night?" "Oh, our meetings are so dull that I went where they have more life." What is this but a demand for spiritual amusement? The preacher, the official brethren, and the other members must get up something to keep you amused or you will soon absent yourself. Your "baby-mind" cannot content itself in its own church unless it is "everlastingly amused."

Why don't you provide some religious amusement for your pastor, your official brethren and the other members? Start a hymn, tell your experience, lead in prayer, do all you can to make things lively and happy and attractive in your own church, and then neither you nor anybody else will feel like absenting yourselves; perhaps if you provide a little religious amusement yourself, you will not need to depend so much on others for it. Let each contribute his part towards happiness in the church. ——o——

People who stay out of the church because there are so many hypocrites in it, couldn't do anything to please the devil better.

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Where to find Heaven.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old, wealthy members. This old fellow met the preacher and he said: "Pastor you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is." "Ah," said the pastor, I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Saviour;' if you ask for a Bible, and you read the twenty-third Psalm, and you then get down on your knees and pray,—if you don't see heaven before you get al through I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."

——o——

Keeping Back Part of the Price.

It is related of a chief of an Irish clan that when he came to be baptized, centuries ago, he held up out of the water his right hand. When asked what that act meant, he replied that he withheld that member from God's service, that with it he might war against hostile clans. With scarcely less folly do some Christians hold back part of their money, their time, or influence, from God, and think that he will accept the rest. He wants all, or none at all. To be a faithful follower of Jesus we must allow nothing to come between us and Him.

A soldier who went to war took with him some of the small instruments of his craft—he was a watch-tinker—thinking to make some extra shillings now and then while in camp. He did so. He found plenty of puttering, and almost forgot that he was a soldier, so that one day, when ordered off on some duty, he exclaimed, "Why, how can I go? I've got ten watches to mend!" Some Christians are so absorbed in self-seeking that they are ready to say to the Master's call, "I pray thee have me excused!" They are nominally soldiers of Christ, but really they are only watch-tinkers—they keep back part of the price.—Christian Visitor.

——o——

THE great battle-fields of the world are in the hearts of men. The great struggles are within. A soul once committed to God and his cause finds in its fierce fights a field of glory, where grand victories may be won and sweet peace be found.—*H. W. Thomas.*

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Montana Methodist.

Vol. 3. NOVEMBER 15, 1891. No. 53.

Editorial.

THANKSGIVING DAY.

Thursday, the 26th of November, will soon be here. This annual religious festival (it should be such at least), has come to be a permanent institution in the United States. It was first suggested by the Hebrew Feast of tabernacles, or "feast of ingathering at the end of the year." The occasional observance of a day of thanksgiving, we are told, recommended by the civil authorities, was not unusual in Europe hundreds of years ago. In Leyden, Holland, such a day was observed Oct. 3,1575, which was the first anniversary of the deliverance of the city from the foes that environed it. After the first harvest of the colonists at Plymouth, in 1621, Governor Bradford sent four men out fowling that they "might after a more special manner rejoice together." In July, 1623, a day of fasting and prayer was appointed on account of drought. Rain came in abundance while they were praying, and a day of thanksgiving was appointed and observed with appropriate religious services. By the year 1680, they came to be common in New England, and were usually observed in the fall of the year. Dr. Franklin says, that once in a time of great despondency among the first settlers of New England, a fast day was proposed, when an old farmer arose, reproached them for their loud complaints which, he said, "were enough to provoke high heaven; reviewed their multiplied mercies and blessings and urged that instead of a fast day they should appoint a day of thanksgiving.

Occasional days of thanksgiving were appointed by the Dutch governors of New Netherland from 1644 to 1664,and by the English governors of N. Y.,in 1755 and 1760. During the revolutionary war the observance of such a day was annually recommended by Congress, and President Washington issued thanksgiving proclamations in 1789 and 95, and President Madison recommended a day of thanksgiving for peace with Great Britain in 1815.

The prayer-book of the Protestant Episcopal church for 1788, says the American Encyclopedia, recommends the first Thursday in November, unless another day be appointed by the civil authorities. The day was not regularly observed in New York till 1817. In 1855 Governor Johnson, of Virginia, recommended the observance of such a day, but in ' 57 Governor Wise refused to do so, claiming the absence of any right to interfere in religious matters. In 1858 such proclamations were issued by the governors of eight southern states. Special proclamations for Thanksgiving were issued by the President in '62 and '63, for victories gained; a national proclamation of the annual Thanksgiving in 1863-4, since which time such a proclamation has been issued annually by the President, as well as the governors of the various states and mayors of the principal cities, custom centering on the last Thursday in November.

It is quite reasonable to suppose that such occasions have been common among God-fearing people who were forming new settlements, or reforming old ones in the onward march of civilization, from the departure of the Israelities from Egypt down to the present time. One of the most notable events of the kind occurred about twenty-five hundred years ago, and is recorded in the eighth chapter of Nehemiah. The Jews had just returned from the Chaldean captivity. Under the wise direction of Nehemiah the walls of the Holy City,that had been broken down were rebuilt, and Jewish authority partially restored at the metropolis. The attention of the people was called to "the book of the law," which had been long neglected, and upon hearing it read and expounded by Ezra, the scribe, "who stood upon a pulpit of wood which they made for that purpose," were greatly grieved and wept on account of their sins. Doubtless their leader was gratified to see this evidence of true penitence and of loyalty in heart to God and their native land. But it was not necessary to mourn always. They must not continue to look on the dark side. God had really been very merciful to them. They were delivered from their oppressors; the walls of their city rose around them once more, protecting their homes, their wives, their little ones—all that was dear unto them. The future was portentous, and it was an occasion for sending presents to the poor and a time for general thanksgiving.

Then he said unto them, "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord: neither be ye sorry: for *the joy of the Lord is your strenyth*.....And all the people went their way to eat and to drink and to send portions and to make great mirth, because they understood the words that had been delivered unto them." What governor or president has ever improved upon that proclamation, or what nation upon the manner of observing thanksgiving day? Nehemiah was a model ruler. He sought help from God, carried his relig ion into all his duties, and encouraged the people so to do. Doubtless their amusements and their mirth upon this occasion were all regulated by "the book of the law"—out of which they had been instructed.

Would that we could have more religion in all our fasts and feasts, in all the walks of life, and in all the affairs of our nation. We do not mean by religion merely the singing of hymns, the making long prayers, the wearing a long face, parading the streets, and boasting of our goodness, but we mean loyalty to God, to His word of truth, and the diffusion of the principles and spirit of truth, honesty, love and purity and gladness among men so as to become controlling factors in their lives, both public and private. It would make better business men, better homes, better communities and bring us into the practice of that "righteousness which exalteth a nation."

We have much to be thankful for. While the nations of Europe are burdened by standing armies in their midst, and constantly troubled with the rumors of war, we are at peace, both at home and abroad. We are blessed with abundant harvests, sufficient to feed our sixty millions of people, and send millions of bushels to the famine stricken regions across the sea. A good degree of prosperity abounds throughout our land.

Then, on this day, let us leave our secular business and gather in homes, churches, or in country school-houses, and let songs of thanksgiving and praise go up from sixty millions of grateful hearts,scattered through gorge and glen, over hill and dale, prairie and plain, from the Atlantic to the Pacific, to the All—Father above who hath done such great things for us. "O, give thanks unto the Lord; for he is good; for his mercy endureth forever."

—o—

ABOUT THE WORKERS.

—Be sure to read the letter from "A Stranger in Japan." Brother W. A. Davis is one of Missouri's best and truest young men. We first met him at Gallatin, three years ago. At that time he felt the call to go to a foreign field. A little more than a year ago he buried the wife of his heart, formerly the beautiful, accomplished and consecrated Ada Forster, and last summer he was accepted by the Board and sent to the inviting field of Japan. We are glad that he remembers the "Montana Methodist,"and we trust that his consecration may be complete and his labors abundantly owned and blessed. May his earnest words stir up our minds by way of remembrance. While we are strongly in favor of doing more for home missions than we are doing, as a church, yet we cannot, must not, neglect our duty to the heathen who have never heard of Christ.

—Brother St. Clair comes with another hallelujah note. Well, when he says hallelujah he feels it and means every word of it. There is no sham. It just swells up from the heart like the gurgling of a pure stream. We were impressed with his remark, "the revival fires are ready to burst out." It is well when they are of this kind—commence in the hearts and homes of our preachers and people and then "burst out," just as on the day of Pentecost. May the Lord send us more of this kind.

—Brother J. T. Smith, who writes from Kansas, was "imported" from Virginia a year ago. He is deeply in earnest, and is devoting his means as well as his time and strength to the work there. The mother of the young man to whom he refers, was happily converted and shouted aloud the praise of God while kneeling at a real "mourners' bench,"with many others, at a revival meeting we held in a log-cabin on Blue river, in Western Kansas, in the spring of 1868. It was our first circuit, our first revival, the extreme western frontier of the Missouri Conference, and more than fifty miles from another traveling preacher. The mother was afterwards taken to heaven in a chariot of fire, shouting as she went. The boy, like Samuel, was lent to the Lord, who now claims His own. Are we, as parents, and as church members, doing our whole duty in consecrating our children to the Lord, to be used by Him in carrying forward His work?

—See another appeal from a lay member at Miles, Washington. Several members without a minister of

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.)
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

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any branch of the church! We are glad to know that they are striving to "hold the fort." We trust that they are holding prayer and class-meetings. Such exercise is very wholesome to Christian soldiers and serves to keep the armor bright while the captain of the hosts is away. In the meantime let the entire church, both East and West, unite in praying the Lord of the harvest to send forth more laborers into these outlying fields.

--In a private letter written to the editor some time ago, Brother H. B. Terry remarked: "Brother Mounce is with me to-night at my home (Bro. Eakins). We had a very precious family service. I read the second of Galatians. Bro. M. led in one of his most earnest prayers, and I sang "When our work is ended," etc. I delight to have the communion of such men and their families." Who would not enjoy such Christian fellowship? Would that it characterized more of the homes of our mountain land. We have seen the day when we would travel a long distance to enjoy such a treat as that mentioned by Brother Terry.

—Brother Squires calls attention to the fact that the grave of Brother W. H. Maxfield in the cemetery at Butte City has no tombstone over it; that some money has been raised for the purpose of procuring one, and is now in the hands of Mrs. J. W. Kemper, and he suggests that an effort be made to collect the full amount necessary and have the stone put in place. But the grave of Bro. G. O. Hilton, near Corvallis, is in the same condition, only the remains will have to be removed and placed in a regular cemetery. The matter ought to have been attended to sooner. It is a shame for us thus to neglect our dead. We suggest, however, that it might be more satisfactory for the Annual Conference to take the matter in hand at its next session. Let a committee, or committees, be appointed to procure the tombstones, with appropriate inscriptions, collect the money and have the work properly performed. It will be no trouble to raise the funds. Both of these brethren fell at their posts very soon after coming to Montana, one (Brother Hilton) in 1872, the other, (Brother Maxfield in 1884.

—We were deeply pained to learn that Sister William Thompson, one of the stand-bys in our church at Butte City, has recently been so near the other world. She has about recovered now. She was sick for four or five weeks.

—Brother W. R. Cain is one of the solid men of the Western Conference. We have known him for a long time, and fully appreciate his friendship for us, here in the West. May he have a ripe and happy old age, and a still brighter and happier home up yonder.

—We recently had a cheery note from our old colleague. Rev. G. J. Warren, asking that his paper be changed from Fulton to Carrolton, Mo., where he is now stationed. He regrets seeing so little of us at Conference. Well, we have found that Conference is a poor place for social intercourse, especially between an editor who is working for his paper, and a missionary treasurer who is being interviewed by one hundred and fifty preachers as nearly at the same time as possible. But we saw him long enough to get a dollar for the "Methodist!" We are glad to know that our old comrade is coming to be numbered among the strong and influential men of the Conference. May his shadow never grow less.

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NEWS AND NOTES.

—Gallatin Valley, Montana, produced this year 2,500,000 of grain, of which about 1,500,000 bushels is oats; 750,000 bushels wheat, and 250,000 bushels barley. Oats and barley sell for about a cent per pound, while wheat is bringing 65 cents per bushel.

—At the time of this writing news come that Major McKinley, the Republican candidate, has been elected governor of Ohio, and Mr. Flower, Democratic candidate, governor of New York.

—See the new advertisement of the State Savings Bank at Butte, Montana. Its board of directors contain some of the solid men of the Silver City.

—Do not forget our friends, the Davidson Grocery Co., at Butte City, whose card appears in this issue. They will make it to the interest of outsiders to call and see them, or send orders.

—The weather is delightful in our state, though the snowy mantle is dropping lower and lower on the mountains, reminding us of the approach of winter.

—As fast as we can get time to write them, we are notifying our friends, by letter and card, of their financial standing with the "Methodist." It is no small matter to write and address six or eight hundred letters, and we hope we will be saved the trouble of writing twice. Please send in the amount of your subscription for one year without delay, and try and get another subscriber to send with it.

A GOOD NEWSPAPER.

The Helena weekly *Independent*, enlarged and improved by the addition of new features, is certainly one of the best secular weeklies of the country. The youth's department alone makes it invaluable in every household where there are children. Every number consists of twelve pages of seven columns each, an amount of reading matter furnished by few newspapers in the country. The publishers offer a fine premium to the boys and girls who secure subscribers, in a free ticket to the World's Fair. The subscription price is only $2 a year, for which sum the paper will be sent till Jan. 1, 1892.

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RANTISM RUN MAD.

We were recently shown a copy of a paper called the "Christian Leader," published at Cincinnati, Ohio, dated July 21, 1891, with a letter in it claiming to give an account of a sermon preached and the services conducted by L. B. Stateler in the Disciple church at Corvallis, on the 14th of last June. It is a rare production and must give pain to every Christian man and woman acquainted with the facts in the case, coming, as it does, from a minister of a "so-called Christian church" (we quote his own words), and who has preached in a Methodist house of worship regularly for months, and even years, and shared the hospitality of Methodist homes times without number. His mind is either woefully blinded, or else there is a willful perversion of facts, by which false impressions are made concerning both the members of both his own church and also the Methodists. He censures the pastor of the Disciple church (J. Seaton, now at Bozeman), and a leading layman wh m he styles "the vicegerent, or the one that lords it over God's heritage," for tendering the house built for Christians to worship in to the Methodists, without further consideration, while those who believe in just what the apostles taught and practiced had actually to be bored with a Methodistic harangue for an hour and a half." The punishment consisted partly of a sermon on spiritual Christianity, as taught by the Savior in his language about the living water, spoken to the woman of Samaria at the well; the witnessing a baptismal service; being compelled to join with the Methodists in partaking of the Lord's Supper; and above all, hearing his pastor compliment the sermon, as did many others, and show his indorsement of it by "actually "taking up a collection for the bishop."

The writer pretends to publish the baptismal service in full, putting it in quotation marks, as though it were taken as it fell from the lips of the officiating minister, or was copied from the Discipline, "a book that looked a little like a small Testament," the reading of which he characterizes as "doubtless the last will and testament of John Wesley." If this were true, common honesty, and respect for the dead would require that he be correctly quoted, But this is denied. The words put into the mouth of the officiating minister are found in no Methodist discipline on earth, were never used by a Methodist preacher, and could have been originated only by some mind of the Holliss stamp. For instance, the minister is made to say in his prayer, "Sanctify this water for this holy sacrament, and grant that this child now to be *rantized*," etc., and, "I *rantize* thee in the name," etc. And in his address to the parents, "Ye shall provide that he shall read the Methodist Discipline, and learn the twenty-six articles of faith, the Ten Commandments and Methodist creed [well, that would be better, anyhow, we think than one written by A. Campbell,] the catechism, and all other things whi h a Methodist ought to know and believe, [pity, the writer did not know and believe more of it. He would not bear false witness against his neighbor] to be a good Methodist, remembering always that *rantism* doth represent to us that inward purity which disposeth us to follow the example of our leader, John Wesley, and as he died and did not rise again, so shall we who are *rantized*. Do you, therefore, solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?" This is rantism run mad.

The writer would falsify and belittle the Methodist people for following the leadership of John Wesley, yet he deplores the fact that the *"so-called Christian church is a great deal nearer to sectarianism than it was in the days of Campbell*, Stone and other *leading lights*." Yes, that's it, "leading lights"—rather a leading *light*, and now that this "light" is gone the writer looks into the future and says, "I see the handwriting on the wall, the interpretation of which is, 'Thy people, O God, have left thy house and gone off after other gods.'"

The letter, as a whole, is a literary curiosity, as well as an illustration and powerful argument in support of the doctrine of depravity as taught by the Methodists. Why people will write, and editors publish, such articles as the one from which these extracts are taken is a mystery. It contains positive untruths, and is altogether unchristian and unkind. We do not object to criticism, if it is in the right spirit. Methodism has flourished in the face of it—grown from a handful to a mighty host in a century and a half. But misrepresentation is always to be deplored. Such tactics betray conscious weakness, and injure the author's cause more than they help it.

The pastor of the Disciple church at Corvallis had used our church at Stevensville, and with his congregation, was ready to return the compliment, doing so most cordially. There was no compromise of principle, but simply a mutual exercise of Christian courtesy becoming to all those professing godliness, and a fraternal

Christian spirit prevailed throughout the service of the entire day.

If baptism is "for the remission of sins," our friends surely have a good subject near at hand in this ranting reformer, and if there is virtue in the quantity of the element used, surely "not the feet only," but also "the hands," "the head," and *the heart*, should be plunged beneath the yielding wave."

While we shall continne the exchange of courtesies with other Christian people and ministers who manifest a spirit of reciprocity; yet self-respect compels us to guard our church-houses against those who are so blinded by bigotry and prejudices as not to appreciate favors, and would so grossly misrepresent us before the world.

—o—

A Voice From Kansas.

DEAR BROTHER STANLEY:—Let a voice from Kansas, a voice from one who last year served a people you once served, and tried by the grace of God to "minister in heavenly things" to hearts that you once cheered by the hope of the Gospel. It is a strange coincidence, my dear brother, that I am this year to travel some of the same paths that must be yet familiar to you [yes, you are right on our track, first on Big Blue river, where they used to "break the boys in"—and seem to keep up the practice—and then on the Grasshopper.—Editor.], and speak to some of the same people that have in days past listened to you. Would it cheer your heart to hear a few of the names that must linger in your memory? The Carpenters, the Graggs, the Kelleys, and others, not only remember your name and your face, but also the very words you uttered. [We remember them with much affection, and would be delighted to see their faces in the flesh once more.—Edt] One good sister wept when I told her that I had seen you and heard you preach at Conference. Such are the experiences in the itinerancy. We meet and part—only a call at the way side inn of life's journey—and then we are gone, gone to minister to other hearts, gone to new fields to form new acquaintances, to cheer other lives, call sinners to repentance, and here and there to perform the last sad act of burying some fellow-creature who has paid the debt incumbent upon us all. How often is it that faces and forms dear to us, that once moved by our side, that we have not forgotten to follow in the other world seem to come back to us to cheer us and keep our hearts from the corroding influence of time. How sweet the memory, as we think of them within God's promises, and Christ's mercy, as being better, higher, purer, happier than when here.

But I started to tell you about my work. I arrived at my "new home" one week after Conference adjourned, and found I was to serve a good people, have a pleasant home, and with hopes of a prosperous year. My first quarterly conference has been held, but unfortunately for me I had only been one week on the charge, and of course was not acquainted with my people; but notwithstanding this we had a good meeting [It don't take good Methodists long to get acquainted—E l.]Every steward on the charge was present—something that does not often occur even in older conferences. Truly we are a paradox—"a big little Conference." My people seem encouraged and hopeful. I am at this writing in a protracted effort in the town of Effingham, preaching, praying and expecting. O for a good revival here, one of the old fashioned "altar-sweating and bench-pounding kind" that makes people happy and they shout! Not one of the mere stand-up and hand-shake kind. They only shake the sin down deeper in the heart, giving room for more. But we want a revival that is radical, that strikes at the very root of sin lodged in the heart, and tears it out, sending it and its cohorts howling with defeat down to the shades of hades, that the penitent may be a "new creature." O my God help me to preach that souls may be saved.

Brother Stanley, and brethren in the ministry, let us in the midst of difficulties strive on, "looking unto to Jesus, the author and finisher of our faith."

The "Montana Methodist" comes to me regularly here. It is a nice, newsy sheet, full of Gospel truths, that inspire hope. I am so glad that I became a subscriber for it, and I hope it may live over every restriction to cheer the hearts of its many readers, to encourage the brethren, and to bless the church.

T. J. Smith.

—o—

A Stranger in Japan.

Having been in this inviting mission field but a month, I have hardly opened my eyes to the real state of the work; but there are facts which are apparent even to the stranger. Though first impressions are often erroneous, they are often more accurate than those which come later, when familiarity with the ways of a people makes one forget their peculiarities.

The first thought that impresses me, is that *the missionary is still much needed in Japan*. Truly the Lord has done great things for Japan, but we feel assured that what has been done is but an earnest of that which is to follow. Wherever the true missionary has gone with his heart burdened for the salvation of the souls of these people his highest hopes have been realized. Indeed the work has progressed so rapidly that many are beginning to feel that Japan is no longer a mission field. They forget that a few thousand native Christians, who have themselves been but recently brought from the darkness of heathenism, can have but little influence in shaping the character of this great empire of forty million people. There are many thousands in Japan who have never so much as heard of Christ; there are many who have heard of Christianity, and are longing to know the truth of the Gospel; there are others—oh, how sad!—who have heard of the Gospel only from the pen of those who would oppose it. There are many towns where the messenger of the Gospel has never gone. These towns must be taken for God; these souls must be pointed to the fountain of living waters. A great deal of this work should, and doubtless will be done by the Japanese, but we must not expect too much of them. They are human, just the same as Christians at home, and we should not expect—though perhaps in this our expectation may be surpassed—that a larger proportion of them should be active workers. Besides, even those who are workers need a steadier hand to guide them. The Japanese in my short acquaintance with them remind me of children. The officers in their foreign dress remind me of a boy in his first pantaloons, the merchants remind me of the boy playing at merchandise, and the student is as the child hearing for the first time some of the great truths of science. Their minds are just unfolding to receive the truth of the Gospel, and are more capable of receiving than imparting truth. There seems to be a great tendency to be led off into false doctrines. There are plenty of foreigners here to suggest them. I heard recently of *a very sad case*. A number of young men had heard of Christ and sought a minister to teach them. Soon they accepted Christ as their Savior, and a little church was organized in their town. They were very zealous and worked energetically both to learn more and to increase their number. Presently one received a Unitarian paper; he reported to the others that he had learned something new about Christianity, and so they set to work to study this new phase of Christianity. The result is: that flourishing church has been broken up. If they had had a guiding hand in their study and work, what a power they might yet be for God. A great deal is lost because there are not enough missionaries stationed in these important places to hold that work which is begun. We should not get discouraged by such cases as this, but should remember that the sun has just arisen in Japan; that the church is in her infancy; that the Christians are just beginning to walk and speak and think.

Idolatry is not yet driven from Japan. In company with a friend I visited, some days ago, a famous temple, about five miles from Kobe. It is called by the foreigners the "Temple of the moon." One must walk up a very steep and high mountain to reach it. I don't know how high it is, but before I got to the temple, somewhere this side of the moon, I had sufficient time for reflection to decide never to take the trip again except for the benefit or pleasure of others. I sympathize with those who think it their duty to go there to worship. If there could be any virtue in the labor of getting to the place of worship, surely that temple is in a good place. I thought how few people in America would go to church under such difficulties. This temple does not lack votaries, the road up the mountain is strewn thick with men, women, and children. Many seem hardly equal to the task, but they persevere. After we get within about fifty or seventy-five feet of the temple, the mountain is terraced and furnished with nice steps. From the top of these steps we looked down upon the fertile plain, covered with a rich harvest of rice, and the beautiful inland sea reflecting the light of the sun. Here we can behold the beauties of nature and stand rapt in awe and delight, and wish for the language of the poet that we might transfer our pleasure to others; but our wish is not granted. We turn then to look upon a scene which made our hearts ache and caused us to long to be "workers together with God" in bringing these people to the cross. Many have reached the sacred spot before us and were deeply engaged in worship. I see the worshiper walk into the porch and ring the gong, then bow and pray, then cast a little money into a box and then go on to another part of the temple to some other idol or to another shrine (there are about six separate buildings, very much on the same style but of different sizes). Here in a corner a man is on his knees, apparently repeating over and over the same words. Just inside that door is a woman sitting on the floor singing (as the Japanese call it.) As she sings she pounds lustily upon an idol with a muffled drumstick and occasionally strikes a clearly ringing gong. An old man walks up to an idol, clasps his hands and bows, and throws into a box either some money or some rice. He then rubs the idol on the head and then rubs his head; he then rubs the shoulders, then his shoulders; and so on, where ever he has pain or disease. Many others followed his example. All these people seemed to be dreadfully in earnest, but they were no better, no wiser, no happier than before they worshiped. What a comment on "Sounding brass" and "Tinkling cymbal." I went down from this place with a sad heart and with a greater desire than ever to preach the Gospel of love to this people groping in the darkness of heathenism.

Christians of America, we need your prayers and sympathy in this great work.

Yours fraternally,
W. A. Davis.

—o—

We must desire to return. God will not force us to return against our will.

—o—

My son, keep sound wisdom and discretion.

—o—

God wants us to come back to him. He has no pleasure in the captivity of the wicked.

—o—

The British government has a gun which throws a solid shot weighing a ton, but it will probably never do half as much damage as some people do with their tongues.—*Ram's Horn.*

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego, Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Fa cher, Summerville Circuit.
E. P. Warren, Rockford Circuit.

CHURCH NEWS.

WHITEHALL.

E. G. Brooke, of Whitehall, sends five dollars to renew several subscriptions and pay for one new subscription to the paper and says, "We all like the *Methodist*. We cannot get along without it, and must sustain it. I am glad to know that brother Britt is greatly liked all over his extensive field. His circuit embraces Willow Creek, South Boulder, Whitehall, Fish Creek and Waterloo, and extends into three counties. His congregations are increasing."

DEER LODGE.

S. B. Tabor: Our second quarterly meeting has just closed. The services continued from Wednesday till Sunday night. Bro. Couey preached five stirring sermons. The Holy Spirit was present at every service. The church was well represented on fast day at the morning prayer meeting. (That was Methodistic—Editor.) The quarterly love feast was a gracious occasion (no wonder, after such a preparation for it—Editor.) We commence the work of another year with renewed strength.

FROM PENDLETON.

R. G. Isbell: I have received no members, but have lettered eight, and one has died. Bro. W. H. Hodges and wife were with us last Sunday on their way to Spokane Station. He preached us two good Gospel sermons, simple and true to the mark. He was the fourth new preacher in Pendleton on last Sunday, all advertised but him; but from what I have been able to learn he had as many to hear him as any of the other three. We welcome Bro. Hodges and Sister Hodges to our Conference. Bro. Shelton and family have just called on their way to Dayton, so we welcome them, too. God bless them in their new field. (This is why we have heard nothing from either of those places. Let reports be forthcoming—Editor.)

BUTTE.

The editor made a flying trip to this place recently. Bro. Squires and family had just returned from Bozeman, but the pulpit had been filled regularly, congregations good, a wedding at the church on the Sunday night previous, Bro. J. Underwood and his handsome bride, and the church work in a hopeful condition. Brother Squires is chairman of the Executive Committee in charge of the reading room established during the Murphy Meetings. The work is a decided success. Twenty to fifty men are at the rooms nearly every hour of the day. A chapel is in connection therewith, and they will soon have bath-rooms and a lunch stand, and hope in time to make it self-supporting. This affords our pastor a fine opportunity to get acquainted with the young men, and is drawing not a few of them to our church.

BOZEMAN.

We spent a day with Bro. Goulder, visiting among the people, looking after the interests of the *Methodist*, and worshiping twice with his congregation at 3 p. m. and at night. There had been about five professions of faith in Christ, and some additions, and our cause placed on higher and stronger ground. We were pleased to meet our old-time friends, Dr. Hunter and wife, Mrs. Pease and others whom we have known for many years. Bro. Goulder is in favor with the people, has a fine Sunday-school, a good Epworth League, and is in good heart. It was a pleasure to preach to the congregation, though we regretted the necessity of leaving, as we had arrived, "between two days."

BOZEMAN CIRCUIT.

We met with Bro Warren at Bozeman. As usual, he is enthusiastic about his work. Having been unexpectedly called upon to give up his hired house, and being unable to find a suitable house in Bozeman or elsewhere, though he searched for four days, he was compelled to build, which he did, at Belgrade, at a cost of $650. He is now in the new parsonage. It has five rooms. Mr. Quaw kindly waits on them one year for the lumber, the bill amounting to $300. Doubtless our Parsonage Society will render some assistance in paying for it. Bro. Warren reports an extensive field in the Shield's river county—large settlements that are unsupplied and are calling for the Gospel. We suppose he is holding a meeting there at this writing. It is about 70 miles from the main portion of his work. Bro. W. will traverse it if any one can. He did not grow so tall for nothing. He, too, is in good heart concerning the outlook.

STEVENSVILLE.

The pastor, Bro. Parnall, at this writing, is assisting Bro. Lee in a meeting at Demersville, and the editor is in charge during his absence. What more desirable position or higher honor need a man crave than that of a faithful Methodist circuit preacher. It is just by this kind of work, in a large measure, that twenty-five millions of living men and women have been won to the Methodist faith—counted as adherents.

FROM FALLS CITY, NEBRASKA

Dear Bro. Stanley: I send you a subscriber to the *Montana Methodist* and draft for one dollar to pay for it. I have been a reader of your spicy little paper almost from its commencement. I said "little." I meant in size, but big in its contents. I have been a constant reader of all your communications, also of those by Bro. Stateler to the St. Louis and Nashville Advocates ever since you both went to the mountains. I was at Leavenworth as a lay delegate when the Western Conference was organized, and consequently have great love and sympathy for any one that was once a member of said Conference. I have seen so much of the brave little band that constitutes the Montana Conference that I feel like I knew everyone of you. I am now past seventy years old, and I feel just like if I was young. Montana would be sure to get me. My prayers are with you. May God bless you and make you a thousand times more than you now are, is the prayer of one who loves you and your work.

W. R. Cain.

FROM MILES, WASH.

Seeing nothing in your paper from this part of the country, I thought a word migh be said, as we have some members here that are still living in hope of a better day coming. We have no preachers here of either branch of the Church at present They have called off from this work and left a handful of members alone to take care of themselves. But the Lord will provide for his own. It looks hard for old members who have lived here eight or ten years and stemmed the storms of a new country to be treated thus. May the Lord's will be done. We will try to "hold the fort", until we are re enforced, let it be soon or late. Let the prayers of the Church be, to send help to this place. We need it. May the good Lord be with us until the end, and then we can say, "Deliverance has come." Brethren, pray for us.

A member,
John Farmer.

FROM FAIRVIEW, WASH.

Dear Bro. Stanley:—Your paper comes to our home, as a welcome friend, read and appreciated by all. I would be glad to know that every home in the bounds of the East Columbia Conference could say the same. Our hearts are cheered; our hopes are made brighter by the news it brings of the faithful work done and victories won by the ministers of our beloved Zion in the home Conference. Messages of good cheer from some we have known and loved "for their very works' sake."

We trust we have a pardonable pride in the advancement of the church work in the last eight years. Knowing some of those, who bore the burden in the heat of the day, and in "times that tried men's souls;" we rejoice with them in the present and future prospects of the church in this country. Given a few more such self-sacrificing and God-fearing men as R. C. Oglesby, J. W. Compton and others in the pulpit and on the Conference floor; and faithful men and women in the prayer and class room, and the church will move out of the wilderness and Methodism will take a front rank. Bro. Oglesby is a native pioneer preacher who went up from the itinerant ranks to the presiding eldership, filling that office faithfully for eight years. He bears the mark of 30 years of toil and labor over the hills and mountains of Oregon, in the Master's service. We have listened with reverence as he told us of his travels, of long journeys across the then thinly populated country, traveling in all ways, through storm and sunshine alike, wondering if there would ever be in his time a wayside Christian home, in which he might get rest and refreshment. Thanks be to that God, whom he served all those thirty years; he found several such homes ere he left us, to go to Eastern Oregon. He lingers in our memory; he has a place in our hearts; and one day we hope to meet him inside the pearly gates.

While we honor and revere the pioneer preachers, let us not forget these who come often. We have heard much of the "transfer," some have fallen by the way, deserted the Lord's work for more lucrative employments; but who dares to say anything against Compton's faithfulness, or the new transfers, some of whom we know: Terry Hornbuckle and St. Clair and others who have come to the very front with undaunted courage to meet the enemy in his strong hold. They come in the spirit of the Master; their hearts filled with the love of God and their fellow men, offering them pardon and salvation on the easy terms of the Bible, faith in the Lord Jesus Christ. Their works speak their praise.

MRS. T. S. PRIEST.

An Important Matter.

Having been in attendance upon the stated meeting of the Board of Church Extension, Oct. 1, 1891, it has seemed proper that a word be said to

the Church by us on behalf of this work. Much has been accomplished by this arm of our service. Since 1882, when it was organized, the Board has received into its treasury from all sources $504,990.83. (This embraces the receipts up to Oct. 1, 1891.) They have disbursed this money in 2,216 appropriations: donations, 1,821; loans, 107, and parsonage, 288. These have been scattered throughout every Conference in the Connection, in 31 States and Territories, and the Republic of Mexico.

This work stands at the highest vindication of the wisdom of the General Conference in organizing it. The exhibit of the Board exceeds the expectations of its most hopeful friends. And yet the Church is not doing what this interest demands, and what her ability justifies us in asking her to do.

The reports from the Conference Boards show a steady increase in the amount of collections. Nearly every Conference held so far this year reports larger contributions than last year, but there are some exceptions. There are strong Conferences which have been the beneficiaries of this Board in large amounts which are falling behind last year's figures. And it is a noticeable fact that there are some hundreds of charges in the Connection which report no collection for this cause. Some of these are mission charges, but by no means all. We learn with regret that there are large circuits and strong stations whose reports in this column are blank.

It can hardly be true that our people do not appreciate the importance of this work. It is a matter so necessary and so palpable that all ought to see it, if it be brought to their notice. It seems strange that our preachers would not be interested in this collection, since it lies so close to their work, and, besides, they are obliged to it by the most solemn promises. If collections had been taken and were very small, there would be room to doubt where the fault lies, but when no collections have been taken we are forced to conclude that the preacher has failed in his duty.

We suggest to our preachers everywhere that they inform themselves of the work of this Board, and that it be made a part of their regular, prayerful, and heart-felt ministry. There is not in the Church's service an arm that is more needed, and that, with God's blessing, may be made more efficient for good.

A. W. Wilson,
Joseph S. Key.

—o—

Patagonia.—There has been little mission work accomplished in Patagonia, but the Roman Catholics have a mission centre at Viedma, in the southern part of the country. They have twelve colleges with 5,000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, boot-makers, tinkers and tailors. They have also a dispensary and the only hospital in the territory.

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THE FATHER'S PRAYER.

Lord, though his sins were scarlet,
And he went far astray,
These long years have I prayed Thee
Show him the narrow way.

Though with the swine he feasted,
O! bring him back to Thee;
My youngest born. O! save him,
Wherever he may be.

The only prayer now left me
Is, Lord, that Thou wouldst turn
His heart to Thee in sorrow.
Thus, Lord, that he might learn:

Though sin may not come nigh Thee,
The sinner may find grace;
If he repents him truly,
Thou wilt not hide Thy face.

For years, Lord, has he wander'd;
Let him arise and say:
"Against Thee have I sinned,
No longer here I stay.

"I will return unto Thee,
And at Thy feet will pray,
That, like the prodigal of old,
I be not turned away,"

It may be, Lord, that never
He will come home to me;
I dare not pray for that, Lord,
While he is far from Thee.

Yet, Lord, all things are possible,
And mighty is Thy grace;
It may be the day cometh
That I shall see his face.

The face of him who left me.
My youngest born, my pride;
There came a day I deem'd it
Far better he had died.

But now my prayer is only,
O Lord, Thy will be done;
It may be in Thy mercy
Thou wilt bring home my son.

Overgrown with Weeds.

"Some years ago, my wife planted a fine little Virginia creeper on the side-walk of our garden. We went away to Washington about the beginning of July and did not retnrn until the end of August. One of my wife's first visits on our return home was to the garden. She found it all overgrown with weeds, for they grow very fast in our warm climate, and the little creeper invisible. After some search, however we discovered it on the ground. It had grown greatly, and sent forth fifty or sixty little tendrils, each one twining itself arourd some object, here a coarse weed, there a beautiful flower, and again a stone.

At once we set it free from all encumbrances, and trained it heavenward, fastening it with pins. How is it that Christians striving to grow heavenward, hold on so fast as many do to some part of their old nature which hinders their growth in holiness? They lop off vulgar sins, but spare intellectual indulgencies which are often the most insidious and deadly of obstacles in the way of eminent piety: because they divert attention and the aspirations from Christ."

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THE

Montana Methodist.

Vol. 3. NOVEMBER 30, 1891. No. 54.

EDITORIAL.

Impure Literature.

By request we publish elsewhere the law of Montana with reference to the circulation of impure literature among children or persons under sixteen years of age. Doubtless our law-makers thought they were doing a good deed when they enacted it, and so they were. It is important to protect the youth of our land. But why stop here? Small-pox is as dangerous to grown people as to children and the contagion spreads from one class or among one class, just the same as the other. The yellow flag is hung out whether the patient be six, sixteen, or sixty-six, and, if necessary, the policeman, is just as persistent in prohibiting the man of forty from going too near it as the little child of seven. And so with this giant evil of impure and vicious literature. It is the great enemy of purity and virtue in the heart, in the home, in society, the church, the nation. It strikes its fangs deep into the vitals and poisons the life-blood of humanity, and particularly the young. Some of our leading men who have given the subject much careful thought, declare that this evil is doing more for the demoralization of humanity than that whisky-traffic. We are not prepared to dispute it. This demon works more quietly and slyly than that of intemperance, and in a manner that does not always provoke the same antagonism. Who can tell the mischief caused by an impure book or paper, or by looking at an obscene picture? It is like the "damps" in the well or the cellar, or the deadly miasma of the lowlands—a fume from the bottomless pit that blights and poisons, if it does not destroy, every life that it touches. How many who read these lines can speak from bitter experience of the injury done them by some corrupt publication put in their hands by an emissary of the devil. Two young men of culture met on the side-walk, and stood near the corner while one looked through a book loaned to him for a few moments. The reader handed it back and never saw it again, but the poison took effect. He grew to be a useful man, but cannot erase the impure thoughts awakened in that fifteen minutes, and says: "It is a thorn in my flesh, and still causes me great bitterness and anguish." Who has not had a similar experience?

Much of the crime, the intemperance and the misery in the land has its origin right here. This is a reading age, and the devil is working this mighty engine of destruction for all it is worth. It is alarming to think of the character and quantity of certain books and papers that are being industriously circulated in our schools, colleges, and homes. Every artful device that satanic ingenuity can invent is being used to scatter them far and wide. Thousands of them are under lock and key in homes of unsuspecting parents and guardians.

And while there are noble exceptions, yet many of our great dailies and weeklies enter too largely into the details of vice and crime. The scenes, the language, and the very atmosphere of the slums and dens of vice are too often carried by the morning, and also the Sunday morning paper to the breakfast table, the nursery and the drawing room. "We must cater to the tastes of the people," said the editor of a leading daily to the writer once. The love of fame and filthy lucre sends the reporter to scent the carrion and causes "the dead dogs of agitation and the swollen carcasses of crime and the offal of dirt and squalor to be thrust before the disgusted eyes and under the offended nostrils of an amazed and outraged people." A paper will often give several columns to the details of a scandal, a prize fight, a horse race or a hanging bee, and an eigth of a column to a General Conference or General Assembly, except when there is a debate on a controverted point, a trial for heresy, or a minister is arraigned for some irregularity; then perhaps a half column is devoted to the subject, with an editorial note to the effect that after all, ministers are human beings and men of like passions as other people. It will require several generations to rid our land of the curse of the widespread circulation of the Brooklyn scandal years ago.

The pictures in the albums upon the walls in our homes are educating our youth.

While we are not in harmony with some things urged by the W.C. T. U., yet we are glad that they are directing their energies against this monster vice. If ever there was a time when parents, guardians, and Christians shoud be on their guard at this point it is now.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

—o—

About The Workers.

Rev. E. J. Grœneveld, pastor of the Presbyterian Church in Butte City, sends a remittance for the MONTANA METHODIST, and adds: "I have really enjoyed the reading of your paper, and I wish you much success in your editorial capacity, as well as in your other efforts you are making for Christ and our common cause."

We appreciate and heartily reciprocate these fraternal words from a brother with whom we have labored side by side in our common cause in the years that are past and gone. We wish our brother the greatest success in his field of labor.

—A note from Mrs. A. B. McCaleb, Salmon City, Idaho, enclosing one dollar and expressing her appreciation of the METHODIST and her determination to continue taking it, brings up memories of long-gone years and stirs mingled emotions within. We think of the long fatiguing journeys that we used to make from Whitehall, up the Jefferson and Beaumhead rivers, then over the mountains by Bannack City, up the Horse Prairie stream, then across the main range of the Rockies by a trail, often when the snow was from two to twenty feet deep and more than once was it quite doubtful as to whether we would make it through to the place where we were going to preach; and also preaching at every camp and community on the road where a dozen people could be gotten together. Neither have we forgotten the hospitality of the people living along the route, nor the times of refreshing that we enjoyed with the good people of Salmon City. Sister Mc——'s house was one of the preachers' homes. Although it was not possible for one church to occupy that field permanently, we rejoice that the good people are supplied with the Gospel, and that though we cannot now "go" in person, that we can "send" the MONTANA METHODIST.

—A note from Miss Adeli Downing, Louisville, Ky., says: "We were so charmed at our Annual Conference of our Parsonage Society, to have dear old Brother Stateler with us." We rejoice that our venerable Montana veteran is in such good hands while away from home, and trust that he may return in the spring with his youth renewed like the eagle's.

—A private letter from Bishop Hendrix, explaining how it is impossible for him to visit Montana this winter, contains the following: "I am glad that the Wallace church is done, and pray that it may be the spiritual birth-place of many souls. I wish you could have been at the Ecumenical. It was a memorable Conference for many things. I was glad to see Bro. Stateler looking so well and to meet Brother A. G. Clarke and wife."

—In a private letter, Rev. Sam. M. Chase, of Carpenteria, Cal., writes: "I like your paper. I have strong attachments for some of your men. Price, my classmate, and Squires the pastor of my boyhood days. God bless you all more and more." We will be glad to hear more at length from our brother in "the cottage by the sea."

—The secretaries of the Board of Missions have issued a call urging that a special effort be made throughout the entire Church, during Christmas week, to raise collections to apply on the debt. It was a happy thought. Let every preacher and member of our church make a Christmas gift to the Lord Jesus Christ, to help send his glorious Gospel to those now in heathen darkness.

—At the recent session of the World's convention of the W. C. T. U., held at Boston, Mrs. Theresa A. Jenkins reported for the legal department, making an earnest plea for the unrestricted enfranchisement of women. She said every state had reported progress. "*A free ballot for women is the only question of the hour.*'

There it is in a nut-shell. Such a confession would not have been made so public eight or ten years ago. We thought "Christian Temperance" was the main "question" with this "Union," but now the "only question of the hour" is a free ballot for woman. "Old Paul" can stand aside and the work of rescuing the perishing and caring for the dying can rest in obeyance while the question of the hour is taking our wives, mothers and sisters from the homes, the nurseries and hospitals, when they reign as queens and serve in their God-given sphere as ministering angels, comforting, educating and elevating the race as none else can, and as they can nowhere else, and forcing them into the political arena to join in the

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.

S. S. at 10 a. m., promptly. J. W. Kemper, Supt.

Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.

Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

strife and confusion that prevails about the ballot-box. No, no; a thousand times no! They have too high and holy a calling to leave it, and come down to such employment; and if our sisters would only confine their efforts to their legitimate work of promoting Christian temperance, it would be much better for the cause of temperance, of Christianity, and of humanity in general.

—Sister Price, wife of Rev. D. B. Price, of Helena, has been quite sick, is improving slowly, and expects to start on a visit to her old home in Arkansas, early in December. Bro. Price was expected to preach the Thanksgiving sermon in Helena.

—From the Nashville Advocate we learn that Rev. L. B. Stateler has donated five thousand dollars to the Church Extension Board, to be used as a loan fund. He has already invested hundreds of dollars in donations to churches and parsonages in Montana, and to getting preachers out here and supporting them after they were here. We do not wonder that he should want something that would remain intact and continue to work long after he has passed to the better world.

—Some of our preachers from the hardest and most distant fields keep sending us renewals and new subscribers for the "Methodist." This makes us think that if all would make only a reasonable effort we might soon double our subscription list. Brother, you have endorsed the paper and resolved to sustain it. Why not carry that resolution into practice? Bring the paper before your congregations, introduce it into homes that you visit, talk it up, and write us the result before Christmas.

—News reach us of the death of Rev. R. Abbey, D. D. He has for many years been one of the prominent and strong men of the church.

A Strong Appeal.

In an appeal for help for his Training School for Missionary Workers at Chicago. Mr. Moody uses this strong and pertinent language:

To the Christian Public:

As one of your fellow-laborers in the kingdom of Christ, will you kindly permit me to address you on a subject in which I am sure you, as well as myself, are deeply interested? The cry of the perishing unreached by the Gospel is heard everywhere. In our own land, in the great cities, in towns and country districts; under the very shadows of churches, are multitudes hardly touched by the personal ministry of Christians. The pulpits cannot reach them. The regular ministry, though able and willing, are inadequate to the work of evangelizing these masses. The harvest is too great, and the laborers are too few. The Lord of the harvest must send forth more laborers. This surely the Master desires to do. He has laid the burden heavily on many hearts. From all directions come loud calls for reinforcements. The most earnest and industrious workers realize most fully the need of increasing their numbers, and are praying and laboring to accomplish it. I am persuaded that the time has fully come when a great host of earnest, spirit-baptized men and women must be thrust out into the field, whose chief qualifications for the work of soul-rescue are a knowledge and heart experience of the Word of God, a burning love for Christ and fellow-men, and the enduement of power from on high. Pastors, churches, missions, evangelists, are calling loudly for such workers. Letters of application are constantly pouring in upon me from all directions. If I had the trained workers, I could send them out into the field by hundreds. Is not this the pleading voice of the Master calling for laborers? Is it not a great crisis of opportunity and responsibility for the church of Christ?

How shall the call be answered? How shall the increasing demand for laborers be met? The Lord has put his spirit upon many young men and women, some of them but recently converted, most of them without early advantages of education, a majority of them poor, but with valuable dicipline and experience of hard labor, privation and struggle; and these men and women are standing before the churches as if in answer to the prayers for laborers, waiting for some Christian hand to help them into the field of service. They must have some preparation, some training, to do the work which the Lord has laid on their hearts. Where shall they get it?

Bishop Haygood on the Debt.

Of all the absurd things the absurdest is for such a Church as ours to be groaning over a little debt of $100,000 and some odd dollars. Unless, indeed, we were groaning over the right thing; the lack of liberality that made the debt possible and the dreadful hurt that comes to God's cause in calling a "halt" and "sounding the retreat" while a victorious advance column was breaking through the enemy's entrenchments. This "halt" is occasion for groaning, for a day of fasting and sack-cloth.

The way out is right before us: attend to the assessment and put a little earnestness into it. If special contributions, without discounting the year's collections, are made for the debt, well and good; may be better.

But as to my friend's card. He is not brilliant, but dead in earnest. He takes the trouble to inform himself on the subject of missions in general, and our missions in particular. He filled up with the theme and the facts, prayed God to help him, and turned himself—not his facts simply—loose on his people. They, although neither rich nor hitherto famous for giving to missions, raised their assessment and as much more.

When Napoleon's artillery and baggage-wagons "stalled" in crossing the Alps he called the head-master of bands and looked over his music. Selecting the most inspiriting pieces he gave orders that the "bands play." The very mules brayed, and Italy was won. So be it now.

What my friend who sent me the card did every preacher can do in his measure. All men have not his sense nor his fire, but every man can try, for once, to do his level best. If any man so shortens his own income by doing his best for missions that he starves to death, there is a good text for his funeral: "Blessed are the dead who die in the Lord." A Southern Methodist preacher who will not do his level best now to help the Board of Missions, do the work God calls it to do—move forward—should serve his church in one way certainly possible to him—locate, and have done with the pretense of being a leader of God's hosts. In time of war the best thing some officers can do is—to resign, "retire to their estates," and in safety criticise the campaign.

The Woman's Parsonage and Home Missionary Society.

A modest little pamphlet entitled, "The Fifth Annual Report of the Woman's Parsonage and Home Mission Society of the Methodist Episcopal Church, South," is on my table, and sets me to thinking. It is the development of an idea in the good woman's heart to provide homes for our preachers, and in that more limited form has borne fruit in many a charge that would still be without a parsonage save for this Society, which helps to build more than one a week throughout the year. It has helped to establish our work in many places, and by enlisting more than 7,000 women and children in working for others has done much to develop their Christian life.

In this distinctive work of aiding in the erection of parsonages our Church alone has been blessed with the organized efforts of the women. No other Church of which we have knowledge has been so favored. But worthy as is this specific work, the time had come in the judgment of the last General Conference to enlarge the operations of the Parsonage Society by adding to it the work of Home Missions, which might include all organized efforts on the part of the women of the Church, to increase the pastoral efficiency of the preachers by intelligent co-operation in Church work. Every wise pastor knows the value of co-operation on the part of the women of his Church in visiting, collecting the youth into the Sunday-school, caring for the sick and ministering to the needy. It is now proposed to unite these several pastor's aid societies under one general society for mutual help and more intelligent work. The payment of a small annual due into the general treasury constitutes any of these previously organized societies auxiliaries of the Woman's Parsonage and Home Missionary Society, and puts the local society in such relations to the whole Church as the better to plan and do its work by virtue of the fresh literature provided from time to time suggesting methods, showing results, etc.

It connectionalizes all the hitherto local societies which now, doing no less work in their own field, are prepared to aid in the general work as well. Every pastor who has a Pastor's Aid Society will find it wise to have it become an auxiliary of this general society, as helping to quicken the zeal of its female members and to increase their efficiency in Church work, even of a purely local character. Not only will it result in the building and equipment of many a parsonage, and in the building up of many Sunday-schools and congregations by looking after the youth and welcoming the stranger, but in mor earnest study of the Bible, in more intelligent care of the sick, in greater aptness in soul-winning. What an amount of work for the Master is possible to the Marys, Marthas, and Salomes of our day if intelligently organized and directed!

Within the limits of our Church are four cities with a population of over 200,000 souls; three others with a population of over 100,000; seven others with a population of over 50,000 and twenty-two containing more than 20,000 souls. In all of these cities we have a mission, as a Church, to the poor and needy, to the sick and the stranger. Some of these cities should employ a lady missionary specially trained for the work who might wisely lead in the necessary work to be done. Mr. Wesley understood the great service which such noble women as Hester Ann Rogers, Mrs. Fletcher, and others could do, and wisely availed himself of and directed their labors. May we not hope for a new era in our own beloved Church, as we see our noble women diligent in such labors as far as is consistent with their sacred home duties? May there not be some who would willingly devote their entire time to such work as their pastors may suggest?

The wise conservatism of our Church and people is a safeguard against any extremes in rendering our women more efficient in the changed conditions which come with large centers of population as fields of Christian work. It was in the heart of the noble founder of the Bible and Training School for Missionaries and other Christian workers to provide a place where under most competent instruction Christian

women might be the better prepared as Sunday-school teachers, trained nurses, home missionaries, skilled in sacred music, both instrumental and vocal, and thus prove more valuable in all the work of the Church. Accordingly the Constitution of the Woman's Parsonage and Home Mission Society was placed in the corner stone of the Training School, as showing the interest felt and the hope that many trained workers would go out from its halls into the home field as well as the foreign field. "Help those women which labored with me in the Gospel." Without Lydia could Paul have planted the Church in Philippi?

E. R. HENDRIX.

Kansas City, Mo. Sept. 8, 1891.

The fifth Annual Report of the Parsonage and Home Mission Society not only gives a report of its progress, but fully sets forth its aims. All desiring a copy can secure it by writing to

Miss Lucinda B. Helm,
1500 Third St. Louisville, Ky.

—o—

Obsene Literature Law.

"A bill for an act concerning purity in literature and art.

Be it enacted by the legislative assembly of the state of Montana:

SECTION 1. That it shall be unlawful for any person to sell, lend, give away or show or have in his possession, with intent to sell or give away or to show or to advertise or otherwise offer for loan, gift or distribution to any minor child under the age of sixteen years, any book, pamphlet, magazine, newspaper, lewd picture, story paper or other printed paper, devoted to the publication or principally made up of criminal news, police reports or accounts of criminal deeds or pictures and stories of lust or crime.

SEC. 2. It shall be unlawful to exhibit upon any street or highway, or in any place within the view of any minor child under the age of sixteen years, any book, pamphlet, magazine, news paper, lewd picture, story paper or other paper or publication coming within the description of matters mentioned in the first section of this act or any of them.

SEC. 3. It shall be unlawful to hire, use or employ, any minor child under the age ef sixteen years to sell or give away or in any manner distribute, or who having the care, custody or control of any minor child under the age of sixteen years to permit such child to sell, give away, or in any manner to distribute any book, pamphlet, magazine, newspaper, lewd picture, story paper or other publication coming within the description of matters mentioned in the first section of this act or any of them.

SEC. 4. It shall be unlawful to hire, use, or employ any minor child under the age of sixteen to sell or give away, or in any manner distribute any book, pamphlet, magazine, lewd picture, newspaper, story paper or publication coming within the description of matters mentioned in the first section of this act, and any persons violating any of the provisions of the act shall be guilty of a misdemeanor and on conviction shall be fined in any sum not exceeding $300 or less than $50 or to be imprisoned in the county jail of the county where the offense has been committed not to exceed six months, or both fine and imprisonment at the discretion of the court."

—o—

ALONG THE LINE.

FROM LEWISTON, IDAHO.

Dear Brother Stanley:—Having just perused the columns of your welcome paper, the thought struck me that a few items from this corner of the Northwest would be of some interest to your readers. It will at least let them know that the fire still burns in Tammany Hollow, and was greatly revived by the soul-stirring sermons of our P. E., Rev. Reg B. Swift, the first Sunday of November, and Saturday before. It was the first service in our new church, and the largest congregation ever assembled at any of our meetings here. After service on Sunday the corner-stone was laid in which was placed a copy of the Bible, Discipline, Hymn Book, Nashville "Christian Advocate," St. Louis "Christian Advocate," "Montana Methodist," "Pacific Methodist," and a list of all the subscribers and amount subscribed for building the church. The Building Committee decided to seat it with chairs. We have it partly seated. The total cost so far is about $1,150, which exceeds all subscriptions about $100. We hope to finish seating it and pay all debts this year.

It is a great joy to my soul to know we have a house so near completed and paid for, for the service of the Lord. I feel that it is a monument erected with the inscription on it, "Road to Heaven." I feel that it is something permanently established for the cause of Christ here. It will ever stand as a guide-post to that upper and better kingdom for our posterity long after our bones have mouldered in the dust. We pray for the time when there will be such a monument standing in every community in the Northwest. (Amen, —Editor.) We find all over this country many places of business which, if they had the proper inscription written over the door, would be the road to destruction. Brothren and sisters the way to pull down such places is to raise monuments for Christ.

We have services every first and fourth Sunday, Sunday-school at 10 A. M. We have 56 scholars and six teachers on the roll.

Our pastor, Rev. H. B. Terry, is on Cammas Prairie, at this writing, filling his appointment at that place.

For fear of my letter being long enough to reach to the waste basket I will close. Success to the Editor and his paper. I think all who are interested in Southern Methodism in the Northwest should be a subscriber for the "Montana Methodist."

W. J. EAKIN.

HEPPNER, OREGON.

Our first quarterly meeting has just been held, and in every way was a blessing. The P. E. preached three earnest and edifying sermons. The pastor of the M. E. Church (north) closed his church, and with his congregation, united with us in the sacrament of the Lord's Supper. It was a "time of refreshing" to our waiting souls.

Our collections for support of the ministry and missions were about full. Our work is doing well; the people are spiritual and the pastor encouraged.

We are praying for a revival in Heppner; please join us in the prayer. The "Methodist" cheers my heart. May the blessing of the Lord continue with it. Amen!

P. M. BELL.

FROM WHITEHALL.

Dear Methodist:—There may be such a thing as a preacher being too busy to report his work to his conference paper, but, as a rule, if he doesn't report his work, it may be taken for granted that he is not doing anything. I assure you I have been busy, and I trust, only in the Lord's business. The results so far do not appear great. It is sowing, sowing sometimes with weeping, trusting for the time of joyful harvest to come by and by.

The improvements on our church at Willow Creek have been completed. With a solid foundation, new floor, and freshly papered walls, both the comfort and appearance of the house are greatly improved. We expect to begin a protracted meeting there on the fifth Sunday. May the faithful sowing of my predecessors yield its harvest then.

I have recently visited Harrison, Pony, and other places in the bounds of my work where they greatly need preaching and should have it. At Pony there are over three hundred people, and no regular preaching except by Bishop Brewer, of the Episcopal church, who pays them a regular visit once a year. I was treated most kindly there, had good sized congregations, and many invitations to return. There is abundant work for two men in the bounds of my circuit. We are not praying as we should to the Lord of the harvest to send forth laborers into his harvest.

Our little village was much agitated recently over the failure of a butcher shop. Some one said it created more excitement than the failure of a bank would in some places. Yes, it came near home to a good many. (How we are impressed with the great wickedness of dishonesty when we are injured by it personally.) Two young men bought on credit stock to butcher, from every one they could, then they "failed." It was known by every one that they both gambled and drank. Why should they have been trusted? Is any gambler better than a thief? Both endeavor to get money from their neighbor for naught, which is the essence of dishonesty. All sins are close akin.

W. M. BRITT.

EAST HELENA.

L. Bramble:—Enclosed find three dollars, two for renewals and one for a new subscriber. We closed one series of meetings here last Sunday night with three additions to the church. Brother Tabor was with us the last week of the meeting and did some good preaching and good work generally.

Last Monday night a rap was heard at our door; when the door was opened a crowd commenced coming in and continued coming until standing room became scarce. After our surprise had somewhat abated (it was a complete surprise to us) we learned that it was a donation party arrangement. Everybody seemed to be loaded down. Ten, twenty, fifty and one hundred pound packages, and any amount of good things cooked and ready prepared for use; also bed clothing and other articles too numerous to mention; and in addition to the above, thirty-three dollars in cash. This was our first donation party, but not the first donation to us, for donations have been almost a daily occurrence with us. I have not bought to exceed one dollar's worth of vegetables since I have been in East Helena, yet we have had an abundance all the time. We have enough and to spare, and if some of our preachers who are pinching along in the larger stations will come over to East Helena and stay a few days, we will not only show them that the good people here know how to take care of their preacher, but we will also feed them up [and work them too, we expect—Editor] that they may be the better prepared, as to physical strength, for duty. Come over, brethren, and see how we live. We consider the prospects for our church here brighter than ever before, and we are hoping a prosperous year. [You seem to be already in the midst of it—Editor]. We expect to build a parsonage next spring. Our friends are moving in that direction now. My wife is improving in health.

WALLACE.

Brother W. O. Waggener, in a private letter, states that he has been in poor health ever since the quarterly meeting there, though he has missed no appointments. Thirty cases of fever in the town at one time. Finances much behind on account of the difficulty of getting some one to look after them. Congregations are excellent, and the Sunday-school roll now numbers about 90. They have bought a good organ and are paying for it on the installment plan. The payments are made out of the regular collections, which make it a little hard on the preacher.

WESTON, OREGON.

F. C. Adkins: I have been sick for two weeks and have a very bad cough. Have not been able to meet any of my appointments during this time. It almost gives me the blues. I was glad to get a copy of the "Methodist." I officiated at a double wedding yesterday, the 11th of November, at the residence of the

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego, Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Fasher, Summerville Circuit.
E. P. Warren, Rockford Circuit.

bride's parents, on Dry Creek, Umatilla Co., Oregon, Mr. Larkin, D. Parsons and Cora E. Axtell; also, Mr. W. H. Tull and Miss Anna B. Axtell. While I am unable to preach, I am praying and planning for the work. Pray for us.

FROM VIRGINIA CITY.

Brother Stanley:—I have been waiting for a "more convenient season" to write you a long letter, but it has not come, and this morning I must write, if there are a dozen things waiting to be done. We have no preachers yet. There is only one preacher in our county (Bro. Oliver, on Meadow Creek). It has never been thus in the twenty six years that we have lived in Virginia City. No regular preaching services in any of the churches in Madison Co.

We will begin a course of Bible reading and praise services next Sunday evening, at our church. We have a new Estey church organ, a good choir that meet and practice twice a week; and a very interesting Sunday-school, at which the attendance is regular all the year round.

We hope to have Brother Britt with us the fifth Sunday iu this month, which is the only appointment that I know of for preaching all winter.

Thank the Lord we are not dependent upon the preachers for our religion, we can have our prayer and praise services, and when there is a funeral Mr. Herndon reads the burial service; and when there is a wedding Squire Davis performs the ceremony; and we are learning to depend upon ourselves and get along after a fashion without a preacher in the community.

I inclose the law for "Purity in Literature." Please publish it in the next issue of the METHODIST.

—Mrs. S. R. Herndon.

BUTTE.

Rev. J. E. Squires: Wife expects to go to Missouri and leave me a widower soon. We had a fine day Sunday, a full house at night. All hopeful along the line here. J. W. Kemper and family are expected soon to start for Virginia, for a few months' visit, and he handed his pastor a check for his share of the salary for two months ahead. [That was handsome, and a fit thing to do, but it was just like "Willie." Would that more of our laymen were so considerate of their pastor's welfare while they are enjoying the good things of the world.

PALOUSE CITY.

J. W. Compton: Our church is under way. Brother Dyer, of Spokane, is the contractor. We hope to have it done by Christmas and want it dedicated about the first of January. Come over to the dedication. [We would take great pleasure in joining with our brethren in such a delightful service. Even now we can almost hear the anthems and hallelujah of our people echoing over the hills and through the pines that environ the beautiful city of Palouse, as they gather for the first time in their new house. If not there in person we shall be in spirit, and pray that success may crown their every effort.—Editor].

BURNT RIVER, OREGON.

D. W. Yoakum; I write to inform you that I have held two protracted meetings since Conference. One conversion at the first point, Pleasant Valley, and four at Express, the other point. A brother who was reclaimed just before these meetings, on condition that he would preach, did most effective service and has taken a mission, possibly Burnt River circuit, and you will no doubt hear good things of him. When I get to a money order office I will renew for the "Methodist."

BELGRADE.

I have just returned from Shields river, where Bro. Couey and myself have been holding a series of meetings. Several professed religion, and we organized a church of twenty members, with more to follow. This is the first M. E. church, South, organized in Park county. [This writer organized a society on the Yellowstone river, about where Livingstone now stands, in 1873.—Editor.] At least a half dozen good charges in Eastern Montana ought to be supplied by us right away, and it is a shame it is not done. [Yes, if we were only able to do it.—Editor.] Two years ago, when at Deer Lodge, I asked the Bishop to send a man into Park county, he said, "That is a bleak, windy country, and we can't do much there." But a few trips to that field shows me that no part of Montana is so ripe for Southern Methodism as is Eastern Montana.

Yours in haste,
B. E. H. Warren.

DEMERSVILLE.

Rev. J. B. Parnall, who has been assisting Bro. Lee, writes from the field of battle: "Amidst the frequent rains and continuous mud, we are, I suppose, progressing with the meeting as well as might be expected. Have a hard job to get the people out—have distributed bills and made many calls; still during the week our congregations have not numbered more than twenty-five at any one time. Yesterday's congregations, however, were fairly good, but it was a rainy day, like the present. It tries our faith and patience. [Where was there ever a hard fought battle that did not do this?—Editor.] but I hope that we are not found wanting in that respect. Fortunately we are both trusting not only to appearances but in the promises of God. The battle is a hard one and perhaps will not be a quick one, but we confidently expect a victory in some form or other. A large ingathering of souls is hardly possible under present circumstances, but the power of God is not limited. Pray that our faith and courage fail not. I am astonished to find what utter strangers the people are to each other—even the church-goers. We are starting them out to handshaking. Brother and Sister Lee are making my stay with them very pleasant and profitable.

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Notes.

—The Sunday-school Convention of Missoula county, which was held at Stevensville the 10th and 11th of November, was a success. There was a good attendance from various portions of the county and the discussions of the various topics were spicy and profitable. Dr. Raleigh's presidency gave entire satisfaction, so far as we could learn; for we were providentially prevented from attending but one session. The "Sunday-school Love-feast" was a new and interesting feature. Several testified that the Sunday-school had much to do in their conversion, while one testified that it had much to do with his becoming a minister, and several said that the knowledge of Scripture in memorizing verses at Sunday-school had greatly aided them in preaching the Gospel. It had helped some in learning to sing, others in becoming more deeply interested in young people, while all had been greatly helped by the Sunday-school in their Christian life and work.

Stevensville in entertaining the Convention, maintained the record for genuine hospitality. The next session will be held at Corvallis.

—It was the editor's privilege to visit and preach once more to the good people of Lo Lo, where we went to fill Brother Parnall's appointment. We had a refreshing service on Sunday, and greatly enjoyed the cordial greeting and hearty hand-shakes from our old-time friends, among whom we labored in the years gone by. The hospitality and kindness of the Delaneys, the Millses, Davises, Hollenstiners, Gilbert's, Fausetts, Leedys and others at this point, will not soon be forgotten. Brother Hellenstiner is one of the most faithful men in Sunday-school work that we have met in many days. For many years he has conducted the Sunday-school at this place successfully.

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—Remember the Sabbath Day to keep it holy.

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A Living Thief.

At one of the Baptist Anniversaries in the North, Dr Lorimer related the following dialogue, which penurious Christians would do well to ponder:

Talking with a man who had professed to be converted the minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to Heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to Heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

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Should Political Meetings Be Allowed in a Church Building?

Sometimes a name becomes so associated with all that is vile and sacriligious, that we are ready to condemn everything by that name. This is about the case with the name of "political meeting," but if Christians will stop and ask what is the object of a political meeting, they can soon determine, whether it will profane the name of Christ or build up his cause. If it is the latter then the church is the most fitting place to hold such a meeting. When any organization wishes to devise ways and means to destroy the greatest enemy our homes, country and church has ever known, the liquor traffic, we believe the dear Savior, whose every effort on earth was to relieve suffering and destroy evil, would smile on his children for trying to organize themselves into a political force to destroy this evil, and the church is none too sacred for this sacred work. God himself honored the greatest political meeting ever held on earth, with his presence, when he gave the Israelites their law, on that most sacred of all places, Mt. Sainai. The day will soon come that church members will be ashamed of their efforts to drive Christ's advanced guards out of church buildings, just as men are ashamed of having tried to throttle the anti-slavery movement.

"How forcible are right words! but what doth your arguing reprove?" Job. 6:25.

The vigorous attacks made on the Bible by infidels and skeptics have brought into the great problems of theology the superior dictum of common sense. A little reason and sense is better than a mountain of theory. A modicum of certainty will overturn a whole world of guessing. The giant common sense will route the the whole army of Higher Critics with the mighty sweep of the simple truth. There are only two vessels that plow the unknowable—the Bible, and Nature. The skeptic pretending to stand on nature has exhausted his store of vituperation and denunciation, in vilifying the Bible, and his most bitter fulmination and execration have almost led some to believe that there is a conflict between the Bible and science. It's a grand mistake. A little thimble full of reasoning assures us that it is not the thunder that strikes, and mere proscription and excommunication are harmless in the hands of a Lilliputian. This supposed battle is a mere sham, for never did friendlier vessels sail the sea than these divinely ordained and directed ships—the Bible and science. Smoke, noise, and confusion there have been; sombre clouds, setting in "learned hopelessness," — great, bright will-o-the-wisps born of the miasma of classic nonsense, and bred in the cesspools of a contagious credulity, have hung over the minds of some till they have become dark as the God of this world. But the bright and cheerful sun of truth has never failed to penetrate and brush away the dilusive cobwebs of a blatant sophistry. We have heard of the mistakes of Moses from one who claims to be making a merchandise of foolishness. We have heard the sons of Belial sailing on the ship of Truth, but glory to God, she has moved right on, and when hard pressed by the Philistines of a Higher Criticism, we have always had the great giant, Common sense—a very Samson at our elbow for deliverance. Before him the corn-cob bullwarks of infidelity have faded like straws before a tempest. He is our Joshua—God sent to lead the Israel of God out from the valley of Ajalon to the full possession of the whole field sought to be occupied by the most unscientific, and ungodly Materialistic Amorites. Let us apply, if you please, the test of common sense to some of these bugbears, I should say, insane ravings of a foul-mouthed infidelity. We remember that the world has always had its dreamers and croakers, but the dreamer can be easily detected, and croakers are well known children of the night. The three great infidel powers of the latter days are called by John, frog-like spirits, coming out of the mouth of the Dragon and of the False Prophet and of the Beast. Into the ears of these dreamers and croakers, infidelity has poured its complaints about absurdities, errors, and contradictions in the Bible. These have been the nicknacks upon which they have fed their deluded following, and in the bugbears over which their fright has been produced. That these are only chimeras, utopianisms, castle building, is plainly evident to a grain of common sense. Take an instance or two. An ex-minister of the Gospel, who had turned infidel once said to Mr. Hastings, of Boston: "The Bible cannot be true, because Moses told such a story about the quails." The quail story has been a great bugbear to the unfolding fancy of the infidel. In an infidel paper in Boston, there was a whole column devoted to figures and arguments in discussing this quail story. It was there estimated how many bushels of quails were picked up over the whole country. The writer showed by what he thought a fair computation that each Israelite would have given him to eat, 2,888,643 bushels of quail during the month.—Quite a supply for one man for one month without doubt. But more—this would divide out to each poor hungry man and woman just 69,620 bushels to a meal. Think of one man eating over sixty thousand quails for supper! If after that supper, he could not write out another "Utopia" or "Robison Cruso," he could surely tell dreams that would please the children. If Rip Van Winkle had had such a repast as that before he went to sleep, he could easily have slept twenty years longer. Rattlesnakes are truly in the boots of the victim of Mania a Potu, or delirium tremens, but they are not in his calf skin, but in the boots of his fancy. So with this quail story. No man who is clear-headed and competent to judge evidence would have any trouble whatever. But this ex-minister had this bugbear so clearly set in his fantasy, that he could see nothing else, than that the Bible is false.

It is clearly evident that the Bible does not furnish the data for this great bugbear argument.

It is not said as infidels try to make appear that the quails fell upon each other, in piles like cordwood, three feet deep throughout all the camp. All that is said is this: "The Lord brought the quails from the sea and let them fall by the camp as it were two cubits high; or about three feet high upon or above the face of the earth, that is, they flew about three feet from the earth, so each Israelite could take as many of them as he chose. And this is all there is to the simple story of the quails. If I should say here to-day that as I was coming to this house, I saw a flock of pigeons fly up the river as high as the Rolling Mill Chimney, and some one would say in the paper to-morrow morning, a flock of pigeons were seen flying up the river yesterday, packed solid from the ground up as high as the Rolling Mill Chimney, the misrepresentation would only be a sample of the arguments employed by skeptics to prove that the Bible is not inspired. Another instance—Ingersoll went around the country a little while ago laughing at the story of the Ark. He said it was impossible to get pairs of all the animals into the Ark. To a crowd of loafers and

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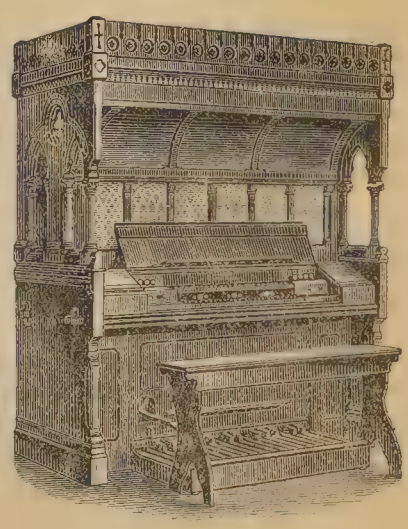

skeptics, this was a crusher on Christianity and the Bible. They laughed and jeered, and clapped the speaker till he left the stage airy as a flying dutchman. But a little common sense would have made a first rate mixture, which would have spoiled all their fun and nonsense. Look for a moment at this Ark Bugbear. The Ark was 300 cubits long. A cubit is about 18 English inches. Three hundred cubits would be equal to about 450 English feet. Its breadth was 50 cubits–equal to 75 English feet. Its height was 30 cubits–equal to 45 English feet. The tonnage of the Ark according to the calculation of modern carpenters must have been about 32,000 tons. Now the largest ship of war carries only about 2500 tons burden. Therefore the Ark must have been equal to 17 first-rate ships of war. If armed as war-ships are, the Ark would have contained much beyond 18,000 men and provisions for them for 18 months. Buffon has stated that all the four footed animals may be reduced to 250 pairs or species, and the birds to a still smaller number. On a fair calculation then, the Ark would have carried more than five times the necessary number of creatures and more than five times the quantity of food to maintain them for 12 months. And this only by a little common sense and the rules of practical arithmetic.

Look at this from Ingersoll. He says: "I don't believe that Moses knew, that the earth was turning on its axis at the rate of 1000 miles an hour, because if he did, he would have understood the immensity of heat that would have been generated by stopping the world. It has been calculated by one of the best mathematicians and Astronomers, that to stop the world would cause as much heat, as it would take to burn a lump of coal three times as big as the globe." See Tyndalls Heat as a Mode of Motion, sixth ed. p. 11., for similar views on this question. Now what is all this superfluity of sciences gotten up for? simply to discredit the story of Joshua, commanding the sun to stand still, or as the common interpretation has it–the earth. Skeptics say, if the earth had stood still, the stoppage would have generated heat enough to burn it up. Hence they say this sun-standing-still story is a myth–a figment of the imagination. On the history of this long day we refer them to Prof. Totten, of Yale University, who can give them astronomy till they are satisfied. On the theory that sudden stoppage generates heat, we have this to say: "This theory of heat generation is founded on Joule's "Unit" discovery, which has recently been overturned. Captain R. Kelso Carter, of the Pennsylvania Military Academy at Chester, has tested a new law discovered by Wilford Hall, of New York—namely—that no heat whatever is generated of a moving body, however suddenly, or whatever its size or velocity of motion, and that any heat observed in a body thus instantly stopped, is caused not by the stoppage of motion *per se*, but by the friction of its substance rubbing against itself, through the process of indentation or becoming flattened." This was tested and found true by a practical experiment on this wise: Two bullets, one lead, the other steel, were shot against a target. The leaden bullet flattened in the process and thus generated a little heat on the bulb of a sensitive thermometer. The steel bullet not being indentated or flattened produced no perceptible heat.

This fact suggests that Moses was not mistaken, and Ingersoll and Tyndall are scientifically, very much off. The earth,—a substantial mass could instantly stop and not generate very much heat either. Woe to infidel criticism and logic when the giant common sense walks the earth! The prating infidels used to make much ado over Christ feeding five thousand from five loaves and two fishes. They have ceased to prate since they have learned about the stupendous and mighty multiplication of the monerma and the oral insects by germination and self division. If Christ or God can multiply a monerma till it becomes thousands of individuals in a few hours, could he not multiply five loaves and two fishes into enough to feed five thousand persons? most certainly he could. Again Infidels are constantly dealing in glittering generalities about evolution, spontaneous generation, the great ages of the Geologists, and such questions. Sometimes they think us fools, because we do not follow them in their wild goose chase, after visions and mere theories. A few years back on a Sunday evening, a lecturer in Music Hall, Boston, delivered to his audience such trash as the following: "Now the population of the earth is one billion, and a generation dies every thirty years. In every thirty years, then, one billion of human beings, go out of the world, and one billion come in. Forty years ago the church taught that the world was 6,000 years old. She does not to-day pretend to guess within a hundred thousand years, how old the world is. Very well! What has been the population of the world, since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it into a vast plain 24,000 miles by 24, and would it accommodate but a fraction of the human beings that have lived upon its surface? Where is the locality of the Judgment to be then? Can it have a locality?"

Professed Christians men and women sat and heard this deliverance of the Rev. Mr. Murray and did not detect its bald infidelity. A little arithmetic and common sense would have set them all straight, but instead the vast audience accepted this utterance as the verriest truth. Now let us make the broadest estimate concievable. Suppose the human family have existed on the earth one hundred thousand years, and that the population has never been, from the first day, less than the above estimate —one billion. To make it easier of calculation, say instead of 30 years to a generation, three generations a century. There will then appear to have been 3000 generations of one billion each, who demand, when assembled, standing room. For a crowded meeting of men and women, two feet square would be ample room for each one. Now a square mile contains in round numbers twenty-five thousand square feet, and twelve million five hundred thousand persons would stand on it. Therefore 80 square miles would hold a generation, and three thousand times that space would hold the population of one hundred thousand years.

In other words 240,000 square miles would contain them, and a parallelogramm six hundred miles long and four hundred miles broad would give them abundant standing room. So then a little common sense tells us that the Judgment, which infidelity says is impossible, could be easily held in one or two of our states; and if they were all dead and buried, our wild lands, as yet unoccupied, would make for them a spacious cemetery. But away with this unmitigated nonsense about 100,000 years. There are just as many good people, and just as many great scientists as ever, who still believe that the human race is not greatly over six thousand years old. Faith in Moses is still prevalent in home, church and college. All the ethnologists are agreed that man's age on this earth is about 6,000 years. If this be true, then there have been about 180 generations.

We will be safe also in estimating one-half of the present population as the average in all the generations. Then 180 generations, each of five hundred millions give us 90 billions for the whole human race. A number of our states, each, could comfortably bury them, and when the Judgment sits, God, if he wished, could gather all this awful assembly of mankind, in a circle around the white crested dome of Mount Blanc, or Mount Washington, or even Mount Sainai, so near that every eye could see the great King on the summit, or hear the rumblings of his chariot wheels as he descends to render the final verdict. Bad must be the spiritual digestion that can feed on such nicknacks. We prefer Moses still. We cannot give up the Bible, till we have better reasons than the above. We will trudge along with our Bibles under our arms, and our hearts full of the Commandments of our Lord, sure that our burdens are easy and our yokes light. We pity the skeptic, we revere our God, we believe our Bibles. To all infidels we cry:

"Go tell the night that hides thy face
Thou sawest the last of Adam's race,
On Earth's sepulchral clod;
The darkening universe defy,
To quench his immortality,
Or shake his faith in God."

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Fish On Dry Land.

In some foreign countries walking fish are quite common. This singular creature is one of a group in which the carpers form arms that support the pectoral fins, and thus enable the fish to walk along the ground almost like a quadruped. On the rocks of Ceylon washed by the turf, there are other little walking fish which run up the wet stones with the utmost ease and rapidity. By the aid of the pectoral and ventral fins and gill cases they move over the damp sands, ascend the roots of the mangroves, and climb up the smooth face of the rocks in search of flies. Many of the freshwater fish of the same island possess the same power of leaving their native element and returning to it again after long pilgrimages on dry land. When the pools they inhabit get low in the summer season they start off, led by an unexplained instinct, to the nearest considerable body of water. The fish most often seen on shore excursions is a species of perch. It grows to about six inches in length. Aided by an admirable apparatus with which Nature has gifted its head, the little creature issues boldly from its native haunts, and proceeds on a toilsome march to its new habitation. The expedition is made at night or early in the morning, while the grass is wet with dew. In its distress, however, it is sometimes compelled to move by day.

—o—

At a recent meeting of chemists in London, a gentleman described a little microphone which would render audible the footsteps of a fly. The little apparatus consists of a box with a sheet of straw paper stretched on its upper part. Two carbons, separated by a morsel of wood and connected with the two circuit wires, are fastened to it, and a carbon pencil, placed crosswise between the two, is kept in this position by a groove made in the latter. A very weak battery is then sufficient to set the instrument at work, and when the fly passes over the sheet of paper it produces vibrations strong enough to react energetically on an ordinary telephone.—*New York Ledger.*

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J. B. LOCKWOOD, DRUGGIST.

THE

Montana Methodist.

VOL 3. DECEMBER 15, 1891. NO. 55

A WORD ABOUT CHRISTMAS.

The first and only time that mortals on earth ever heard the angels sing was on the night of the Saviour's birth. Peaceful silence rested on the hills and valleys of Judea, and a cloudless Syrian sky displayed its starry splendors above, casting a mellow radiance on a landscape consecrated by a thousand sacred associations. The mountain pastures, where "shepherds watched their flocks by night," had often echoed the sweet notes of David's harp. They were now to hear a new song, and to send its echoes down the centuries to the end of time. Suddenly, as if the sun had flashed out in the dome of midnight, "the glory of the Lord shone round about," and an angel voice was heard saying to the astonished shepherds: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then "a multitude of the heavenly host" broke forth with the Christmas anthem. "Glory to God in the highest, and on earth peace, goodwill toward men." The light faded from the hills, the angels went away into heaven, and darkness and silence covered the land again.

Such was the manner in which the angels celebrated the first Christmas. How ought we to keep this holy season? Surely not with unbecoming levity and sinful mirth; not with bacchanalian revelry and drunken rioting, but with joy and gladness, with holy reverence and profound gratitude, with songs of praise and thanksgiving, and with loving acts of charity and good-will. It is a time for happy reunions, for family greetings, for religious meetings, and for social entertainments. It is a time for the exercise of the sweet charities of life, and the gentle ministries of religion; a time to remember the poor, to cheer and comfort the afflicted, to forgive offenses, to heal breaches, and to strengthen the bonds of Christian friendship and brotherly love.

Let us make our homes bright and happy as possible, that our children may learn to love and serve the Son of God, who has blessed our world with his presence and ministry of love. Give the dear ones some token of affection as a memento of the season, but not "costly gifts only for show." There is danger of abusing the beautiful costum of "Christmas presents," and making it an occasion for the display of vanity, pride, and selfishness. There is often a great "waste of material" — good material, if properly used. Large sums of money are worse than wasted in expensive toys for children — useless trifles, which the children do not value. Costly gifts are made to those who do not need them, and the needy poor neglected, and the claims of common charity disregarded. Many persons who really cannot afford it are forced to spend money on others merely "because it is expected," and thus a beautiful costum is made to oppress and embarrass more than it pleases or benefits. A trifle may answer as a token of love among equals, and the richer gifts may go to the cause of God and humanity. *S. S. Magazine.*

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Editorial.

About Union.

During the recent session of the Ecumenical Conference, not a little was said concerning the union of various branches of Methodism and particularly of the M. E. Churches, North and South. It was much the same at the Centennial Conference at Baltimore in 1884. As a rule this talk about organic union comes from one side of the house, the stronger side, which would have control of the body when united and would dictate the terms of the union, which is much like that of the snake and the frog, with the position understanding that said proposing party is not to be the frog.

We fear that much of this talk, where it is really sincere, is prompted by a vain spirit, a disposition to glory in numbers, and wealth, and power, like that which prompted the numbering of Israel in the days of old; and we doubt the real sincerity of much that is said, and fear that it is only for effect. Knowing that there is no sacrifice to make, according to the only terms that it would listen to, while the other side would sacrifice all it has, and that their is really no danger of its terms being accepted, these professions of love are made prominent at ecumenical gatherings and sounded out before the world with great gusto, while the absence of favorable responses from the minority, who are too busy "doing a good work" to leave it and come down to the plain of One for the discussion of minor questions, is interpreted as evincing a lack of fraternity and the spirit of Christian charity and unity, and of being behind the times generally. This, in turn, is made the occasion of renewed denunciation and fresh supplies for the "Southern work," against the earnest protest some of the best men at the North [Bishops Foss and Foster] and a renewal of the crusade to make other conquests and win still greater "belts" of country [as Bishop Mallalieu puts it] from those who but yesterday, [in word], were loved so dearly! It is a significant fact that where our Northern brethren are strongest they are loud in their pleadings for union, but when, as in much of the South, they are in a hopeless minority, and the Church South would reap what little benefit that would be gained, in point of numbers, it is opposed to it at all hazards. What selfish creatures we mortals are!

When by the authority of the General Conference, after finding it impossible to have a united Methodism and do the work that God would have it do, the Church South became a separate body, desiring fraternity as the next best thing, almost its first act was to appoint a messenger to seek the establishment of Christian fellowship between the two bodies. When this offer was formally rejected by the North, it announced its readiness to receive overtures at any time looking to this end when made upon the basis of the plan of separation. They wanted no sham, but a fraternity that was according to Christian principles and honorable to all concerned. And history shows that when fraternal messengers went South, though it was after their country had been invaded and many of their colleges, churches, and parsonages had been taken from them, that they [the Messengers] were met even more than half-way in suggesting and devising measures to secure such a fraternity. Thus they have ever sought to preserve the unity of the spirit—the true union—in the bonds of peace. And to-day no class of people upon the face of the earth more deeply deplore the strifes between brethren and the friction and waste of force in portions of the South, and along the border, and in some of our mission fields than does the M. E. church, South; which all might have been avoided by adherence to a certain "Plan" that some would-be unionists do not like to be reminded of now-adays. But, while this is the case, and while we rejoice at the success of the M. E. church, North, as well as of all other sister denominations, that is gained in a legitimate way, and while we advocate co-operation, so far as is possible and practicable, yet we are constrained to believe that at present organic union is utterly impracticable. It would only be a tremendous farce, a curse instead of a blessing, a hindrance instead of a help to Christianity in general and to Methodism in particular.

To say nothing of the difference upon the episcopacy, one of the questions involved in the separation, and of political agitation in the Church, so prevalent at the North; of the six month's probation system, lay delegation and other things; the difference between the two Churches upon what is called the "woman question" and also upon the negro question, which have been virtually settled by us, but are perplexing problems agitating our sister church from center to circumference, are enough to justify the separate existence of these great bodies. It is better for two families to live side by side in peace than try to live under the same roof and keep up a continual strife. Until there is a unity in spirit it is useless to talk of organic union. Until then, God is honored, and His cause more fruitful and prosperous by their separate existence.

Then, why all this clamor about fraternity and union. Our observation is that when two persons, whether married or single, are always parading their friendship before the public, the depth of their devotion is doubted and future trouble is predicted. We are taught to "let love be without dissimulation," and to "love not in word only, but in *deed* and in *truth*." If as churches and as individuals we will look to our marching orders, attend faithfully to the work of preaching the Gospel, saving souls, and building them up in the most holy faith, the question of organic union will take care of itself. If there were less talking and more doing it would be better all around. The growth of our Methodism during these years has been a marvel. It is of the Lord and by following where He has led. His leadership is our only pledge of future success. Let us go forward and be careful how we lay hands upon the ark of God.

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News and Notes.

—Over two hundred native Christians have suffered martyrdom in the land of Uganda rather than renounce their faith in Christ.

—Samuel Morris, "not colored, but black," of the Vey tribe, West Africa, worked his way over on a bark, and has been sent to Taylor University by Jane Street Sunday School. He knows the Holy Ghost, and will be educated for work among his people.—*African News.*

—Evangelist Morrison says that Christians who burn up money, while millions of heathen are perishing without Christ, may have some smoking to do in the next world.

—The North Texas Conference was organized in 1867 with 36 preachers and 7,000 members. It now numbers nearly 200 preachers, 40,000 members, has $500,000 worth of church property, and 115 parsonages worth $100,000. Surely our Methodism finds a congenial home in the black waxy soil that abounds them. It yielded last year nearly $10,000 for foreign missions. We wonder that Bishop Foss said "there is one church that seems to be doing a good work as we are."

—Bishop Haygood, in writing to the "Wesleyan Advocate" of the two Conferences, the Pacific and Los Angeles, that he held in California, says: Sorely, sorely do we need for these two Conferences, before Jan. 1st, at least six young men; not mere boys, nor old men, nor soft and tender men; nor timid, nor salary-anxious men; nor men seeking place rather than work—men through and through, men who "go bound in the spirit" to fields where the laborers do not crowd each other—fields where the "harvest is plenteous but the la-

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

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borers few." The preachers of both these Conferences went away full of revival fire and I believe that the coming year will show progress in all directions. But this we know, whether the results *show* to men's eyes or not, results there will be, for one cannot do his best for God and fail.

What the Bishop says of the character of the men needed there is applicable to other fields than California. The Bishop is doing heroic service over there,and we hope to see his genial face in "the Country of the Mountains"—the interpretation of the Indian name for Montana.

—Heaven is not a miracle of omnipotence independent of the spirits of just men who are to possess it forever; nor yet is its architecture the product of angelic genius and labor, but rather a consummation of human faith. Human spirits have toiled, and do toil, in its building. Its foundation stones and its gates are inscribed with the names of the Twelve Tribes of Israel and the Apostles of the Lamb.—*Pacific Methodist Advocate.*

—On the 28th of November the west span of the new bridge of the Great Northern road near Columbia Falls,fell, killing three men, fatally wounding three, and injuring three others. It will delay the extension of the road at least two weeks.

—The Burlington system is rapidly extending its line towards Montana, and its movements are being watched with great interest, and its coming is hailed with delight by our people. It will afford us direct communication, by way of the Black Hills with Kansas City, St. Louis and the South-east.

—There is much talk of the extension of the line of the Montana Central road from Butler to Anaconda. It is expected that it will at no distant day reach the Bitter Root valley, surveyors have been at work between Anaconda and Grantsdale for several months. Its advent here will bring new life to this valley and cause it to blossom as the rose.

—The Helena *Independent* states that a copper refinery is to be established at Anaconda, and intimates that the Anaconda company is to be capitalized at $25,000,000.

—While in Helena sometime ago, in company with Brother Price we attended the meeting of the Murphy Gospel Temperance Union, which holds religious services at its hall every night. Mr. W. D. Smith, the present chairman of theExecutive Committee,was converted while Mr. Murphy was there. He and his wife are earnest workers. The crowds who go there are those who have made the saloons their headquarters. They love to hear their former companions in vice tell of their wonderful deliverance. Pastors can learn valuable lessons by visiting such places, and hearing these (in many cases) uncultivated men tell their experience in their plain simple way. One of the most noted of the converts is James Pilditch,who was a perfect wreck of a man, had "come down from a salary of $250 a month to sweeping out a saloon for a drink of whisky." He had been in jail in St. Paul, Minneapolis, Great Falls, Helena, and many other places. He now makes a good living at his trade, and is doing good work in other ways. He thinks if there was help for him—and he found it the worst need not despair.

—On Saturday Dec. 5th a company of neighbors and friends gave a pleasant surprise to Mr. and Mrs. Burroughs, at their residence near Corvallis. It was the occasion of their silver wedding—the 25th anniversary of their marriage. Mrs. B. S. Chaffin was mistress of ceremonies. A beautiful repast was served. The evening was spent in social chat and in song. It was an enjoyable occasion.

—The new bridge across the Bitter Root river just west of Corvallis is completed, and is pronounced the best bridge in the county.

—There is general complaint of scarcity of money, though all are hopeful of better times in the near future. What would we do were it not for hope?

—Rev. J. M. Patterson writes from Queen City, Mo., enclosing a dollar to renew his subscription, and says; "I subscribed for the Montana *Methodist* at Gallatin in '88 and have received every number since. The last number, Nov. 15, I like better than any yet." Well, we hope that the last will be the best all the time; and such substantial tokens of appreciation greatly assist in making it so.

—Mr. J. T. Farris, editor of the "Western News" and Miss A Goff, both of Stevensville, were united in marriage at the home of Brother and Sister Flowers, near Stevensville, 1891. Rev. T. W. Flowers officiating. We extend hearty congratulations and wish our brother and his fair bride, whom we have known from childhood, a happy voyage over the sea of life and a safe landing on the ever green shore.

—There is a dearth of news from the front this week. Possibly the falling weather has prevented protracted special efforts, or hindered their success to some extent.

But let us not be idle. The devil does not lay up for bad weather, but rallies his regulars, rain or shine, and is even now decoying our young people away to the silly dance or other places of sinful amusement where their influence will be lost to the cause of Christ, and their souls possibly lost in perdition. Let us pray for revivals, work for revivals and never rest until we have genuine sin-destroying and soul-saving revivals on every charge in all this great North-west.

—Brethren, do not neglect longer to take up your collections for domestic missions, and forward it to Rev. D. B. Price, (in the absence of A. G. Clarke), Helena, Montana. Our preachers on the outparts are suffering for lack of the money that is justly due them now. Please act promptly in this matter.

—Don't forget that Christmas gift for missions on Christmas morning. Let there be a response from each member and friend of the church to this urgent call. Give back to the Master something of the bounty that He has lavished upon you. We know of nothing more appropriate than a Christmas gift for missions.

—Don't forget to send the dollar or two that you owe for the renewa of your subscription just as soon as you can. We do not want to crowd any one, but think perhaps that some fail to renew just through neglect. It is only a small amount to each subscriber, but amounts to several hundred dollars to us.

—Southern Advocate: Bishop Keener is going to publish his long-promised book, giving to the world the benefit of his theory of the wonderful deposits in the phosphate beds of this state, and perhaps locating Eden not far from the door of some very desirable churches in the old metropolitan district.

—Bishop Haygood held the Los Angeles Conference, and preached every day of the session. There were penitents and converts. He went, after adjournment, to the field, preaching twice a day. The "Coast" is recalling Marvin, who spent 18 months in California, in the pulpit nearly every day. Haygood must have been reading the journals of the "preaching prelates"—Wesley, Asbury, McKendree.—Ex.

--The "Methodist Times" believes in Sunday preaching on week-day sins, of which as we all know there is too little. "Whether or not," it says, "the preacher says anything about the sins of which he reads in the Book of Genesis, he is bound to say something of the sins which he reads in the daily newspaper; and if he does this faithfully he may hope to bring about the ethical reformation which the times sorely need, and which, when once it is effected, will make this land in reality what we now sometimes thoughtlessly call it—a Christian country."

—The finest mission building in the world will soon be completed in New York, the Temple of Rescue. Mrs. W. H. Vanderbilt is erecting it at a cost of $225,000 on ground which her son Cornelius bought for $75,000. Nearly a third of a million will go into it.

—Before us is a table showing the proportion of liquor dealers to the population in all the states of the Union. In Alabama it is 1 to every 1,118, and pretty near the same in Arkansas, Mississippi, and several other Southern States; while in California it is 1 to 96; in Nevada, 1 to 71; in Idaho, 1 to 147; Washington, 1 to 287; and in Montana, 1 to 90. Surely there is urgent need of both moral and legal suasion to arrest the progress of this giant evil which is becoming so strongly entrenched amid the mountain fortresses of our great and growing West.

—The "Texas Advocate:"—"The Presbyterian does not magnify the relative power and importance of the pulpit too much in the following,and if we are not mistaken it discerns a true need of the times. Let the whole Church consider the matter prayerfully:

'The PRESS can never supersede the pulpit. The cry that the preachers' work is a work of supererogation in our day, because of the printed page, has no warrant for it. The newspaper, magazine, tract and different forms of religious instruction, by means of type and ink, are doing untold good, but the living voice has its mission, and nothing can ever take its place. God has ordained preaching a living and enduring agency in his Church. We have more culture and breadth in the ministry generally than formerly, but not as much of the simplicity and fervor of the Gospel. What we want now is greater spirituality, zeal, directness and fervency. Let the pulpit of the land be baptized from on high, as it is capable of being, and the results will convince all gain-sayers of its supremacy and effectiveness.'"

—The "Nashville Christian Advocate" very truly says: "The Church of the future seems to weigh upon the minds of many Church leaders in Europe and America. They invoke the spirit of prophecy and all human ingenuity and fancy to portray it. It does not concern us very anxiously. The Church of the present engages our solicitudes and energies. Christ puts an arrest on anxiety for the future, which applies to the Church life as well as the individual life. 'Take no thought for the morrow.' To be concerned about the interests, absorbed in the duties of the present, is the surest way to direct the future. The Church of the future will take its color and character from what we make the Church of to-day. The future lies in the issues and duties of to-day."

Railway Statistics.

WASHINGTON, Nov. 29.—The third annual report on the United States railway statistics, issued by the interstate commerce commission says in part: The railway mileage of the United States on June 30, 1890, was 163,597.05 miles; increase during the year 6,030.60; total mileage including tracks, etc., 209,030.67 miles. The number of railway corporations

is 1,797. Forty companies operate 47.51 per cent. of the total mileage. The total gross income of railways was $1,051,877,632, and seventy-four companies receive 80 per cent. of this amount. The total number of locomotives is 29,928, the number of cars, 1,164,138. The total number of men employed is 749,301. The total capitalization of railway property $9,894,483,400. The passengers carried during the year amounted to 492,430,865; freight transported, 636,441,617 tons. The number of persons killed in accidents during the year was 6,320,; injured 29,034.

Wheat shipments from Baltimore will exceed anything ever known before in one season. Seventy vessels have been chartered for January and February to carry 3,500,000 bushels of grain to Europe.

—There is also great difficulty found in getting cars to transport the grain over the roads east of Chicago, which is very embarrassing to farmers and dealers.

—There is no little excitement over the insurrections, in portions of China, which have resulted in the cruel murder of many native Christians, as well as foreigners. Men, women and children. There is evidently a very general desire to rid the country, especially the interior, of foreigners and Christians. It is really shared in by many of the officials. What will be the outcome is hard to tell. If China expects to be regarded among the civilized nations she should be given to understand that such business must be stopped and that speedily. News comes that the insurrectionists have been defected by the government forces and about 600 of them killed.

—"The Texas Advocate," in reporting the Texas Conference, says: "When it was announced that a conference picture would be taken, Dr. Morton arose and wanted to know if Dr. McLean was present. He said that when he was at the Ecumenical he and Dr. McLean stood on either side of a colored brother while a group was being taken and he called the picture a Ham sandwich. He wanted one with the Ham left out.

—While the number of business failurers throughout the country has seemingly been large of late, Dun's agency reports only 252 during the past week as compared with 247 in the same week last year. Some disappointment has been expressed that with our big crops and general prosperity there should not by a more marked revival of business. The fact should not be lost sight of, however, that the condition of finances at European money centers has retarded business enterprises in this country. So far as the United States is concerned all the conditions exist here for a period of great prosperity. The time is near at hand when the scanty crops in Europe will all be consumed and a big demand for our own surplus products will set in. Dun's review reports large sales of steel rails in the West, 175,000 tons in two weeks, which is one of the surest signs of activity for the coming year.—Ex.

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The Divorce Evil in Denver.

The divorce evil in Denver has grown to alarming proportions. This city has come to be a Mecca of men and women who dishonestly and illegally seek to break the ties that bind them together, disregardful of the vows they made before God and the law. Denver out-Chicagoes Chicago, out-Dakotas Dakota. It seems almost incredible the practices outlined in the article on divorce printed in yesterday's "Times" could obtain a foothold in the courts under the law; that the procurers of divorce could become so bold and shameless in their methods. But the evil exists, and it is increasing. What shall be done to abate it?—*Times.*

—We can't, for lack of space, say half what we would like to say in this issue. Every time we issue the paper, we can but wish it were fully as large again as it is. Some good articles are laid over for want of room.

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ALONG THE LINE.

DEMERSVILLE.

Dear Brother Stanley:—On Nov. 1st the pastor began a protracted meeting at the above place. On the following Tuesday, Bro. Parnall came, and for nearly three weeks preached the Gospel, earnestly, fearlessly and in all of its phases. The Spirit was manifestly present, some were convicted but as yet are not willing to pay the price. The church was revived, and we hope the results will be larger than have yet appeared upon the surface. We labored under at least seeming disadvantages. It was raining or snowing most of the time Bro. P. was with us; and then the nature of the work at this time makes it very hard to arrive at definite results. The people are unsettled and excited about the boom; the congregations are variable, not so much in size as in the individuals who compose them. So, generally speaking, if a man is saved, the Spirit has to be there in such power that the whole work of convincing, convicting, justifying or pardoning must be done at one service, if accomplished at all in the meeting. Under such circumstances even if good seed should fall into the ground, "the cares of the world and the deceitfulness of riches" choke the Word that it becomes unfruitful.

Bro. P. left this morning, Nov. 23rd, on board the steamer "State of Montana." It is a good thing he did not start just three days earlier, for on the 20th, the same boat encountered the roughest sea ever known on the Flathead lake. Though she is the largest and best equipped vessel on the lake, she seemed like a toy tossed about by the angry waves. She made her way out of the mouth of the river and across the bar, but could go no further. The captain tried to turn her about and enter the river again, but found he could not control her, so had to let her drive with the wind and steer clear of the rocks. Fortunately the storm drove her into a little bay. Part of her rigging was broken, not seriously disabling her, however. The next morning bright and early the Crescent, steamed out from the wharf in search of the missing vessel and found her safely moored, repairing her damages.

During the gale an incident occurred on board which brings forcibly to our minds the truth of the old adage "necessity is the mother of invention." One of the passengers thinking that the vessel was likely to be wrecked, and, either not being ready to take his exit from this world, or not desiring so watery a route, emptied two demijohns [into the lake] and corked them tightly and fastened them to his neck as a life preserver.

We are credibly informed that neither of the large steamers that ply these waters is supplied with life preservers. Sometimes they have aboard from seventy-five to one hundred passengers, and all they have in case of an accident or storm is one little skiff which would probably hold three or four persons. If there is a law compelling steamers to have on board and in convenient places a sufficient supply of life preservers it would be enforced in these cases.

E. L. Lee.

We would that such a storm of indignation could be made to sweep over this land, as would cause every demijohn, wine cask, beer bottle, and whiskey barrel and everything else of the kind, to be emptied in the manner related above. The empty bottles and barrels would outnumber all the life preservers on all the packets and carriers of Christendom, and would save more lives than all the life boats now afloat upon all the waters of the world. That was a sensible act. We would like to shake hands with that man. There is virtue in a demijohn emptied in that way. But when the contents take the usual course the virtue is lost. The subject becomes so completely "soaked" that it is almost impossible to keep his head above the waves, and it is only a question of time when he goes down to rise no more.

SPOKANE.

Rev. B. Swift, in a private note, says: "Bro. W. H. Hodges, the P. C., has been on hand about three weeks. He is starting off well. We all like him. I trust he will be enabled to do a good work here." The Lord bless you, brethren, in all your work on the mountain tops.

HELENA.

Brother Price sends two dollars for the "Montana Methodist"—one for a subscriber at Port Townsend, Wash., and adds, "Brother Couey was here, and we had a fine day yesterday, one valuable accession."

GENESEE, IDAHO.

Rev. H. T. Burger, in a private letter, writes: "We are having very much rain now, and not much progress is being made in building up the church.

PENDLETON.

R. G. Isbell:—Collections all subscribed. Domestic missions fifty per cent. in advance of assessment. A new baby at the parsonage. Congregations good; five subscribers to "Montana Methodist," and more to come. Health not very good. [With the exception of the last item, that is a fine report. We congratulate our brother, and trust his health will improve.—Editor.

FAIRVIEW, WASH.

F. St. Clair:—Just closed a glorious meeting. Bro. Hornbuckle was with me. He preached with more power than I ever heard him before. The church stood by him, though, and that is a great help always. There were some sky-blue conversions and reclamations and the people of God wonderfully built up. Last night, nearly every member, children and all, said they would do anything they were called upon to do. Hallelujah! Hornbuckle is a Gospel preacher. We open another meeting next Sunday. God bless you. [This was all on a postal card, and not very closely written either. Let us have many such.—Editor.

FAYETTE, MO.

D. F. Bone:—The first month in the conference year found all our collections up for 1891-2, on the Fayette Circuit; and up to that date thirty precious souls added to the Church.

Fayette Circuit is coming to the front on all the lines of church work, and we hope to be able to make a good report, both spiritually and financially, at our next Annual Conference.

Our beloved Dr. E. K. Miller, P. E. of the Fayette District, got badly hurt about a month since, by being thrown from a buggy, but, we are thankful, is up and about his Master's work again. He is a grand good man, and much loved by the brethren on the district, as well as throughout the Mo. Conference.

Rev. W. A. Hanna is holding, at this time, a revival meeting in his church in Fayette. Dr. Bowling, of Covington, Ky., helped him ten days. The Dr. left for home last Monday, but the meeting did not wane, but grew in interest and power. Quite a number have been converted in the old Methodist way—at the Mercy-seat. [That's the right way.—Editor.]

Central and Howard Colleges are being greatly blessed by the revival.

Last night, Thursday, the 19th, there were two added to the church, several conversions, and twenty or more at the altar for the prayers of the people.

The meeting will go on, doubtless, a week or two yet, when you may expect to hear the results.

I often think of the grand, brave, and true men of our church in the West, who are fighting the battles of the Church, and earnestly pray them God-speed. I often wish I could be with them and help push the battle to the gates of the enemy. I would have been with them many years ago, but for one of our beloved and now sainted Bishops.

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra. L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, [illegible]. S. Clark.
Bozeman Station, W. J. Goulder.
Bozeman Circuit, B. F. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
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Reg. B. Swift, Spokane District.
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D. W. Yoakum, Burnt River Circuit.
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C. C. Eagle, Boise Circuit.
Wm. M. Fisher, Summerville Circuit.
[illegible]. P. Warren, Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

We never kneel in prayer at our family altar, that we do not remember before the Master, Stanley, Parnall, Tabor and others; praying Him to make them able ministers of the Gospel, and grandly successful in their Lord's work.

Yours in the Gospel of Love.

—o—

Mr. Hugh Price Hughes, discussing in the "Independent," the question of organic union on this side of the Atlantic, seems to take in the situation. He says:

"On the American side of the Atlantic the desire for re-union is not nearly so strong as on the British side, and that for two reasons. In the first place this Continent is so much bigger than our "tight little island," that there is plenty of elbow room for many churches. Different sections of Methodism are not treading upon one another's toes and interfering with one another in the disastrous way with which we are familiar in England. On this vast Continent overlapping and friction do not exist to the same extent. Further, the opposition to organic union exhibited especially by many of the Southern brethren was simply opposition to the one particular method of organic union. They do not unreasonably object to such a union between the Northern and Southern churches as would place the whole of the United States under one General Conference. Such a church would be too vast. It would be unwieldy and unmanageable. But I find that the most representative of the Southern Methodists have no objection whatever to a redistribution of all the white American churches into four General Conferences neither of which should intrude into the territory of the other three. That arrangement would be, in the judgment of the British Methodists, the very essence of re-organic union, because it would entirely prevent overlapping and friction which are so great a curse."

—o—

Crossing the Plains in '62.

BY L. B. STATELER.

In 1861 I was appointed to labor on the Grasshopper circuit, Kansas Conference, which embraced the counties of Jefferson, and Jackson in Northern Kansas.

During that year the excitement, caused by the seceding of the Southern states and the issuing of the President's proclamation calling for volunteers to suppress the rebellion, became intense, so much so that our preachers laboring in Kansas were very much disturbed in their work.

In the spring of 1862, while I was laboring on my work, threats were made by desperate and wicked men to the effect that myself and others would be hanged; not for any offence committed, but because we were Southern men and "Southern sympathizers," as we were called. So I soon perceived that I could not labor successfully where there was so much prejudice, nor could I stay with any safety. I at once communicated with Bishop Kavanaugh, asking that he would change me from the work in Kansas to that in Colorado, it being all in one Conference. This he readily did, sending me to take charge of the church at Denver. Having no means to go with, I took such things as I could haul in a wagon fitted up for the trip, as cornmeal and other articles that could be gathered conveniently, and for which it was thought a good market could be found in Denver, which was the general supply point for the mines that had recently been discovered in the Rocky Mountains in Colorado. A man was hired to drive the team of oxen, of which there were five yoke. All being ready, we started in June upon the long journey. I rode on horse back and drove along a few head of cows.

Before leaving I made preparations for the comfort of my family and left my wife and little adopted daughter at our home near Tecumseh, Kansas.

The journey was long and tedious, a distance of seven hundred and fifty miles. We arrived there early in August. I made disposition of what stuff I had brought with me in the wagon, sold the cattle that I had driven through, and sent back to my family something for their support.

I went there expecting to take charge of our church, a very neat brick structure which had been built under the superintendence of Rev. William Bradford, and was the first church built in Colorado. But the first Sunday after I arrived, upon inquiry about preaching I found that the Protestant Episcopals were holding the house built by us, and that day had been set as the time for its dedication, or consecration, as they call it, according to the forms of their church; Bishop Talbot officiating upon the occasion. Thus, I had the privilege, if it can be called such, of sitting in our own house and witnessing its dedication and passage into the hands of another denomination.

The preacher of our church who had been there, thought it best on account of the excitement about the war to return to the states, and, having no means, borrowed a small amount, giving the house into the hands of Col. Chivington, who was the Northern Methodist preacher, and also commanded the military forces at that place. The trustees foolishly sold the church to the Episcopalians for a very small sum, and thus it passed away from us. Hence, I had no place where I could preach in the town of Denver. I preached, however, as opportunity offered. There were very few members.

I disposed of what things I had, and was preparing to return home, the whole country being under intense excitement, just then I received a letter from my wife, stating that our home had been set on fire by an incendiary, that all we had was in ashes and that she and our little girl had barely escaped with their lives. She also told me that such was the excitement there that I must not return, else I would surely be assassinated; and that she would meet me at Fort Kearney on the Platte river about two hundred and fifty miles west from our home, and about four hundred miles from Denver.

After months of effort to procure some one to come with her and assist her, late in the fall, she was ready to start, having hired a man to drive the ox wagon, and she driving her own, a two horse wagon, drawn by two faithful animals that we brought with us all the way to Montana. A man was also hired to drive the loose stock, a few cows and calves that were brought along. The man who drove the team was Mr. Oscar Clark, who now lives near Victor, in Bitter Root Valley. My wife was so delayed, that, when she arrived at Platte river, stern winter had already set in. I had waited for her a whole month while yet the weather was good. When she arrived at Fort Kearney, immediately we started on our dreary journey, facing the severe storms of a rigid Northwestern winter over the bleak and snow covered plains for four or five hundred miles.

We were poorely prepared, not having a sufficent tent to protect us from the cold at night, nor a good stove on which to cook our food. At first we had fuel along the Platte river, but soon it gave out, leaving but a vast open waste before us, and nothing in the shape of timber but a fringe of willow brush along the river bank. When we came to the last timber we put all we could haul into the wagons and suspended it with ropes under the axles that it might last as long as possible. Our suffering during the day were often intense, for we were very poorly clad. At night we were but little better off under our miserable tent and by the broken stove which my wife had brought along, the best she could get. The cold was severe. We had to use iron pins which were driven in the hard frozen ground to hold our tent, under which we laid us down on the ground and got what sleep we could. The snow was from six inches to a foot deep, which we would scrape away the best we could to get a place where we could make our beds down.

[TO BE CONTINUED.]

—o—

About the Workers.

—The following note from our gentlemanly publishers explains itself: "Your paper of Oct. 15th is late coming out. We have been moving into larger and better quarters and could not avoid the delay. Now we are settled and are determined to give you the best paper published." We are glad to hear this. We already have a good paper, but let subscribers, contributors, editor, one and all unite with the publisher in a determined purpose to make the Montana *Methodist* "the best paper published," especially in the great Northwest.

—We could not keep back the warm tears as we read that thrilling report from Rev. D. F. Bone, and we did not try. The revival fires are burning about Fayette—they generally are where Bone is. He is one of the most successful men in the Missouri Conference; and seems to have inherited in a large measure the mantle of his father-in-law, Rev. Joseph Devlin, who, at the time of his death, had received as many persons into the church and witnessed as many conversions under his many, perhaps, as any man in Missouri. May our brother's prayers for the men and the work in the West be answered, and his own heart and life and home be abuntantly blessed with increased happiness and success in winning souls to Christ.

—Rev. L. B. Stateler writes us from Eureka Springs, Nov. 21st: "Brother and Sister Clarke and myself arrived here on the 19th inst., all in reasonable health, having stood the journey very well. I spent some weeks with our friend, Dr. Morton, and family, in Louisville, Ky. We are comfortably situated here, and are determided to give the waters and climate a fair trial. We cannot now say how long we will remain here—may stay all winter. We have met the preachers here who have received us very kindly—Bro. Williams, P. E., and Bro. Walden, station preacher; they both live in the town."

--Brother Parnall is looking better since his return from the Flathead country. He is busy as he can be about the Master's work. The holding of the protracted meeting at Stevensville has been postponed until after the holidays. The second quarterly meeting for Stevensville circuit will be held at Stevensville the 19th and 20th of December.

—The second quarterly meeting for Wallow will embrace the 26th and 27th of December, and that of Corvallis and Grantsdale the 2nd and 3rd of January, 1892.

—As the next issue of the "Methodist" will not reach its readers until early in January, we take this opportunity of wishing our readers a very Merry Christmas and the happiest New Year possible.

—o—

Christian people in this country, who have never been in a heathen land, have but little conception of the moral and religious degradation of heathenism. Social life is thoroughly corrupt, rotten in every part. Domestic life has none of the pleasures of a Christian home, and the family relations are abused and perverted to a degree which cannot be imagined by one reared in a Christian land. The devil has poisoned the fountain of life, and all its streams are bitter and turbid.

Do.

Letter from Washington.

By F. St. Clair.

I want to write you a short sketch, and, it being against editor's rules to use a pencil in correspondence, I scarcely know what to do, as a recent accident to my thumb almost precludes the idea of my writing at all; but I am going to risk a few items any way, and begin by asking your printer's pardon, promising to use a pen as soon as I possibly can.

Our first Quarterly Meeting for the current year was held at Pleasant Valley, Oct. 24–25. Bro. Swift being sick, I was compelled to preside.

I suppose we might as well learn now, as any time, for we expect to reach that dignity some day in the far future, of course!

There was keen disappointment, and this made it only the harder for us to even try to preach; but, trusting in Israel's God, we "went forward," and we feel that we did not go in vain.

The "Love Feast" was glorious. We expected an old time shout, but feeling ran too deep, for utterance, and all the Lord's elect seemed to be filled with quiet Halleluahs!

We have had no accessions during the quarter, but have baptized five children.

I fear, brethren, that we do not pay the attention we ought in getting the parents to consecrate their little ones to Jesus in Holy Baptism. I know we have old prejudices to fight, for we have the most cosmopolitan membership in the great North-west, that it has ever been our lot to meet; but if we are lethargic, other denominations will instil their heresies, into the children's minds, and, instead of preserving the youth for Methodism, they either wander into other folds or out into darkness and eternal despair!

Let us raise a trumpet sound on these lines, and may God help every Christian parent to give their children into His hands, while they are young, so that the evil days may not come when they shall say "I have no pleasure in them."

The financial report was small; but we trust to have our assessments well in hand by the second Quarterly Conference.

In the Sunday School department there is everything to encourage us. We have as Godly a set of men for superintendents, as any church, or work, can produce. Give me a hundred such men as Priest, Gobbert and Spencer, and I will take this country for God and for Southern Methodism. If all of you preachers had such a financial Agent as we have, we could send back the answering cry of a self-supporting Conference in a very short time. Try the plan, brethren.

We have begun a protracted service at one of our new points. We are praying for a time of refreshing from the presence of the Lord. All over our Circuit the revival fires are ready to burst out. We are preaching almost exclusively to the church, now, knowing that there the power must begin. Suppose you have a meeting at which many are converted, and the membership is cold, or lukewarm, or dead, who will nurse those "babes in Christ?" Zion must "*travail*" before sons and daughters will be born unto the Lord. If there is hard feeling between two members, that alone often keeps back the blessing. Awful fact that we, as Christians, by not paying our vows unto the Lord, will keep sinners from being converted around us. There must be deep heart-searchings, confessions of sins, renewed consecrations, and earnest prayer for the baptism of the Holy Ghost, before there will be a very far-reaching revival. Brother Hornbuckle struck a responsive chord in my soul, when he said the revivals on his work last year, "began at the parsonage." "Go preach my Gospel"—but "Tarry ye at Jerusalem, until ye be endued with power from on high." A man says, "O I am a revivalist!" Well, you are to blame, not your Lord, and here is a never-failing recipe, which we heartily recommend, and, instead of preaching essays, and musty sermons, you will become a flaming herald of the Cross, and sharing the "joys of God's salvation." Sinners *shall* be converted under your preaching, and *scores* will be added to the Church of such as shall be saved, instead of only an *occasional* one or two.

We have much to make us rejoice, in regard to our work here. The desert garden blooms awhile, and the sweet perfume of the "Rose of Sharon;" the "Lily of the Valley," is wafted upon the breezes, and where ribald song and silly dance held undisturbed sway, Christ, the Lord, reigns, and "Jesus lover of my soul" floats out upon the scented air, and happy homes filled with cheerful faces, abound, from whose altars prayer, like an incense divine, rises to Heaven's Throne; and the Father of us all dispensing blessings so profusely among the children of men. We once more have a manifestation of the uplifting, ennobling power of the Gospel of the "Man of Galilee."

Even infidels are compelled to acknowledge that *something* has happened, for one told me that he did not believe what I was preaching, but that a week's preaching which he heard me do was worth six months' schooling in the neighborhood.

—o—

Napoleon's Testimony to Jesus Christ.

Conversing one day at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, the First Napoleon suddenly turned round to one of his suite and asked him: "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well, then," said Napoleon, "I'll tell you." He then compared Christ with himself and with the heroes of antiquity, and showed that Jesus far surpassed them.

"I think I understand somewhat of human nature," he continued; "and I tell you all these were men, and I am a man; but not one is like him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne and myself founded great empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him."

"The Gospel is no mere book," said he at another time, "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of books upon the table," touching it reverently; "I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely; it is his. What a proof of the divinity of Jesus Christ! Yet in this wonderful sovereignty he has but one aim—the spiritual perfection of the individual, the purification of

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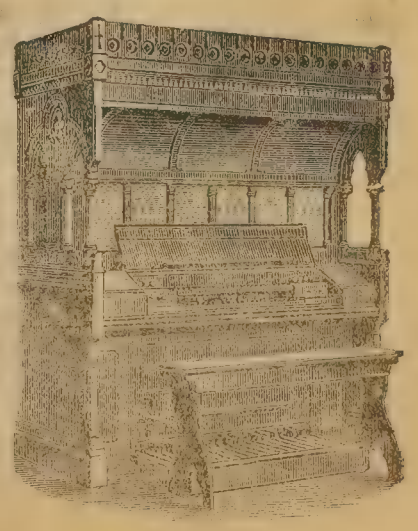

his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race!"

"From first to last," said the great Napoleon, on another occasion, "Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives one occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity; what name, then, shall we give him in whose character was united every element of the sublime?

"I know men and I tell you that Jesus is not a man. Everything in him amazes me. His spirit outreaches mine, and his will confounds me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things.

"His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel; the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms—all this to me a prodigy, an unfathomable mystery.

"I see nothing here of a man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness which crushes me. It is in vain that I reflect—all remains unaccountable. I defy you to cite another life like that of Christ."—Florida Christian Advocate.

—o—

Among the historical relics which will attract attention at the World's Fair, in 1893, but few will be looked upon with more interest than a large Spanish cannon, which the Governor of San Domingo has permitted Mr. Ober to bring to this country for exhibition at the fair. It was used to guard the citadel of San Domingo while Columbus was a prisoner in the hands of the Spanish authorities. It has been in the same place ever since until recently. It has been shipped to the Chief of Construction at Chicago, and will be used in some way to ornament the Exposition grounds. *Do.*

—o—

CHRISTIAN ENDEAVOR.—The plan of attempting to raise a half million dollars yearly for missionary work through Christian Endeavor Societies each member giving two cents a week, is meeting with great success. One hundred and fifty societies report 5,000 names — that means $5,000 which sum will support seventy first-class native preachers in India and China.

TWO PICTURES.

One sunny day, many years ago, an English artist was sketching a bit of landscape scenery not far from Naples, when a pretty little round-faced boy, wtth bright eyes and long curls, approached him. As the painter looked at the lovely child, the thought occured to him that his innocent, dimpled face would afford an excellent subject for the head of a chernb. Young Guiseppe was easily prevailed upon to stand in the proper position, and the sketeh was speedily made.

About twenty years later the same painter happened to be in Rome, and casually strolled into a court of justice, where a band of brigands, who had been captured after the commission of atrocious crimes, were on their trial. The artist was struck by the villianous aspect of these ruffians, and especially with one more forbidding than the rest, whose scowling countenance, defaced by scars, gave ample evidence of his brutal disposition. He thought he had never looked upon a more ferocious visage, and thereupon made a hasty sketch for a picture, which should appear in striking contrast with that of the cherub, still in his possession.

The two paintings were exhibited under the names of "Innocence" and "Guilt."

Subsequently a strange fact came to light. The artist was shocked to learn that the two portraits represented the same individual! The artless, innocent child, and the blood-stained, callous criminal, were one and the very same! What a contrast!

The most beautiful object in creation is a lovely infant; its sweet smile mirrors perfect love, and its confidence teaches simple trust. And yet, sad to say, even here the taint of Adam's sin is inherited, and ere long it becomes developed into actual transgression; ere long anger, self-will, evil dispositions of various kinds are manifested. proving the truth of the words, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalm. li. 5). "The imagination of man's heart is evil from his youth" (Genesis viii. 21.)

Well, then, as it canuot be denied that we were born in sin, and have committed many transgressions, there must of necessity be a radical change, —we must have a new heart,—ere we can enter heaven, and appear in the presence of a Holy God. "Verily. verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii. 3.)

How can the great change be wrought? How am I to get a new heart?" By looking unto Jesus. "Look unto Me," says the Saviour, "and be ye saved, all the ends of the earth." "For God so loved the world, that He gave His only begotton Son, that *whosoever* believeth in Him should not perish, but have everlasting life" (John iii. 16)

By trusting in His atoning death. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace" (Ephesians i. 7).

"The blood of Jesus Christ His Son cleanseth from all sin" (1 John i. 7).

For to all who come to Jesus He gives His life-giving Spirit, to create them anew. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12. 13.)

—o—

'Tis Worth It All.

Yes, to get hold of the grand truth that God loves the poor fallen world, and that he loves me, one of the fallen ones in it, is worthy any trouble, care, pain—anything which one may have to go through in order to get a firm hold of it. And yet so many esteem it so lightly that they would not go through even a little for it. St. Paul counted all things but "loss" that he "might win Christ." Many an one counts any thing, every thing, precious above Christ. Would that there more of the spirit of the poor, old negro among us all. The poor, old fellow was very anxious to be able to read his Bible. He lived a long way from the missionary's house, and yet he would come, whenever he had time, to learn a lesson. It was such hard work, and he made so little progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he with great earnestness, "me neber gib it up until me die." And then pointing to the beautiful words which he had just spelled out in St. John iii:16: "God so loved the world," he said, with tears in his eyes, "Its worth all de trouble, massa, to read dat one verse." And in truth, it is worth all that the world can give to know that one word "so"—to know it as much as we can know it, for, in truth, it is illimitable, and I am glad that it is so. If God had said He had loved the world or my poor soul up to any specified value—millions of pounds, millions of worlds, if you like—I might always have been saying, "Ah! my sins are so great they exceed all this." But when he gives me the illimitable, then I know his love covers my all of sin and want. —*Selected.*

—o—

Questions for Solemn Thought.

Have I daily victory over all sin? —ROM. vi. 14.

Do I know (experimentally) what the Lord meant when He said: "Blessed are the pure in heart?— MATT. v. 8.

Am I delivered from FEAR through perfect love?—1 JOHN iv. 18.

Does God have His way in my life? or am I afraid to know His will?— PSALM xl. 8.

When does God want me to be holy?—1 PET. i., 15, 16.

How long will it take the blood of His Son to cleanse me from all sin? —1 JOHN i. 7.

Do I trust the promises without reserve—NOW?

Read Ephesians iii. 14–21.

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W. H. Mingle and B. L. Senef, Editors.

"I Can't Afford It."

"Indeed I can't afford it," was the frequent reply of a merchant when asked to contribute to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotion to Christ. Yet his givings were very meager, when he gave at all; and, generally, his ready excuse was at hand, "I can't afford it," as his apology for refusing even a trifle.

A well known gentleman, who lived in the same city, and sometimes acted as unpaid collector for a very important missionary society called one day at the merchant's dwelling house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it," and in the grand residence his eyes rested on the magnificence which several open doors unveiled, he began to see that there was some truth in the apology after all.

The owner of the house shortly appeared. His visitor explained the reason of his call but immediately added, "I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by every thing about me can indeed leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations, good morning sir."

The well-meant reproof did its intended work. The merchant ere long, sought an interview with his faithful monitor, and thanked him warmly for his straightforward but brotherly remarks. Handing him a check for $200, as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward of God and that never again would his style of living prove a hinderance to the exercise of ardent piety and practical love.—*Ark Methodist.*

—o—

The British government has a gun which throws a solid shot weighing a ton, but it will probably never do fare as much damage as some people do with their tongues.—*Ram's Horn.*

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THE

Montana Methodist.

Vol. 1. DECEMBER 30, 1891. No. 56.

EAST COLUMBIA CONFERENCE.
Spokane District.

SECOND ROUND—QUARTERLY MEETINGS.

Oakesdale ct.—Rosalia— Dec. 12,13
Palouse ct.—Palouse City—Jan. 2, 3
Big Bend ct.—Broad Axe—" 9,10
Davenport ct— Bachelor's Prairie—Jan. 16,17
Colfax ct.—Elberton— " 23,24
Potlatch ct—Bethel— " 30,31
Lewiston ct.— Upper Tammany—Feb. 6, 7
Rockford ct.—Mica— " 20,21
Spokane Station— " 27,28
Genesee ct—Fix Ridge—March 5, 6

Reg. B. Swift, P. E.
924 West Fourth Street,
Spokane, Wash.

—o—

EDITORIAL.

The Year 1892.

The year 1892 will be hailed with delight by millions of men and women, and especially by the sixty millions of America's loyal sons and daughters. It is to be a monumental year, the marking of a mile-stone in the march of the centuries, when we will pause to see how far we have gotten, and receive the congratulations of our neighbors who are getting nearer to us as the years roll on; an elevation from which we will look back over four hundred years that have elapsed since the New World was discovered, and possibly try to look forward with prophetic ken to future possibilities. The name of Christopher Columbus will be repeated and honored, and his deeds rehearsed by millions, in all languages, and in all lands. And he is worthy of the honor bestowed by a world that is reaping the fruit of his genius, and his toil, his faith, and indomitable perseverance and courage. His achievement was not by mere chance, but the fruit of honest toil, directed by care intelligence and a determined purpose. The titles and honors conferred upon him by courts and kings, were not won by deeds of violence on fields of blood and courage, but by intellectual acumen and genius in utilizing the gifts of God, in imparting rather than destroying life, in extending and building up civilization rather than tearing it down. Alexander conquered a world and covered it with graves, while Columbus created one—brought to light the New World, and peopled it and filled it with life and joy; and his achievements even quickened the thought and stimulated the enterprise of the Old World as it had never been before.

The world was not ready for the conquest of North America, when it was first discovered; and it is well that this was so, for the papal power with its worse than heathen darkness and superstition, would have prevailed and spread its blighting curse over our fair land as in Mexico and South America to-day. But God, in his mercy, held back the tide until after the Reformation, when the love of liberty and the desire for freedom of conscience, free speech and free government began to burn in the hearts of our fore-fathers; and they were thrust to plant the germs of a true faith, and of republican government in this virgin soil which has been so congenial and productive.

What wonderful changes, what mighty achievements have been wrought! Where, at the beginning of the year 1492, all was the blankest and blackest abyss of darkness to the then civilized world—thought by the masses to be but a wild watery waste, now flourishes one of the greatest nations that the sun shines upon. The minute mustard seed, so small and unpromising in appearance, has grown unto a mighty tree that is spreading forth its branches invitingly to the birds (the inhabitants of the nations) to come and light upon it.

If so much has been accomplished, with such capital to commence with and under such conditions, as have attended its development, what with the wonderful accretion of intellectual, moral and material forces, with our schools, churches, homes; with steam and lightning harnessed to our ships and railroad trains, and flashing our thought from continent to continent in the twinkling of an eye; with sixty millions of enterprising inhabitants to utilize these forces, carrying them on to still higher stages of development, and with the sympathy and co-operation of the world which is studying to learn war no more—trying to settle its difficulties by arbitration, and to spend the force,s once wasted in war, in seeking and developing a higher civilization; and with the Sun of Righteousness shining upon us and directing our energies—what may we not expect even in the century to come? The resources of this Hemisphere are yet in the infancy of their development. We are inclined to think that the life and strength and powers and glory, that have characterized the nations that in various ages have ruled the Old World, will in course of time be reproduced and, to a great extent, concentrated in this Western Hemisphere. Westward the star of empire has been taking its course for nearly six thousand years. And who knows but God in his providence will use the fires and the forces that are being concentrated here, with which to move on "to the East by way of the West," and regenerate the heathen world and subdue its millions to the Prince of Peace? Who knows the part that our great and growing West, will take in this work? Let every Christian stand in his place and do his whole duty.

—o—

The Old Year and The New.

The old year is past and another is come in to take its place. No, not that, but to fill its own place or space in the cycles that are sweeping us on to eternity. It is a fit occasion for sober thought and reflection, and for action. Another volume of the Book of Life that we are writing is now closed, sealed up and laid away until that great day when "the books shall be opened" and "every man shall give account of himself to God." We will have to face the record that we are now making. Is it not well to pause and see how the account stands to-day? What have we to show for the "pound" entrusted to us by the Nobleman who has left us, and kept us, and fed and clothed us here upon His estate, with the injunction, "Occupy till I come?" The year has gone very rapidly, alas, it has "flown away but too fast," but it has brought many changes. We are none of us just what nor where we were, when it began—all better or worse—which? There has been much to cause sorrow and grief at times, but also much to be thankful for. Life itself is a precious boon, especially when in harmony with Him who is "the Way, the truth, and the Life." The Everlasting Arms have been beneath us. Our trials have only "made the promises sweeter," and kept us closer to Him who is our refuge and strength.

While the merchant is busy casting accounts, balancing his sheets, and listing stock, and planning for business on a safer and better basis; how important that the Christian take an inventory of his spititual capital and form a closer partnership with the Lord Christ in the practice of that business which "is profitable unto all things, having promise of the life that now is, and of that which is to come.

Thank God for a new lease of life; that he forgives our follies of the past and gives us strength for time to come. A new book is opened, with pages clean and white, in which we may write during the coming year. May it not be blurred nor blotted by the blunders of the past. "Forgetting the things which are behind and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus." A happy new-year to all!

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NOTES.

—Mrs. S. R. Cox writes from St. Joseph, Mo., renewing her subscription, and says: "The paper is full of interesting matter and is full of vim. My heart is thrilled with joy as I hear of our success in that country. Montana will always have my prayers, for my heart has often ached for her servants in their heroic struggle. Oh, that means could be found for her aid. Bishop Foster's speech, at the meeting of the Missionary committee, is the most sensible thing that I have ever read from the pen of any man in the M. E. Church. Eyes are being opened in regard to the usefulness of our Church."

—In a private letter from Rev. Joseph King, of Nevada, Mo., Presiding Elder of Lexington District, we learn of the death of Rev. W. W. Jared, who was once a member of the Western Conference. On the evening of his death, he preached and returned to the parsonage, and died in an hour after retiring. The writer says he went from the pulpit, and in two hours was with the angels. How suddenly the call comes some times. But what matters it if we are only ready. This takes one of my best men from the Lexington District. But I trust the Lord will provide a supply.

—We had a delightful service on Sunday during the quarterly meeting at Stevensville. The congregations were better than usual, and very attentive. It is refreshing to witness the interest taken in the Sunday School. It is hard to tell who

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

is the happiest. Bro. Parnall, the pastor, Brother Bell, superintendent, the teachers while instructing their classes, or the forty children and grown people who are being taught. The Lord is in the movement. Brother Parnall pressed the matter of a Christmas gift from each member and friend of the church for missions, and with success.

—Rev. J. D. Hammond, President of Central College, at Fayette, Mo., writes: "We are doing well this year." We always rejoice at the prosperity of old Central.

—We have received a small booklet entitled "The Modern Sunday School Superintendent and His Work," by J. R. Pepper. It contains 32 pages in large clear type, and on excellent paper. It is taking in its appearance and more so in the matter it contains. We could not stop until we had read it through. Every Sunday School Superintendent ought to have it.

—We learn from Brother Waggener that his Sunday School is increasing, and new members more than one hundred on the roll. That is splendid, and we rejoice with him.

—Please renew your subscription to the "Montana Methodist," and also try and send us a new subscriber. Won't you?

—The weather in December, up to the time of this writing, has been delightful. Business is going on just as if it were spring.

—We greatly regret the removal from Corvallis, of Mr. and Mrs. Ludden, who go to Minneapolis. They are admirable workers in the Sunday School.

—o—

ALONG THE LINE.

PALOUSE.

J. W. Compton:—Your paper is giving great satisfaction. Our church is nearly completed. Don't know when it will be dedicated, as we are making strenuous efforts to get Bishop Fitzgerald to come, and don't know how soon, he can if at all. We will notify you and want you to be on hand, too. [We would rejoice to be there on that occasion, but can not make any promises now.—Ed].

SPOKANE.

Not having seen anything in the "Methodist" from Spokane for some time, I thought I would write you a letter, thinking perhaps you might get some notes from it for the paper. I was afraid you would think we were dead. [No, we did not think that, for we knew there were too many live Methodists at Spokane for that, but we thought they were very backward about writing, and hope that they will not delay so long next time.—Editor.] We are not dead, neither are we sleeping. We were without a pastor about two months, and had no preaching, except what few times Brother Swift preached for us in the time that he could spare from his work on the District. Our new minister, Bro. W. H. Hodges, is with us, and also his beloved wife. He has made a good start. The church is growing. The prayer-meetings are very well attended. On last Wednesday night before closing the services, the pastor invited penitents. Seven came forward, and two of them joined the church. On Sunday evening eight or ten came forward for prayers and two more joined the church, but no conversions yet. Some of God's children who had wandered away like the prodigal, returned. Bless the Lord.

We are having a good Sunday-school, also a mission school. We are delighted to tell you that we are having old-fashioned class-meetings every Sunday evening before church. It reminds me of good old times. We are expecting a gracious revival this winter. It has already begun among the church members [that is the right place, and judging from the report it seems to be spreading, too.—Editor]. I will remit soon for the "Methodist." We can't get along without it. Our pastor is a consecrated man.

A Methodist.

FROM KEYTESVILLE, MO.

Dear Brother Stanley:—I have been reading your excellent little paper, the "Montana Methodist," for some time, and I thought I would scribble a little to you, for my heart is in sympathy with you, and my prayers reach out to all the missionaries everywhere. I am now in my seventieth year, and I think sometimes what a joy it would be to be with you in some of your good meetings out there. It would do my soul good. I have read your letters in the "Advocate," till I feel like I am acquainted with you. I have heard old Brother Stateler preach in Kansas, and, when I would read in the "Advocate" about his travels, I would breathe a prayer that our kind Heavenly Father would be with him. When you meet Brother Taylor give him my love and ask him if he remembers old Sister Stith, on the Bucklin work. My prayer is that God may bless the missionaries, their wives, and their children. I enclose a dollar to renew my subscription to the "Methodist."

Mrs. E. A. Adams.

We are glad to have these cheering words from our sister. The thought that mother, or wife, or sister, was thinking of and praying for him and expecting something of him has animated many a soldier on the field of battle and caused him to do his best; so the thought that so many mothers in Israel were at home praying for the preacher boys out on the western frontier, and longing to hear good reports from them has warmed and thrilled many an itinerant's heart, inspired him to deeds of valor, and helped to make conquests for the King of kings. We know whereof we speak. God bless our dear mothers and sisters who are working and praying for the extension of the Master's Kingdom.—Editor.

FROM CALEDONIA, MO.

Rev. E. J. Stanley, Dear Brother:—About one year ago Bro. Stateler sent me the "Montana Methodist." Herewith I send you one dollar to renew for another year.

I cannot, in words, express the admiration I cherish for the brave men and women who toil and suffer in planting the purest type of Methodism in the virgin soil of one of the most interesting regions of our great country. You have my sympathy and my prayers.

J. C. Berryman.

We greatly appreciate these kind words, coming as they do, from one who has been for nearly sixty years in the ranks, laboring as a missionary among the Indians of the West as a preacher of the Gospel to the people on the frontier, and as an educator of the young, doing valuable service wherever he has gone. For many years he was associated with our venerable Stateler in the Indian work in Kansas, and the wife of his early manhood fell at her post and her ashes sleep in the burying ground near the old Manual Labor School near Westport, Mo. His venerable face and his manly form, as when we were but a boy we saw him stand up in the Conference held at Kansas City, in 1867, when Smith, and Green, and McFerrin, and Schon and Marvin, and a host of other godly men—all gone now—were there, and give in his report, appears before us, in mind, again to thrill and to inspire us. It is an honor that angels might covet, to be permitted to take the banner where he and others planted it amid such privation and hardship as was endured in those early days and carry it "into the regions beyond," and unfurl it and see it wave in triumph amid the valleys and peaks of the Rocky Mountains and along the slopes of the Pacific Coast. This is our work. May we lift high the royal banner and carry it forward triumphantly, and at last, with Berryman, Newton, Stateler, Marvin, and others, have an abundant entrance into the everlasting kingdom above.

ROCKFORD.

Dear Bro. Stanley:—At the last session of the E. Columbia Conference, I was assigned to the Rockford charge as a supply. After some delay, I am in the field. My first quarterly meeting embraced the 5th Sunday in Nov. Bro. Swift was with me, preaching three excellent sermons. This is a new circuit, but by no means a small one. I have been preaching in the bounds of this circuit, occasionally, for the last eight years. We have some as true Southern Methodists on this work as I have seen on this coast. At some of our preaching places there are but few professing Christian people. But we have good congregations, and as attentive as I could ask. We hope and pray we may soon have gracious revivals all along the line. Frequently I find the "Montana Methodist" in the homes of this people. It is very popular in the Conference. May God bless its editor.

Bro. Hodges, "the new preacher" at Spokane, has started off well. He is a good preacher. A good worker and will succeed. Let all the brethren pray for a revival in Spokane.

Dear Brethren of the Columbia and East Columbia Conferences: When I met some of you nine years ago at Conference, in Walla Walla, I did not expect to live long. I left the itinerant ranks, expecting never to be one of you again in this life. I came to Spokane with nothing, so far as this world's goods is concerned. I located a piece of land and went to work to try to make a living, and if possible regain my health. Praise God for His goodness. I have plenty of this world's goods, and, best of all, I have a good degree of health, and am able once more to take my stand on Zion's walls. "Blessed privilege to point sinners to the Lamb of God." Dear Brethren, will you pray, that I may be able to continue in the "good old way." May the good Lord bless you all.

E. P. Warren,

Spokane, Dec. 3, '91.

HELENA DISTRICT—A. C. COUEY.

The pastors in the different charges have been recently sending in reports of their work, so that I need not write except in a general way.

Since Conference there have been forty-five to fifty accessions to the church. Most of these have come in during the past three months. I feel quite confident, from special inquiry, the spiritual state of the churches is on the up grade. In some of the charges it is very good. The Sunday-schools are not as full as at the end of last Conference year. Hibernation seems almost inevitable. Some of the rural schools have made great improvement in this respect however. The number of people now reached by our pulpit in the District, is considerably more than a year ago. Oh, that the Word may prove a "savor of life unto life."

There has been some growth in the material support of the church. A few of the charges are doing admirably. I hope they may "go on unto perfection." I am urging self support everywhere on the District. The very earliest day that a station or circuit can become independent of missionary help, the better for them, and of course it is greatly desired by the Board, so as to enter new fields in Montana, where we must for conscience sake.

PARSONAGE AND HOME MISSION—THE WOMAN'S SOCIETY.

The women of the Helena District are doing nobly since re-organization at the Annual Conference in Helena last summer.

Miss Maggie Evans has proven a very efficient "field" hand as District Secretary. She loves the work and makes it "go."

Organization of auxiliaries have been effected at Deer Lodge, Butte and Bozeman. Correspondence and arrangements for organization at other places, when practicable, show what a few live, devoted women can do. If Miss Evans had the funds, so not to be restrained, the whole ground would be thoroughly worked before another Annual Conference. At the places mentioned, about 60 members have been placed on the rolls. Parsonage building and repairing have received unusual attention for the quarter past. I can say this: If the Woman's Parsonage and Home Mission Society does not prove a success this year, it will be for want of proper co-operation by the pastors. Where they "help those women" there is no such thing as failure. Brethren, note this fact.

THE NEEDY FIELDS.

In the bounds of the Helena District, there are now four needy and unsupplied fields. These are Anaconda City, where we have both parsonage and church; in the Deer Lodge valley, where we have an open, unoccupied field; Townsend Circuit, where we have a splendid church and quite an open door. This includes the village of Townsend, and up and down the Missouri river, both above and below the town from ten to fifteen miles each way.

On a recent visit to Park County, on Shields River, I find four or five communities, lying from five to twenty miles apart, and containing one hundred and twenty-five families, wholly destitute of the ministry from any church of Christ, aside from an occasional spare Sunday from Bro. Warren, of Bozeman Circuit. You state in a former issue, Mr. Editor, that the work here mentioned lies 70 miles from Bozeman Circuit. It can be reached six months in the year, via Mountain route, with twenty-five miles from Bro. Warren's new parsonage at Belgrade, if old timers know distances. [We got our information from the pastor. Suppose that he referred to the distance by rail.—Editor.

I have written a letter of special appeal to Bishop Duncan, urging that he supply us if possible. I have not heard a word in response from the good Bishop as yet. I am watching and waiting. As Warren admits, the "wind blows" in a part of the Shields river Country, but the people are there, till they go *up* or *down* for eternity.

PENDLETTON DISTRICT.

Dear "Methodist":—I have been too busy to write to you for some time. I have just finished my first round of quarterly meetings. The brethren are all settling down to work in good earnest; not without opositions, and difficulties enough to give variety to the work; though with but few exceptions, well received and well pleased with their work and hopeful.

We wish to call attention to a few prominent features in the work of the first quarter: The ring-leader of horse racing in the neighborhood of Bro. Barnhart's first quarterly meeting, called on Bro. Barnhart on his way home, after the quarterly meeting had closed, and requested Bro. Barnhart to pray for him; he and Bros. Barnhart and Crossen stopped right there and got down on their knees in the dusty road in the darkness of the night and held a prayer-meeting, and the horse-racer was converted; the services were re-called for Monday night and he joined the church. We held a Camp-meeting in Pine Valley, on Bro. Crego's work, Sept. 17-27; the wind blew, and the rain and snow fell, and the frost came and beat upon that camp-meeting, and it fell not, for it was (spiritually speaking), founded upon a rock—nine conversions and additions. One man reclaimed and licensed to preach at Bro. Yoakum's quarterly meeting; he entered the work with zeal.

Our new transfer, Bro. Shelton, is taking hold of the work with a master's hand; we like him and bid him welcome. O, that the Lord of the harvest would send us more such men. When Bro. Larkin closed his last year's work on Pomeroy Circuit, he left a subscription of over $1,000, to build a church at Covello. When Bro. Gibbs (Larkins' successor) went up there after Conference, a conversation took place between him and a minister of another Methodist church; which was substantially as follows:

Pompous Preacher.—"You do not intend to build that church here, do you?"

Gibbs (meekly).—"Yes, sir; I think we will."

P. P.—"Well, you can't do it."

G.—"Well, we will try."

P. P.—"Why did you appoint members of our church on your building committee; do you want us to build you a church?"

G.—"I presume it was thought best to show a fraternal spirit and get the co-operation of all."

P. P.—"These people are not your people, they are our people; they are not in sympathy with you, they are in sympathy with us."

G.—"Well, Bro. M."—"I am sent here by the authority of our church, and I intend to to take the matter in hand and examine it thoroughly and act on my own judgment."

P. P.—"Well, you can't build."

Sequel.—The carpenter's finished their work, Dec. 4th; the bills have all been paid as fast as they have been presented; all the church lacks is painting and seating; and the Pompous Preacher has returned to Bro. Gibbs and apologized for his uncharitable words.

Bro. Gibbs has appointed the first Sunday in January to commence a revival meeting in the new church. The new church is a credit to the people of Covello, as also to Brother Gibbs. It is a neat frame 30x50 ft; 15 ft. from floor to ceiling, and substantially built.

E. G. Michael.

P. S.—The people at Dayton have completed a neat parsonage there.

M.

FROM WALLA WALLA.

Dear Bro. Stanley:—After a long time I write you a line. I have read the "Methodist" with pleasure and profit. I feel a growing interest in Montana Methodism and rejoice in your success. I have been here several months, and have become acquainted with my people, and think our work is growing in interest.

We are not a numerous people in Walla Walla, but are in love with the church, and believe the Lord will give us an increase, and we are praying for a revival. We have been wonderfully blessed of the Lord in this Conference, and are expecting to see yet greater display of His power to save all that will believe on "Him."

Bro. Stanley, you know most of the preachers of the East Columbia Conference, and I may say they, as a body of men, are as consecrated and zealous as any men I ever knew.

Led by such a devoted band of men, I believe our Zion will have a large share in the evangelization of this Western country. Bro. E. G. Michael has finished his first round, and starts to Boise to commence the second. He reports progress on every charge, and the pastors all at their posts of duty. Our District Conference is to be held at La Grande. Can't you come?

In love,

M. V. Howard.

FROM DAYTON, WASH.

Dear Bro Stanley:—To let you know that some of us at Dayton, Wash., are still mindful of you and the spicy little "Methodist," I drop you a line. Our pastor, Rev. J. H. Shelton, transfer from the Mo. Conference, is at his post. He was detained in coming on account of sickness in his family. We think we have the best pastor in the Conference, and we think every charge should think that way. Bro. Shelton is a good preacher, with a highly cultivated Christian lady for his companion. Three lovely little children make up his happy family. We have just completed a cosy parsonage at a cost of about $700 on our church lots, and our pastor and family are comfortably domiciled in our own house. With a new church and parsonage, a good preacher, only one thing is wanting to insure a reasonable amount of success at Dayton; that is that our little flock live godly, be as humble as we are dependent. If this be so, I feel confident we will see grand results during this Conference year. Pray for us, that it may thus be; amen. So far as I know the work in the Conference is very prosperous. I hear that Bro. Isbell, at Pendleton, is in very poor health. May the Lord deal gently with him.

M. R. Hanger.

About the Workers.

—We were wondering what had become of Brother Michael and the men about the Blue Mountains. We feared there was a lull in the battle, and little to write about. We might have known better. His letter in this issue reveals our mistake, "Too busy to write," explains it. But he has tidings when he does send. We rejoice that the battle is still being pressed with such vigor in that direction and that victory perches upon our banner.

—The strange freak of grace that changed a railroad engineer into a Methodist preacher seems to be repeating itself in the labors of our brother who was so wondrously saved. Last year a dancing club was turned into a class meeting, and a man who was engaged in the sport of scaring rabbits from under the house were the meetings were held and shooting them while they would run away, was brought under deep conviction (the devil overdid the thing) and was powerfully converted. Now then we have it from the presiding elder's own pen, that a horse-racer overtakes the ex-engineer preacher— Barnhart —in the road with a heart all broken up on account of sin; a prayer-meeting is held in the dusty road, right there in the darkness of night and the man is convert- and joins the church. Thank God that we have preachers who are in sympathy with men in all conditions and can get close to them, and that the Gospel, as preached by them, is proven to be the power of God unto salvation. What news shall we hear next from La Grande? We shall not be much surprised at anything from that quarter.

—We rejoice to hear of that successful camp-meeting on Brother Creog's work, and we are not much surprised at it, either. Bro. Crego is not the man to stop his work for floods and storms. How is that church building enterprise in Eagle Valley progressing? We wish that our Brother Saunders could make the speech before the Board of Church Extension, when application is made for assistanee then, that he made at the Pendleton District Conference last spring. We would have no doubt as to the result. Our Brother Morton and the Board delight to help such cases as that.

—The news of Brother Gibb's success is refreshing. He is the man to conquer a peace, and do it in a peaceful way, too. It requires grace in the heart to win and retain the esteem of those who have opposed us and who have been thwarted in their purposes

—We missed Brother Couey from his place in our columns for several issues, and welcome him back again. We are refreshed by the good tidings he sends. While we accept his excuse for the present, yet in the language frequently heard in the love-feast we say "speak up, brethren; let not one wait for another."

—We are pained to learn of the death of Rev. M. R. Jones, of the Missouri Conference which occurred Nov. 24. He was a good and useful man.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave. Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
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East Columbia Conference—Roll and Directory.

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H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
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Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego, Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Fasher, Summerville Circuit.
E. P. Warren, Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

—Rev. W. M. Prottsman helped to bring out the first issue of the "St. Louis Christian Advocate," and was its first paid subscriber. He is generally first in every good enterprise of which he has any knowledge. He is and always has been a good friend of our Montana work.

—Rev. L. W. Flowers is preaching with his accustomed earnestness to good audiences. His second quarterly meeting will be held at Corvallis the second Saturday and Sunday in January.

—Sister Robertson, one of our efficient church workers at Stevensville, has returned from a visit to her brother in Washington.

—Brother Squires writes: "The work is prospering all along the line at Butte. If there is any virtue in the fumes of burning brimstone to influence men in the right direction, then our brother up there ought to have crowded houses just now."

—They tell us that the Missoula District is progressing. On the 16th of November there came into our midst a personage who was at once styled "the young preacher." He is not a "transfer," but from all indications has come to stay. He possesses good lungs with the disposition to cultivate them day and night —particularly the latter—and has the happy—or unhappy—faculty of making the subject interesting and of keeping his audience—the entire house—awake, often till a very late hour. He wears the cognomen of "E. J. Stanley, Jr." We join most heartily in the wish expressed by a good lady sending congratulations, "that he may be a much better man than his father."

—The *Rocky Mountain Methodist* says: "Our Montana brethren are pressing the battle. God give them the victory. We rejoice in their prosperity and success." So do we rejoice most heartily at the success of our brethren in Colorado and New Mexico. Many times, long before we had a paper of our own in Montana, have we been filled and thrilled while reading in the *Colorado Methodist* the notes of victory from Needham and Buch and their co-laborers in that field. We always welcome the *Methodist* to our table. Long may it wave.

—We greatly regret to see the announcement that Rev. D. Atkins, of the Columbia Conference, has gone to Hendersonville, N. C., where he has been assigned work for the ensuing year. The ill-health of his wife is given as the reason for his return. Our readers well remember the article entitled "House Raising" written by Mrs. Atkins, in the interest of Parsonage Building.

—o—

General News Notes.

—According to the New York *Sun*, the latest and most authoritative estimate of the world's population gives a total of 1,480,000,000, divided up as follows:

Europe, 357,379,000, or 94 to the square mile.

Asia, 825,954,000, or 47 to the square mile.

Africa, 163,953,000, or 14 to the square mile.

The Americans, 121,613,000, or 8 to the square mile.

Australia, 3,230,000, or one to the square mile.

Polar regions, 80,400.

Grand total, 1,479,729,400.

—Governor Toole has issued a proclamation calling for a convention to meet at Helena, Montana, Jan. 7, 1892. It will be composed of delegates from all parts of the state. The object is to consider the question of irrigation, and we suppose to take steps to procure assistance from the General Government in reclaiming our arid lands by increasing the facilities for husbanding the water supply and conveying it to the arid districts. It is a subject of vast importance to Montanians.

—Of the 5,500,000 persons carried last year on steam vessels, but 65 were killed. This is a safer mode of locomotion than walking.

—The new Chilian government is greatly displeased by the President's message. They will sober down ere long. If our flag means anything, and our government is what it claims to be, it should protect its citizens, especially its servants (seamen and soldiers) in foreign lands.

—A bill has been introduced in Congress for a Standard Car-Coupler to be so devised as to dispose with the necessity of any person going between the cars to couple or uncouple them. Such an arrangement would save hundreds of lives every year.

—The election of Mr. Crisp, of Americus, Ga., as Speaker of the House, naturally gives great pleasure to the people of that noble state and of the South generally. He is said to be a clear headed and very unassuming man.

—The people of Butte have taken it in hand to abate the smoke nuisance to the extent of preventing the roasting of ores in heaps, as heretofore practiced, inside, or within three miles of the city limits. For several days in December the fumes were so dense as to disable a great portion of the men laboring at the smelters. There were seven deaths in one day, attributable, largely, to the poisonous fumes from the roasting heaps.

—One of the most startling events of recent date occurred in an office on Wall Street, N. Y. on the 4th of December. A man called at the office of Russell Sage, the banker, or financier, and presented a letter demanding $1,200,000, with the threat that if it was refused, he would blow him and the house to atoms. The demand was refused, a satchel containing dynamite was thrown upon the floor, which was followed by an explosion like an earthquake that could be heard for a mile. The strange man was literally blown to atoms, the house wonderfully wrecked, one other man killed and several injured, among them Mr. Sage, who will recover. What next!

—Dom Pedro, the ex-emperor of Brazil, died at Paris, where he had gone from his home in Portugal, for medical treatment. He was a good man, an excellent ruler and a true patriot.

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A Resident Bishop for the North-west.

Bishop Haygood, it is said, has gone back to Georgia to get men to supply vacant fields in the conferences under his charge. We doubt not that he will succeed.

A new impulse has already been given to our work in the South-west because of his presence there. We had the privilege of grasping the Bishop's hand a few moments after his ordination to the office of a general Superintendent, when we took occasion to express the desire to see him in our Western mountain land before long. We were not a little surprised, and were more than pleased, at the hearty response he made, which was to the effect that he expected to be with us. What he does, he does with his might. When he was elected Bishop, and when he came West, he threw himself, body and soul, into the work before him. This is necessary to success in any undertaking. Particularly is it true with reference to our work in the West. A whole conference composed of men who are known to be transient and ready to depart for other fields when their time is out, and presided over by a Bishop who lives three thousand miles away and perhaps never expects to be at that place again, no matter what the ability of the men composing it, cannot, in the nature of things, get a hold on the people and arouse enthusiasm among them, as if its members were anchored to the soil and their interest and sympathies more fully blended with those of the people living there. Often when it is even whispered that a preacher contemplates a transfer it becomes difficult to hold the interest up to what it was before until the time comes for him to go.

This is why the Lord commissioned men and not angels to preach his Gospel. This accounts, in a large measure, for the success of Methodism. Under God, its preaching is "of the people, for the people, and by the people"—those who have common interests and common sympathies. The work of Bishop Marvin, who spent almost a whole year on the Pacific coast, visiting among the charges and preaching the Gospel of the kingdom everywhere, inspired more confidence and gave greater impetus to our work in that region than it had ever received before. He was there, not simply as the representative of a great ecclesiastical organization, but as a "man full of faith and of the Holy Ghost," preaching, exhorting, advising, praying, weeping and rejoicing with the people; "and much people were added unto the Lord." We rejoice when new men come to help us, and especially when they come to stay. We are elated at the thought of two Episcopal residences west of the Rocky Mountains. But in view of the rapid growth of our population and the increasing demands for more laborers in this interesting section of our great country, we earnestly plead for the establishing of an Episcopal residence here in the North-west, either at Helena, Spokane, Portland or Seattle. It is nearly or quite a thousand miles from Helena to San Francisco, and much farther to Los Angeles. Several of our brethren—Compton, at Palouse, and Waggener, at Wallace, in particular—have new churches completed, and greatly desire the presence and assistance of one of our chief pastors; but, alas! there is not one within two thousand miles of them. This is a bigger country than many of our big men believe it to be. It is destined to be densely populated and immensely wealthy. It must be taken for Christ, or given over to the prince of darkness. Now is the time to secure the strategic points. Who of our "Bishops or other clergy" will say, with Hay good, "I have been preaching 'go' to others for a long time, and I think it is about time I was going"—West.

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The article on the "holding of Political Meetings in Church Buildings" that appeared in a recent issue of the "Methodist" was not our writing nor selection. We knew nothing of it until it was in print. We have

often held temperance meetings in our churches, but to open a church building to every lecturer that comes along, or to a political organization, just because he is in favor of Prohibition, or because there is a temperance plank in the party platform, is contrary to our faith and practice. The Church of the living God is something more than a temperance organization. It is the pillar and ground of the truth, and its temples and altars are to be kept sacred as places of divine worship.

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CROSSING THE PLAINS IN EARLY LIFE.

WEARING THE WINTER OUT.

BY L. B. STATELER.

Our stock—oxen, cows and horses, we had to turn loose and let them get what grass they could and browse upon the willow-brush, and then hitch them up in the morning and go on again. Thus we traveled, suffering with hunger and cold, until we wore the severest part of that winter out, never thinking of going into a house. There was no travel upon the road except by the stage-coach, which we would meet every day. The cold was so intense that the noise made by the wheels grinding upon the snow and ice, could be heard for a great distance, which only added to the dreariness of the surroundings. It was one vast snowy wilderness, as far as the eye could reach, in every direction. There was not even a tree, nor even a hillock, to break the force of the bleak winds that swept the wild wintry waste. We traveled only a few miles—eight or ten—each day.

When we arrived at Denver we had not *one dollar*—not even a *cent* of money—to our name. In order to make a living, we rented a house, promising twenty dollars a month, and put in it what little we had. We spread our table with three plates and three knives and forks, our object being to keep a boarding-house. We found a friend at Denver who had come from Missouri. They called him "China" Clarke. He learned whence I came, and something of the distress I was in, and at once, without any security, loaned me fifty dollars, thus proving the truth of the old adage, "a friend in need is a friend indeed." He is now better known as A. G. Clarke, of Helena, Montana.

By that timely friendship in furnishing me the money, I was able to pay off the kind man who had come with me and have something left with which to fix up for housekeeping.

Our boarders gradually increased in number, so that we were enabled to pay our rents and increase our facilities, and erelong we had quite a housefull. By diligent labor we not only supported ourselves, but also made something to go upon.

The opportunity to accomplish much by preaching was not favorable, the town being under military rule. However, I arranged a circuit with several preaching places. The most remote point on it was about thirty miles down the Platte river from Denver. The people were very kind, and without regard to section or party came out to the preaching of the word. At one point they raised forty dollars for me, which was the extent of my salary that year.

We continued there a year and a half, and, seeing but little opportunity to preach to the people or do any good, we concluded it was better to get away from military rule, and where we could live in peace. The place was under marshall law, and it was common for all those who came from Missouri, and all who came armed, upon arriving, to be relieved of whatever weapons they had, though it was known that they were necessary for protection to all those who were crossing the plains, or who lived, or should want to live, upon the frontier, away from the city. Not a few were thrown into prison, and that without any charge of his disloyalty having been made against them.

In the spring of 1864, with many others who had set their faces northward, we gathered up what we could and started for a distant country then called Idaho. During our journey thither, Congress organized another territory, which was called Montana, and in the bounds of that we finally landed.

The company that we came with, numbered nearly three hundred persons, with sixty-two wagons. We were regularly organized under the direction and guidance of Major Bridger, the famous mountaineer, and traveled in regular military order. Mounted armed men would go before and behind. In the morning the teams were harnessed and hitched up, and we would make one move, or drive, a day, traveling till about three or four o'clock in the afternoon. When we came into camp the wagons were driven close together, one behind the other, in a circular form, thus making a strong corral sufficient to hold all the stock, and affording a place of defence from attacks by the Indians, should they come upon us.

When we camped the horses were unharnessed, the oxen unyoked and sent out to grass under a strong guard. About sundown all the stock—horses and cattle—were driven into the corral; the gate was closed and they were kept there until morning. When it was dark, guards were posted all around the camp, so that we could not be surprised by an enemy. At daylight the animals were again sent out and grazed until about seven o'clock, when they were driven in, hooked up, and the march commenced for another day.

There were several families—quite a number of women and children—along. It was soon noised around that a preacher was among the emigrants, and, without ever speaking a word to me, they decided to lay over and not travel on Sunday. From that time on, we had regular Sunday preaching. Quite a number of religious people were along. The emigrants were civil, respectful and quiet. We usually camped near where there were trees, and our services were held under the shade of these friendly pines. The woods and country around were often made vocal with the songs of worship and praise to God, as we thus halted by the wayside on our journey through the trackless wilderness.

During the afternoons the camp presented a scene of activity. The men who were not on guard, were preparing wood, bringing water, mending harness, or greasing the wagons; the women (and some of the men, too,) were baking bread and cooking, while the children were enjoyed in the childish sports, all seemingly forgetting, for the time, where they were, in the heart of a great wilderness and surrounded by numerous savage foes.

(To be continued.)

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Serving God in Small Things.

[BY MISS MAGGIE EVANS.]

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

The boy who tries to do his duty, who obeys his parents, who can be trusted with an errand, who never plays truant from school nor tries to deceive his teacher, may be said to be a faithful child, and nine cases out of ten he will grow on to a noble, good man.

The little girl who about the home is ready to save mother a step whenever possible, who washes the dishes well, sweeps the floor nicely, carries a bucket of water or tries to make home pleasant for father, when he returns tired and hungry from his work, is the girl who, when grown, will make the best housekeeper, the most loving wife, the most dutiful mother and the most conscientious Christian. She, having been fathful in the least, is faithful also in much. As

"Little drops of water
Make the mighty ocean,"

so it is the little deeds that make up one's life. We cannot all be great and renowned; perhaps the great world will never hear of us. But if we do well the small things that lie in our pathway, God will not overlook our work. If in everything we do we think of our Maker, and do all for His honor and glory perhaps in the last day the stars in our crowns will shine more brightly than in his, who was greatest among us in this world. "The first shall be last and the last first."

Once in the dark of night the little parsonage in Epworth, England, caught fire. The father rushed about trying to save his children. At last all were out but one boy. It seemed evident that he would perish. The flames were all about him. No help could reach him. He awoke to find the bed under him an fire and the building crumbling. He rushed to a window and two peasants seeing him, made a ladder of their bodies by which he descended safely to the ground. That boy was the great and noble John Wesley, the founder of Methodism. Those two peasants may have died "unwept, unhonored and unknown." But what does the world owe to them? John Wesley lived and founded the Methodist Church in which to-day are more than 33,666 itinerant peachers, 77,-931 local preachers and 5,216,186 lay members. In this country alone are about four million lay members.

Think of all this vast multitude saved by the doctrines taught by John Wesley. Will not God greatly reward those two humble men for thus serving him?

On the Pitcairn Island, surrounded everywhere by cannabalism, is a Christian colony with churches, schools and beautiful homes with a high style of civilization and religion. Did you ever hear how this happened? No missionary had landed there in fifty years. If he had, he had made a fine repast for the heathen within a few hours after his arrival. No, they did not get religion from one who had started out to be a missionary; but one day a ship was wrecked near the shore of the island and one of the sailors finding he could save nothing he took from his trunk a small Bible that his mother had given him, and with this between his teeth he swam ashore. The book was read, and the rough people became civilized, and in fifty years we see the place as described above.

Taking that book from his trunk seemed a little matter. Perhaps it seemed to the man, battling with the great, rough waves, that it made little difference whether he held it or dropped it. But see what a mighty work wrought by it. See the people now enlightened, who before sat in darkness and sin.

Then why not be faithful in little things, and, though the tempests are raging, and the waves of sin and temptation are strong, let us still hold to the precious Book, and the Christ of that book.

A Christian lady was once engaged to a man who repented, but did not profess religion. She, wishing to please her lover, and thinking he enjoyed dancing, proposed that they both go to a ball. To her surprise he refused. He was greatly astonished that one who professed to follow Christ "in the narrow way" should offer to enter with him the "broad way that leadeth to destruction." In a short time he withdrew for the evening, and the next time he called he asked that their engagement be broken off. She, greatly mortified, demanded an explanation. He replied, "You have solemnly vowed to Christ to be His, yet you propose to turn your back upon Him and mingle with sinners in a dance. Your relation to Him is more sacred than your relation to me could be if we were married. If you are untrue to God, in your offer to forsake Him, what reason have I to believe you would not be untrue to me and forsake me?"

"The greater always includes the

less." This was very severe, but she could not call it unjust. With these words before you let me exhort you to faithfulness, beginning with the small things, and then you will be ready to be faithful in the greater things.

And now, as the apostle said, I would say, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

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The Earthquake in Japan.

The earthquake that visited Japan the 28th of October, says Rev. W. E. Towson, one of our missionaries there, will go down in history as the severest that that land has ever experienced. While the people were yet in bed, their houses began to sway and creak most violently, producing an indescribable sensation, something akin to the roll of a ship in a heavy swell. Those on their feet could scarcely stand. Our church in Kboe was badly damaged. Dr. Lambuth and wife narrowly escaped. In one town of 10,000 houses, not one is left standing, and in one town of 3,000 people, 765 were killed, besides many wounded. It was estimated that 12, 000 were killed, 18,000 wounded, 75, 000 houses destroyed, while the loss of the government in property will amount to millions. At one place the railroad track sunk one foot for a distance of a mile. The scenes of distress and suffering as witnessed by travelers on the roadside were heart-rending. Mothers were lying by the roadside with crushed limbs, without bed or shelter, suckling their babes at their breasts. Not a missionary was killed, though Rev. Mr. Van Dyke was injured. Vast fields of wavnig rice beckoned the reapers to thrust in the sickle, but, alas! the reapers themselves had been cut down by the sickle of Death! It was a literal fulfillment of the words of the Psalmist: "Thou hast made the earth to tremble; thou hast broken it; heal the breaches thereof; for it shaketh. Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment."

Let us be devoutly thankful that God has been so merciful to us here in this favored land, and let us ever be ready to send help to those of our fellow-men, upon whom such calamities fall whether on this or the other side the great sea.

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THE HARVEST.

BY MISS LULU BIGGS.

Perhaps there has never been a more abundant harvest in Montana than this year. The hearts of the husbandmen are made to rejoice at its abundance. Let us look at the wheat fields just before the reapers come. There the grain stands waving its golden heads to the gentle breeze. "How beautiful!" falls unconsciously from our lips. Let us look more closely; we see intermingled there, worthless thistles and beautiful flowers. The reaper comes; the thistles and the tender flowers are cut with the wheat. The wheat is now waiting the thresher's pleasure, and it shall not wait in vain. The wheat is separated from the thistles, and the flowers are left to die and bloom again. I see another harvest in the grain-fields of this life, in which *we* are the golden grain or worthless thistle. We are either looking for God and the advancement of his cause, or are against Him, and are the confriars of Satan, in the downfall of God's Church.

"We cannot serve two masters." God wants no work by halves. It must be whole-hearted, whole-soul work. The reaper, Death, is surely coming to us all. He often takes the tender flowers and leaves the thistles and wheat, that one may grow moreflower -like, and the other more ripe. The flowers will bloom again in perfection, in perpetual glory, in the garden of God. And the thistle may become more flower-like, while the wheat is ever ripening for the reaper.

In this mighty harvest are we wheat or thistle? Are we using every opportunity to do good, to speak some kind word to some poor bleeding heart? Or are we going carelessly on, regardless of the teachings of the Holy word of God, serving the world, and seeking its so called pleasures? O! Brother, Sister, examine your heart; see who you are serving. If you are following the steps of the lowly Nazerene, strive to follow more closely. If you are following the world, let me entreat you to turn and follow Jesus before it be everlastingly too late, for "now" is the day of salvation. In the last day may *we all* kneel with the wheat and flowers at the Master's feet and be received of Him.

Bozeman, Montana,–Sept. 30, '91.

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Bishop Hendrix On Church Extension.

Says the "New Orleans Advocate" in speaking of the North Mississippi Conference:

The Board of Church Extension made their report. Bishop Hendrix addressed the Conference in a short, but strong and pointed speech. His remarks were substantially as follows:

"Church Extension of the present day is not a thing of recent date. It dates centuries back. It began on the Mount of Transfiguration. Peter preached the first church extension sermon. His text was, "Let us make here three tabernacles." These were prophetic words. He uttered what he did not conprehend, as did all the prophets of old. He spake out of a heart of love. He felt the need of an abiding-place. His thought has been taken up by the generations following. Everywhere love has built abiding-places--monuments to the God worshiped. Our church comes not from the temple, but from the synagogues scattered in the country where the Jew dwelt. In these Christ and his apostles worshipped and taught. Love builds not only houses of worship, but places of rest. No sooner is love born than it plans for a nest for its loved ones. Hate builds up nothing—hate tears down. Love builds up. Love made the world. Love made man. Love builds homes for preachers and builds churches. Our church builds one house of worship every day. The work of infidelity is to tear down; of love, to build up. These are outward expressions. Churches are the expressions of the permanency of the kingdon of God. God's plan is to become identified with the soil. The result of not doing so is illustrated by the wandering gypsies, Arabs and Indians. God's plan is for the church to become identified by having a home. The homeless one is a tramp. Borrowing a home, a hall or lodge-room destroys identity. I don't like see a man go into co-partnership with anything. I don't like to see this boarding-house business. Love says; Let us build something to keep us alive among men. A town where there is no church is an expression that the morals are not good—no payment of debts, etc. Houses of worship are expressions of good morals and of life sufficient to build. We can't talk out plain in other houses, and could not, as a church, have an existence. In our own houses we can use our own forms of worship and ritual. Independent houses enable us to use our beautiful service."

At the close of these remarks a special collection was taken to build a church in Rouse, Col., and about $170 were raised.

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Thoughts Upon the Life of Daniel.

In a previous article I tried to outline the life and character of Moses, famous among Old Testament heroes; but another illustrious name was that of Daniel, who I verily believe stands among the greatest in the order of excellency. He was pronounced the blameless man, and for integrity he probably stands first among Old Testament saints.

As we study his life and character we see in him everything that is high and noble; with St. Paul, whether he ate or drank, or whatever he did, he did it all to the glory of God.

He was born about 620 years B. C., during the reign of that grand and good monarch Josiah, of the tribe of Judah, and a native of Jerusalem. At the time that famous old city was besieged by Nebuchadnezzar, Daniel, then a mere youth of 12 or 16 years of age, was captured and taken as prisoner to Babylon. Here he was exposed to imminent dangers, and thrown in contact with all kinds of vice, prevalent in that great and wicked city. In a short time Daniel was chosen on account of his manly courage and bearing to the office of, page or attendant on the king in his palace, and, according to the practice, continued even to this day in service of this character. Any foreigner, as he was designated, had to take a new name, and thus Daniel's was changed to Belteshazzer, a Chaldean name, signifying the man for whom Belshazzer lays up secret treasures. His newly appointed position he filled with great credit to himself and satisfaction to the king and all his superiors. But now comes the testing period. As it will come to every Christian in the church and out of it; trials that harass, annoy, and try our fidelity. Daniel was a Jew and had espoused the religion of his fathers, determined to live in conformity to its hallowed principles.

A short time after he took his place in the king's service, a royal feast was spread, and those who participated were expected to share in all of the festivities of the occasion. But Daniel, though young and inexperienced in the costumes of the nobility around him, felt that their excessive habits of eating and drinking, were sinful and injurious, and as a reproof to those high in rank, he sought permission to live upon pulse and water for ten days as an experiment, and when at that time there was no diminution of health, vigor or beauty, he was allowed to decline eating the rich food at the king's table.

As with eating, so with the drinking customs of that day, and so they still are in our day, excessive. A bane to society, and a curse to the land. They forsook the simple beverage of nature, and when the signal was given, see the high and great, come round the festive board, and the cry was heard on every side, "Pour out the wine, let foam and bubble kiss the rim, hoist every one his cup, and drink to the sentiment of 'King Belshazzer live forever.'" Bestarred and jeweled beauty, with coronet of royalty gleam to the uplifted chalices, as again and again they are emptied." Against this pernicious custom Daniel raised his voice in loudest denunciation. He showed his true manhood at every point and exhibited the life and character of a Christian. To instance, "when the handwriting was seen on the wall," and there was none present could interpret that strange writing. As they stood in awe and amazement, and ask one another, What is it? Is it a spirit? Is it a phantom? or is it God? Out of the blank sleeve of darkness, a finger of fiery terror, trembles through the air, and comes to the wall. Circling about as though it would write, and then with sharp tip of flame, en-

graves the doom of the king. None save Daniel could give the true interpretation, which he did without fear or hesitancy, even though it meant destruction to the king.

For decision of character he had no peer in all the land. He stood out alone and denounced the prevalent evils of the day, also exercised his rights as a Christian. Mark the fearful trials to which he was subjected. See him as he is thrown in the midst of the den of lions, exposed to the ridicule and abuse of all around him, but faith in God brings him safely out victorious.

But let me po nt out a few of the every day difficulties which confronted him: First of all. Civil authority sternly opposed him, and like his three Hebrew companions who refused to bow to the gigantic golden idol, he stood for liberty of speech and conscience.

Let Caesar's due be ever paid,
To Caesar and his throne,
But conscience and souls were made
For God, and God alone.

Friendly obligations were also against him. Nebuchadnezzar was his chief benefactor. For three years he had educated him in most princely style. King Darius, too, had elevated him to the highest executive office in his kingdom, and had given many indications of royal favor; yet Daniel could not surrender the claims of conscience. Again, custom was bitterly opposed to him, as in the case of refusing for conscience sake to eat and drink at the king's table, he knew he was courting the ill-favor of those high in authority, who would strive to bend his will to theirs, or have him cruelly punished.

He knew the meaning of the king's decrees, and what it meant to disobey; and yet with the prospect of being thrown to wild beasts, his faith never wavered; he stands alone for God and the right, trusting in Him for guidance and deliverance. What an example for our imitation! Think of the reward gained by the noble life he lived. His life was a stormy one, harassed with care, and beset with temptations on every hand, but blessed be God, the men who have risen high in the scale of Christian living, are those who have exercised faith in God, and lived like Daniel for the Master. Yonder in Smyrna is Polycarp. In Lyons, Iraeneas. In Pragne, Jerome; in Germany, Luther and Melanchthon; in Scotland, John Knox and the old Covenanters; in England Wesley and Geo. Whitfield, aye , and Latimer, Ridley and Baxter, and in our own country a Simpson, with his towering eloquence; Dr Eddy, and the sainted Cookman, who cried as he neared the pearly gates "I am sweeping through the gates washed in the blood of the Lamb," and many more we might mention, did space permit. All these like Daniel, lived and enjoyed the presence of the Master, and today with him are reaping their reward in Heaven, the minds sheltered from the cares and trials that daily vex and annoy in this life. The past presents no ghost-like forms of evil to disturb, and the future is bright and luminous with the dawning of an eternal day of honor and felicity at God's right hand. They have the sweetest and dearest companionships; first and greatest is the "Prince of Peace" the "King of kings" our Redeemer; and then the dear friends known and loved below, who too have lived and labored for the better land above. I now close with these beautiful lines:

Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose true,
Dare to make it known.

WM. J. HUNTER.

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What Is Wanted.

The Holy Spirit is *able* to make the Word as successful now as in the days of the apostles. He can bring in by *hundreds* and *thousands* as well as *ones* or *twos*. The reason why we are not more prosperous is that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or the glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power that we need. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation, spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; when they speak, they have not the Holy Spirit with them; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach, in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the living God! we want THEE. Thou art the life, the soul, the source of Thy people's success. Without Thee, they can do nothing, with Thee, they can do everything.—*C. H. Spurgeon.*

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What Christ Asks.

A negative relation to Christ has always ended in his crucifixion. Pilate said: "I find no fault in Him," Herod said: "I find no fault in Him;" but they gave him up to the murderers! From the spiritual necessity of the case that was inevitable. This is the irresistible sequence. Beware of it. There is no security in negativeness. If you merely find "no fault in Him," you will assuredly give up Christ under external pressure. Christ asks for no good conduct certificate. He asks us for the loyalty of the heart's whole trust. He claims the throne of our undivided love.

The Safety and Certainty of Salvation.

"WHICH CLASS ARE YOU TRAVELLING?"

Let me ask you in all kindness, "*Which class are you travelling?*" There are but three. Let me describe them, that you may put yourself to the test now in the presence of "Him with whom you *have to do.*"

1*st Class.*—Those who are *saved*, and who *know it.*

2*nd Class.*—Those who are *not sure* of Salvation, but *anxious* to be so.

3*rd Class.*—Those who are not only *unsaved*, but *totally indifferent about it.*

Again I repeat my question, "*Which class are you travelling?*" Oh, the madness of indifference when eternal issues are at stake! Yet are there not thousands of shrewd, far-seeing men to-day, who look sharply enough after their own interests in this life, but who seem stone-blind to the Eternity before them? Spite of the infinite love of God to helpless rebels told out at Calvary, spite of the known brevity of man's history here, spite of the terrors of judgment after death, and of the solemn probability of waking up at last with the unbearable remorse of being on hell's side of a "fixed" gulf, man hurries on to the bitter, bitter end, as careless as if there were no God, no death, no judgment, no heaven, no hell! If the reader of these pages be such an one, may God this very moment have mercy upon you, and while you read these lines open your eyes to your most perilous position standing as you may be on the slippery brink of an endless woe!

Oh, friend, believe it or not, your case is truly desperate! Put off the thought of Eternity no longer. Remember that procrastination is like him who deceives you by it, not only a "thief," but a "murderer." There is much truth in the Spanish proverb which says, "The road of 'by-and-by' leads to the town of 'Never,'" I beseech you, unknown reader, travel that road no longer; "NOW is the day of Salvation." "But," says one, "I am not indifferdeep trouble lies wrapped up in another word—

Uncertainty;

i. e. I am among the second-class passengers you speak of."

Well, reader, both indifference and uncertainty are the offspring of one parent—unbelief. The first results from unbelief as to the sin and ruin of man, the other from unbelief as to God's sovereign remedy for man. It is especially for souls desiring before God to be fully and unmistakably SURE of their salvation that these pages are written. I can in a great measure understand your deep soul-trouble, and am assured that the more you are in earnest about this all-important matter, the greater will be your thirst, until you know for certain that you are really and eternally saved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" The only son of a devoted father is at sea. News comes that his ship has been wrecked on some foreign shore. Who can tell the anguish of suspense in that father's heart until, upon the most reliable authority, he is assured that his boy is safe and sound? Or, again, you are far from home. The night is dark and wintry, and your way is totally unknown. Standiug at a point where two roads diverge, you ask a by-passer the way to the town you desire to reach, and he tells you he thinks that such and such a way is the right one, and hopes you will be all right if you take it. Would "thinks," and "hopes," and "may bes" satisfy you? Surely not. You must have certainty about it, or every step you take will increase your anxiety. What wonder, then, that men have sometimes neither been able to eat nor sleep when the eternal safety of the soul has been trembling in the balance!

To lose your wealth is much,
To lose your health is more,
To *lose your soul* is such a loss
As no man can restore.

Now, dear reader, there are two things I desire, by the Holy Spirit's help, to make clear to you, and, to put them into Scripture language, they are these:

1. The way of Salvation. (Acts xvi. 17.)

2. The knowledge of Salvation. (Luke i. 77.)

We, shall, I think, see that, though intimately connected, they each stand upon a separate basis; so that it is quite possible for a soul to know the way of Salvation without having the certain knowledge that he himself is saved; or again to know that he is saved, without possessing at all times the joy that ought to accompany that knowledge.

First then, let me speak briefly of the WAY OF SALVATION.

Please to open your Bible, and read carefully the 13th verse of the 13th chapter of Exodus; there you find these words from the lips of Jehova: "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt NOT redeem it, THEN THOU SHALT BREAK HIS NECK; and all the firstborn of man among thy children shalt thou redeem."

Now come back with me in thought to a supposed scene of 3000 years ago. Two men (a priest of God and a poor Israelite) stand in earnest conversation. Let us stand by, with their permission, and listen. The gestures of each bespeak deep earnestness about some matter of importance, and it isn't difficulty to see that the subject of conversation is a little lamb that stands trembling beside them.

"I have come to know," says the poor Israelite, "if there cannot be a merciful exception made in my favor this once. This feeble little thing is the firstling of my ass, and though I know full well what the law of God says about it, I am hoping that mercy will be shown, and the ass's life spared. I am but a poor man in Israel, and can ill afford to lose the little colt."

"But," answers the priest firmly, "the law of the Lord is plain and unmistakable: 'EVERY firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it,' then

thou shalt break his neck.' Where is the lamb?"

"Ah, sir, no lamb do I possess!"

"Then go, purchase one, and return, or the ass's neck must be broken. The lamb must die, or the ass must die."

"Alas! then all my hopes are crushed," he cries, "for I am far too poor to buy a lamb."

While this conversation proceeds, a third person joins them, and after hearing the poor man's tale of sorrow' he turns to him and says kindly, "Be of good cheer, I can meet your need," and thus he proceeds: "We have in our house, on the hill-top yonder, one little lamb, brought up at our very hearthstone, which is 'without spot or blemish.' It has never once strayed from home, and stands (and rightly so) in highest favor with all that are in the house. This lamb will I fetch." And away he hastens up the hill. Presently you see him gently leading the fair, little creature down the slope, and very soon both lamb and man are standing side by side.

Then the lamb is bound to the altar, its blood is shed, and the fire consumes it.

The righteous priest now turns to the poor man, and says, "You can freely take home your little colt in safety; no broken neck for it now. The lamb has died in the ass's stead, and consequently the ass goes right eously free. Thanks to your friend."

Now, poor troubled soul, can't you see in this God's own picture of a sinners salvation? His claims as to your sin demanded a "broken neck." —. *i. e.* righteous judgment upon your guilty head; the only alternative being the death of a divinely-appointed substitute.

Now you could not find the provision to meet your case; but, in the person of His beloved son, God Himself provided the Lamb. "Behold the Lamb of God," said John to his disciples, as his eyes fell upon that blessed, spotless One, "Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.)

Onward to Calvary He went, "as a lamb led to the slaughter," and there and then He "once suffered for sins, the just for the unjust, that He might bring us to God." (1 Peter iii. 18.) He "was delivered for our offenses, and was raised again for our justification." (Rom. iv. 25) So that God does not abate one jot of His righteous, holy claims against sin when He justifies (i. e. clears from all charge of guilt) the ungodly sinner who believes in Jesus. (Rom. iii. 26.) Blessed be God for such a Savior, such a Salvation!

"DOST THOU BELIEVE ON THE SON OF GOD?"

"Well," you reply, "I have, as a poor condemned sinner, found in HIM one that I can safely trust, and I do believe on Him."

Then I can tell you that the full value of His sacrifice and death, as God estimates it, He makes good to you as though you had accomplished it all yourself.

But perhaps your eager inquiry may be, "How is it that since I do really distrust self and self-work, and wholly rely upon Christ and Christ's work, that I have not the full certainty of my salvation?" You say, "If my feelings warrant me saying that I am saved one day, they are pretty sure to blight every hope the next, and I am left like a ship storm-tossed, without any anchorage whatever." Ah! there lies your mistake. Did you ever hear of a captain trying to find anchorage by fastening his anchor inside the ship? Never. Always outside.

It may be that you are quite clear that it is Christ's death alone that gives SAFETY; but you think that it is what you feel that gives CERTAINTY.

Now, again, take your Bible; for I now wish you to see from God's word how He gives a man the KNOWLEDGF of SALVATION.

How did the firstborn sons of the thousands of Israel know for certain that they were safe the night of the Passover and Egypt's judgment?

Let us take a visit to two of their houses and hear what they have to say.

We find in the first house we enter that they are all shivering with fear and suspense.

What is the secret of all this paleness and trembling? we inquire: and the firstborn son informs us that the angel of death is coming round the land, and that he is not quite certain how matters will stand with him at that solemn moment.

"When the destroying angel has passed our house," says he, "and the night of judgment is over. I shall then know that I am safe; but I can't see how I can be quite sure of it until then. They say they ARE sure of salvation next door, but we think it VERY PRESUMPTUOUS. All I can do is to spend the long dreary night HOPING for the best."

"Well," we inquire, "but has the God of Israel not provided a way of safety for His people?"

"True," he replies, "and we have availed ourselves of that way of escape. The blood of the spotless and unblemished first-year lamb has been duly sprinkled with the bunch of hyssop on the lintel and two side-posts, but we still are not fully assured of shelter."

Let us now leave these doubting, troubled ones, and enter next door.

What a striking contrast meets our eye at once, Peace rests on every countenance. There they stand, with girded loins, and staff in hand, feeding on the roasted lamb.

What can be the meaning of all this tranquility on such a solemn night as this? "Ah," say they all, "we are only waiting for Jehovah's marching orders, and then we shall bid a last farewell to the taskmaster's cruel lash and all the drudgery of Egypt!"

"But hold! Do you forget that this is the night of Egypt's judgment?"

"Right well we know it; but our firstborn son is safe. The blood has been sprinkled according to the wish of our God."

"But so it has been the next door," we reply; "but they are all unhappy because all uncertain of safety."

"Ah," firmly responds the firstborn, "but WE have MORE THAN THE SPRINKLED BLOOD, we have the UNERRING WORD OF GOD ABOUT IT. God has said; 'When I SEE the BLOOD I will pass over you.' God rests satisfied with His word inside."

The sprinkled blood makes us SAFE.

The spoken word makes us SURE.

Could anything make us more safe than the sprinkled blood, or more sure than His spoken word? Nothing, nothing.

Now, reader, let me ask YOU a question. "Which of those two houses, think you, was the safer?"

Do you say No. 2, where all were so peaceful? Nay, then, you are wrong.

Both are safe alike.

Their safety depends upon what God thinks about the blood outside and not the state of their feelings inside.

If you would be sure of your own blessing, then, dear reader, listen not to the unstable testimony of inward emotions, but to the infallible witness of the word of God.

"Verily, verily, I say unto you, He that believeth on Me HATH everlaiting life." (John vi. 47.)

"But how am I sure that I have the right kind of faith?"

Well, there can be but one answer to that question; viz, "Have you confidence in the right person; *i. e.* in the blessed Son of God?"

It is not a question of the amount of your faith, but of the trustworthiness of the person you repose your confidence in. One man takes hold of Christ, as it were, with a drowning man's grip. Another but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery; viz., that while all of self is totally untrustworthy they may safely confide in Christ, calmly rely on His word, and confidently rest in the eternal efficacy of His finished work. That is what is meant by believing on Him. "Verily, verily, I say unto you, He that believeth on Me Hath everlasting life." (John vi. 47.)

Make sure of it then, reader, that your confidence is not reposed in your works of amendment, your religious observances, your pious feeling when under religious influences, your moral training from childhood, and the like. You may have the strongest faith in any or all of these and perish everlastingly. Don't deceive yourself by any "fair show in the flesh." The feeblest faith in Christ eternally saves, while the strongest faith in aught beside is but the offspring of a deceived heart; but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition.

God in the gospel, simply introduces to you the Lord Jesus Christ, and says: 'This is My Beloved Son, in whom I am well pleased." "You may," He says, "with all confidence trust His heart, though you cannot with impunity trust your own."

Blessed, thrice blessed, Lord Jesus, who would not trust thee, and praise Thy Name!

"I do really believe on Him," said a sad-looking soul to me one day, "but yet, when asked if I am saved, I don't like to say yes, for fear I should be telling a lie." This young woman was a butcher's daughter in small town in the Midlands. It happened to be market-day, and her father had not then returned from market. So I said, "Now, suppose when your father comes home you ask him how many sheep he bought to-day, and he answers 'ten.' After awhile a man comes to the shop, and says, 'How many sheep did your father buy to-day?' and you reply, 'I don't like to say, for fear I should be telling a lie.' " "But," said the mother (who was standing by at the time), with righteous indignation, "that would be making your father the liar."

Now, dear reader, don't you see that this well meaning young woman was virtually making Christ out to be a liar, saying, "I do believe on the Son of God, and He says I have everlasting life, but I don't like to say I have lest I should be telling a lie," What daring presumption!

"Bnt," says another, "how may I be sure that I really do believe? I have tried often enough to believe, and looked within to see if I had got it, but the more I look at my faith, the less I seem to have."

Ah, friend, you are looking in the wrong direction to find that out, and your trying to believe but plainly shows that you are on the wrong track.

If we receive the witness of men, the witness of God is greater: for this is the witness of God that He hath witnessed of His Son. He that BELIEVETH NOT GOD HATH MADE HIM A LIAR; because he believeth not the witness that God gave of His Son. (1 John v. 9. 10.) Abraham believed God, and it was counted unto him for righteousness. (Rom. iv. 3.)

An anxious soul once said to a servant of Christ, "Oh, sir, I can't believe!" To which the preacher wisely and quietly replied, "Indeed, WHO is it that you can't believe?" This broke the spell. He had been looking at faith as an indescribable something he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living Person, and His finished work, and quietly listens to the testimony of a faithful God about both. It is the outside look that brings the inside peace. When a man turns his face towards the sun his own shadow is behind him. You cannot look at self and a glorified Christ in heaven at the same moment.

Thus we have seen that the blessed PERSON of God's Son wins my confidence. HIS FINISHED WORK makes me eternally safe. God's WORD about those who believe on Him makes me unalterably sure. I find in Christ and His work the way of Salvation, and in the word of God the knowledge of Salvation.

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Take heed to thyself, and keep thy soul diligently.

A Life Wasted.

About thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth and married her. They returned to New York, and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully; but, as Mrs. L—, she had troops of flatterers. Her beauty and dresses were described in the society journals; her *bon mots* flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuit—literature, or art, or the elevation of the poor classes— but L—and his wife lived solely for amusements. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L—with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Blank had said that it was one of the most painful experiences of his life.

"I had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me.

" 'I must go home,' she said imperatively, 'to New York.'

" 'Madame, it is impossible. If you are moved it will shorten the time you have to live.

"She was lying on the floor. The brakeman had rolled up their coats to make her a pillow. She looked about her at the dingy little station with the stove, stained with tobacco, in the midst.

" 'I have but an hour, you tell me?'

" 'Not more.'

" 'And this is all that is left me of this world? It is not much, doctor,' with a half smile.

"The men left the room, and I locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on me in a frenzy:—

" 'To think of all that I might have done with my money and time! God wanted me to help the poor and the sick; it's too late, now. I've only an hour!' She struggled up wildly. 'Why, doctor, I did nothing—nothing but lead the fashion! Great God! The fashion! Now I've only an hour! An hour!'

"But she had not even that, for the exertion had proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry, "It's too late."—*Selected.*

HINTS FOR TEACHERS.

When you were appointed to teach that class of boys and girls it made you faint. The responsibility and your unfitness rushed over you and made your heart flutter. It will be well for you to constantly feel the need of walking "softly" before the Lord, for in your class you are shaping or *mis*-shaping characters.

You are chiseling at random and marring the angel in the marble; or, shaping demons; or, by neglect, leaving unchiseled that which you should have rounded into marvelous beauty; or, Sunday after Sunday, with God-given patience, you are cutting and chiseling and smoothing and rounding, with the Word of God for your hammer (Jer. 23: 59), a living Christian experience for your chisel, and the great Christ for your model.

"But," you ask, "how shall I commence with my class?"

The ante-preparation needed is—

1. A will baptized with the purpose of standing before your class just as you believe your Saviour would have done had such a place been assigned to him.

2. A sincere love for each pupil's soul, in spite of naughty ways, or bad habits, or stupidity, or unlovableness.

Armed with these, you can give to each scholar a cordial hand-shake and a few pleasant words of greeting. In a blank-book or manual procure the autographs and ages of your pupils. No matter if they work laboriously, or not write straight, it forms a link between you, and gives you an insight into their characters.

Little by little learn the influences which are at work on the children's hearts during the week. It is well to keep a private account of these. I will give a sample.

Sammy—Christian home.

John—Working for his board in a careless family.

Harry—Loose-principled father, good mother.

Willie—Fashionable mother, skeptical father.

Nellie—Boarding with a fretful woman.

Study to have an illustration or application which will reach each one. Study the bent of each mind, and you will be surprised to find judges, statesmen, philosophers, ministers, teachers, and mathematicians in embryo. Let your judges decide the rights and wrongs of the lesson, and your statesmen pore over the national problems of the lesson. Let your philosophers bring out their queer little sayings, your ministers preach, your teachers teach, and give statistics to your mathematicians.

Draw out, DRAW OUT, do not crowd in. Appoint your scribbling boy secretary of the class, to keep account of attendance, etc. Appoint another boy your treasurer, to collect and report pennies. Utilize every crude talent. Make the Bible the most delightful book in the world to them; take hold of its very covers as though you loved it. Drill them on finding references rapidly.—*Our Young Folks.*

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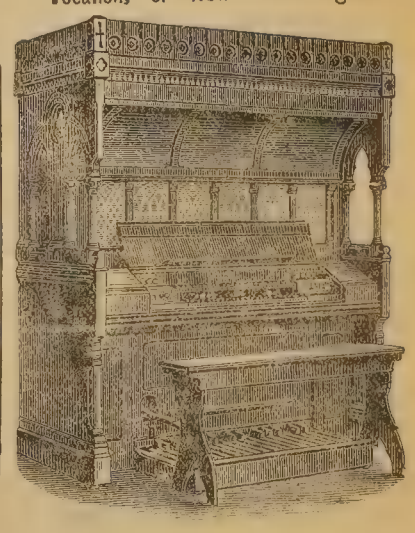

A Rich Man on Riches

The following story, says the *Wayside*, is told of Jacob Ridgway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of six million dollars. 'Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know." "Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied." "What, sir!" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!" "Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance or wear more than one suit at a time. Pray, can't you do as much?" "Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!" "What better off am I for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it, or wear it; I can only use it to buy other houses for other people to live in; they are beneficiaries, not I." "But you can buy splendid furniture and costly pictures and fine carriages and horses; in fact, what you desire." "And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen, and hostlers; and as to 'anything I desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth cannot buy back my youth, cannot purchase exemption from sickness and pain, cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave, and leave it all forever? Young man, you have no cause to envy me." The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

—o—

FALSE ECONOMY.

You "do not believe in making the Sunday-school room so fine?" "This giving of rewards is all nonsense; paying the children to come, indeed!" "They never did it when you were young, and the children came without all this waste of money that ought to be given to the poor."

No, Jeremiah, they did not do so when you were young. They had not as much light on the Sunday-school question, else they would have made their rooms equally attractive. Besides, Jeremiah, the times have changed since then; the devil holds out more fascinating allurements now.

The gilded bar-rooms of to-day bear about the same relation to the tavern of your day as our pleasant, well furnished Sunday-school room does to the rough walls and wooden benches of your youth.

Yes, the times have changed, Jeremiah, and you had better change, or by-and-by you will awaken to find that while you slept the army of the Lord has moved far onward in its homeward march.

We have splendid material in our young army, and plenty of it. There is a company of young soldiers you might train if you would only make up your mind to fight with the weapons of to-day. Put up your battering-ram and your cumbersome shield, and buy a sword. Cut yourself loose from the old narrow ideas and false notions of economy. Set it down for a fact that money spent in making the Sunday-school attractive is a direct defiance to Satan, and a sure method of winning souls for Christ. Put out you own diminutive candle, Jeremiah, and you will see the Gospel light shining in glory from some brightly illuminated, well-furnished, aggressive Sunday-school.

Follow the light, get your soul warmed and fed, and then put your hand in your pocket; give, and go to work. The Lord wants you and your work and your money, and when you stop grumbling and obey his call, you will be amazed to find how happy you are.—*Our Young Folks.*

—o—

SELECTED.

—Keep the home near heaven. Let it face toward the Father's home. —*James Hamilton.*

—Some things may be old, yet they are indispensable. Nothing new can take their place. The sun is as old as creation, but no substitute in the way of light and heat can supersede it. The atmosphere is coeval and coextensive with nature; but no chemical combination is capable of dispensing with it as a source of life and well-being. In like manner the Gospel is old; but as long as the human nature is corrupt and requires divine cleansing, and as long as creature power is inadequate to its purification, so long will the Gospel of Jesus Christ be an "all-in-all" to every man upon the face of the globe. —*Presbyterian.*

—o—

A Living Thief.

At one of the Baptist Anniversaries in the North, Dr Lorimer related the following dialogue, which penurious Christians would do well to ponder:

Talking with a man who had professed to be converted the minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to Heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to Heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

—o—

Noble work is the true educator Idleness is a thorough demoralizer of body; soul, and conscience. Nine-tenths of the vices of the world proceed from idleness. Without work there can be no active progress in human welfare.—*Smiles.*

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It doen't pay to see how little religion you can get along with.

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It doesn't pay to stable your horses and cattle and let your boys run wild.

It doesn't pay to be careful about your money and careless of what becomes of your soul.

It doesn't pay to go to church and take the store, and the farm, and the house, and the factory along with you.

——o——

A Correct Interpretation.

A laborer told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes coming calamity, He appealed to his wife concerning this; but she, poor woman, could not help him him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and me, and the blind rat, father, is yourself.

——o——

Every man who lives a goodly life is doing something to help lift this world nearer to God for all the people who are to live in it after him.

——o——

People who stay out of the church because there are so many hypocrites in it, couldn't do anything to please the devil better.

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THE

Montana Methodist.

Vol. 1. JANUARY. 15 1892 o. 57.

NEWS AND NOTES.

—The Morning mine, located near Wallace, Idaho, has been sold recently to a Milwauke company for the neat sum of $500,000. The miner says: "It is no wild guess to value the ore blocked out there at a million dollars. The price paid, together with the $100,000 set apart for improvements, will be returned to the owners within eighteen months of steady operation." It will be remembered that Mr. Hussy, the former owner of the mine, was principle owner in the bank that failed at Wallace (and one also at Spokane) last winter. The suffering depositors will be reimbursed out of the proceeds of the mine. The promise of this causes much good cheer among the people of Wallace, as does also the prospect of having the mine developed.

Twenty-five tons of silver ore is an average car load. The present freight rate from Wallace to Omaha is $18 per ton or $450 for a car load —pretty high tariff.

—The holiday edition of the "Pacific Methodist Advocate" is neatly gotten up, contains cuts of some of California's leading preachers and a number of our principal church buildings there, also of the Pacific Methodist College, and is filled with choice matter. Brother Dubare is making it a live paper.

—We publish elsewhere the speech of Bishop Foster before the Missionary Committee of the M. E. Church, (North). It will do much to open the eyes and quicken the consciences of the people of that great church. We are glad that our brethren are waking up. The truth is bound to prevail. Such candid utterances, if they were heeded, would do much toward establishing a truer fraternity and harmonizing the forces of Methodism in America, and hastening the millennium.

—This issue of the *Methodist* is made up in the midst of severe family affliction, by snatching intervals between ministering to a sick wife and watching till the wee small hours with a suffering and crying child. This will account for the limited amount of Editorial matter. Perhaps they will like it better on that account.

—During our last trip to Bozeman we met our friend and brother, J. Seaton, former pastor of the Disciple church at Corvallis. While he is one of the best preachers, he is also one of the most spiritually and liberal-minded ministers of that denomination that it has been our privilege to meet. He has hosts of friends in Bitter Root Valley. We sympathized with our brother, though we had to laugh a little over it, for having to take the precious time of one Sunday service to defend himself against the charge of having "assisted in sprinkling a baby"—or rather in explaining how the report started.

—Rev. Edwin M. Ellis, of the Presbyterian church, preached a splendid sermon recently at Corvallis on "Long Faces, their cause, and their cure." The deceitfulness of sin, its workings in the hearts and lives of men were forcibly presented.

—The Christmas Tree services at Corvallis, were largely attended. The two schools united. The exercises consisted principally of the trial of Santa Claus. He's acquitted by the judge was followed by sounds of applause. The exercise is instructive and very interesting. The different parts were carried out nicely, and the singing excellent.

—The editor and family, by invitation spent a delightful Christmas at the home of Bro. H. B. Bell and wife. The traditional turkey and other competent parts of the splendid dinner were duly discussed and the society of the family, and Brother and Sister Parnoll, together with other kind friends much enjoyed.

—Brother James Bradley, one of our old friends at Elkhorn, sends a New Years greeting with three dollars to pay arrearages and renew for the METHODIST. Such greetings gladden us. God bless our Brother and Sister Bradley.

—Brother Price writes from Helena: "My wife left for Arkansas, Dec. 12th. While there is considerable abatement in business in Helena there seems to be none in the work of our Church. There were two accessions on Sunday on profession of faith."

—A friend writes from Marshfield, Mo., "Your paper is worthy patronage of the Church all over the land."

—Another writes from Meadon Creek, Montana, "I feel that I am better informed in regard to the workings of Methodism in the West, from reading your paper."

—Let our friends rally to the help of the paper with the beginning of the new year. We added twenty-five new names to our list with this issue. Let us have fifty for the next. What say you?

ABOUT THE WORKERS

—Rev. R. G. Isbell, of Pendleton, Oregon, has the manuscript about ready for a new book to be entitled "Live Issues." The following are some of the subjects discussed: "Christianity and Agnosticism;" "The Evangelist John;" "The Bible and Christian Institutions the Best Friends of Education and Liberty;" "Sanctification;" "Positive Institutions of Christianity;" etc. The book will comprise about 200 pages and sell for 75 cents per copy. Brother Isbell wields the pen of an able and ready writer. We wish him success in his enterprise, and hope he will get subscriptions sufficient to justify the publication of his book.

—Brother Warren writes a cheery letter. He is one of the honored superannuated members of the Missouri Conference. We rejoice that there is anything in the *Methodist* to remind him of the days of his early ministry, for they were days of self-sacrificing toil, of heroism and of aggressiveness in winning souls and extending the borders of Zion. May the mantle of the fathers rest upon their sons.

—Rev. W. A. Hanna is succeeding grandly at Fayette, Mo. We gave him the plan of the first circuit he ever traveled—Irving Mission in Western Kansas, and in company with Rev. H. H. Hedgepeth, in the church after the Conference had adjourned at Weston, Mo., in 1868, instructed him how to get to it. This writer had been initiated there the previous year and had doubled the membership. Hanna doubled it again and fairly set the country on fire by his soul-stirring eloquence, and his zeal. Brother Israel Cook, one of the solid men of the church at Rock Creek, and a warm friend of all the preachers, used to say "Last year we had Moses"—referring to this writer because of his slowness of speech— "but this year we have got Aaron"—referring to Hanna because of his ability to plead the cause of Israel so earnestly before the hardened Pharaohs of the land. He has been growing ever since. The students at Howard and Central Colleges are fortunate in having him for their pastor.

—The church in California greatly mourns the loss of Dr. Rankin. He was the brother of the Misses Lochie and Dora Rankins, who went as missionaries to China many years ago, one of whom, Miss Dora, fell at her post in that far off land.

—Sure enough, Bishop Haygood has returned with nine picked men from Georgia for the work in California, and says he could have gotten twenty-five if they would have been provided for. He doesn't stand back and say "go," but "come with me." That is true Episcopacy, such as was practiced by Paul. Asbury, McKendree and Marvin. The "go" of a great commission would be robbed of more than half its potency without the "Lo, I am with you," uttered by our Father's Son.

—Say what you will, but there is something about the "Nashville Christian Advocate" that causes one to look with anxiety for its coming and after its arrival to scan its pages without delay. Its editors have opinions on live topics and discuss them in a lively way.

From Father Warren, Fayette, Mo.

Dear Brother: I have been prevented from writing sooner on account of affliction in my family and other causes. We are much better now. My own health is quite good this fall and winter. I have not had a spell of rheumatism, such as it is my custom to have, spring and fall. I see from the *Methodist* you have heard of Bro. Hanna's meeting. It closed the last week in November. It was a good meeting; results about thirty conversions. There have been about eighty additions to the church since Conference—most of them by church certificate. It is no uncommon thing for persons to join the church at the regular services. I hope and pray that they may be faithful unto death. Bro. Hanna is a good preacher, and a faithful, good man. I hope he will be increasingly useful.

I receive the Montana *Methodist* and read it with pleasure and profit. I hope it will continue to come, for it reminds me of my ministry of forty years ago in North Missouri, when I traveled a circuit with twenty-six appointments to fill every four weeks. We had to preach from one to three times every day in the week except one. But I was happy in my work. [We have no doubt of that — Editor.] and many have been the happy seasons I have spent with those poor and simple-hearted people of the Northern and Western part of the state. Then, I like to hear from those brethren beloved that travel in that Conference, for whom I earnestly pray. God bless you and them. I send you two subscribers for the Montana *Methodist*, with two dollars to pay for the same. Give my love to the brethren.

Yours in Christ,
WM. WARREN.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.,
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

ALONG THE LINE.

BUTTE STATION.

Dear Methodist: I greet you and all your readers with "A Happy New Year," and earnestly wish you all many returns of the season. We have had a prosperous closing with the year, and celebrated the last night with the old-time "watch-night service."

My 2nd quarterly meeting showed good progress along most lines. Nine (9) additions during the quarter, finances well up. Good congregations, and good spirit in all the worships.

A Mission S. S. in the Kemper edition is one of the promising features of our work. From 25 to 40 children gather each Sunday afternoon. A nice chapel in that part of the city would develop into a second *station* in Butte within 3 or 4 years. And I would not seriously object to being their pastor, after my four years at this place. I had rather be either than P. E. such a day as this.

I must not forget to say a word about the "pulpit efforts" of our P. E. the last round here—and I am not given to "courting"—even if I am a widower now. He preached at 11 A. M. on the duty of the *church* to *support* its ministry, and gave some ponderous strokes that ought to have been heard by our church all over Montana and the West. It is a shame that strong communities use the missionary money which ought to go to weaker charges and new ones. The evening sermon was on "Lost Opportunity," in which he showed that unusual power of faith was, after a time withdrawn, and all the fearful consequences of "given over to believe a lie and be damned" followed in their train. By common consent both of these were "tremendous efforts"—and my people *ought* to know.

Our Murphy Gospel Temperance Union prospers. I led the Sunday service and five men signed the pledge, and came to church at night and some seemed deeply moved during the preaching. Alcohol is the *head* of the serpent in this place, and who so kills, or cripples him much must strike him *there*.

We have a formal opening of our "Reading Rooms and Library with Lunch counter and Bath-tub attachment," on Jan. 1st. The ladies of the city take the lead, and serve free lunch and kindly welcome everybody. The city is concerned as never before in this matter, and they see some hope for practical results.

Bro. Barret joined his family last week, but did as J. W. Kemper—paid up P. C. for the time to be absent.—J. E. Squires.

OAKESDALE CIRCUIT.

Editor Methodist: A happy New Year:—We are engaged here in a combat with Satan. Preached last night on Repentance. The outlook is good for a gracious revival. As I write to-day, I retrospect the past and ask what has the record of 1891 been; and what will be the record of 92? The Lord has been good to me, his servant. We have just got fairly organized for the conference year, and everything looks bright for a good and prosperous year.

To-night I shall, under God, preach on conversion. There are already some convictions, and that I deem very important. We must first get the people convicted of sin, then tell them how to get rid of the guilt. But how can we convince the people of sin, unless we Preach the Law? It is a school-master to bring them to Christ? This is long enough and I will close. More anon, as the meeting progresses.

—W. S. Hornbuckle.

DEER LODGE.

Our work at present is encouraging, there is life and development.

The Epworth League is doing well, both in its development and Literary work. All our members, except three or four, attend prayer-meeting.

Christmas Eve, when the Superintendent, in the name of the Sunday School, presented the pastor one of the nicest silver watches you ever looked at, said, "A year ago our school numbered 35, now 75." Yes sir; a year ago it took 35 pounds of candy and nuts, this year it took 75 pounds. We have had to buy more chairs to seat the congregations that attend our services.

Yesterday morning, Dec., 28, 1891, at five minutes to five o'clock, the death angel entered the home of Brother Nat Evans, snatched from their fond embrace their sweet little babe, John Marvin, who was just six months and seven days old. To-day we committed the little lifeless form to the ground to wait the resurrection morn. While the parents may not understand the Father's dealings with them, they do not question His wisdom or goodness. They have our heartfelt sympathy.

Rev. Owen Gist, of the Christian church, has recently resigned his pastorate here. He goes this week to Wakefield, Washington, to take charge of a church there. We regret very much to see him go. A sweeter spirited Christian gentleman we have not met. Our prayers follow him.

Stephen B. Tabor.

How the Battle Is Going.

BOULDER.

R. S. Clark: Yesterday—Sabbath—and to-day have been full of labors and results. I preached twice on Sabbath, took eleven into the church; and to-day, Monday, have married two couples and taken two persons into the church, and attended our Jefferson County Reading Circle at night for three hours.

[We greatly rejoice that the tide has turned, and the work at Boulder is moving forward so grandly. May the Lord continue to bless the labors of Brother Clark more and more—Editor.]

PENDLETON.

R. G. Isbell: After a long delay, and what may seem a very grave neglect, I send you the promised list of subscribers to the "Montana Methodist." I have been confined to my bed for some days. My wife is still sick, only able to sit up a little. In all my life I have not had such a sore trial of affliction, [we know how to sympathize with you brother Editor] but God has kept us so far; He only can keep us to the end. Our people have been full of the Christly spirit toward us. Glory to God! the Christ life lives in his people. If you will come to see us sometime soon we will give you a long list of subscribers to the *Methodist*, I think. [Nothing would please us more, were it in our power. How it would rejoice us to get that list of subscribers, and thus be in correspondence with such a noble hearted people! Their co-operation and their prayers would greatly inspire us and assist the *Methodist* in its mission in the great Northwest—Editor]

We have announced to be in a meeting here all through January. By all means come then. Brother Warren, the pastor of our sister Methodist church in Pendleton, has had a good meeting. It was a great treat to me to be in several of his services. Brother and Sister Warren have been very fraternal. So have other Christians, particularly the Baptists and Presbyterians. What a blessing in a strange land to meet the world-wide Christian fellowship! Truly we find houses and lands, brothers and sisters, fathers and mothers—yea, a hundred fold more in this life, and in the world to come life everlasting. [There is nothing like it, and nothing that takes the place of it in the universe—Editor]

WALLACE.

Rev. W. O. Waggener writes in a private letter (we ask pardon for this extract) dated Tuesday the 29th ult: "I fear you had a dreary time at Saltese. The train has not reached here yet. We had our Christmas entertainment for the children on Thursday evening. It was a "House" instead of the regulation Tree. Santa Claus was first seen by the children coming down the chimney. Before delivering the presents we had music and recitations by the children. The whole affair was a very pronounced success. We have 114 on roll now; and on the Sunday succeeding Christmas had over sixty out—a right good attendance for that time.

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

A Narrow Escape.

On Tuesday Mrs. McNall, her sister and two children started in a sleigh from Mr. McNall's ranch to Wallace. A short distance above East Wallace, at a point where the road is very narrow, the horse was attacked with something like blind staggers and he started over the embankment. Just at this juncture Mr. Dodson, who, luckily, was walking just behind the sleigh, grasped it, and at the same time very fortunately the singletree broke and freed the horse. Half over hung the sleigh and its frightened occupants. The horse fell a hundred feet or more and was instantly killed. A narrower escape from death than the ladies had is seldom heard of.—*Coeur d'Alene Miner.*

We remember while we were on our first trip from Murry to Wallace, by stage, that, when on one of those high grades, we met a loaded freight team. The road was very narrow. In order to pass we had to unhitch our team, lift our vehicle to one side so that the inside wheels were in the outside ruts and the other side of the stage fairly hung over the precipice. If it had gone over it would hardly have touched anywhere inside of one hundred feet. The driver held his team; the passenger clung to a wheel of the stage to hold it in place, while the loaded team, claiming the "inside track," which meant something in this case, by hugging the bank, passed by on the other side. A collision would have proven fatal. While spinning around those sharp angles, going at breakneck speed along the ragged edge of precipices that were frightful to behold, we felt a deep sympathy for poor Mr. Greely when he was in the hands of Hank Monk, and were happy when Wallace was reached and the ride ended.

—The condition of things, religiously, in portions of New England is said to be deplorable. At a conference recently held in Maine to consider methods for the better maintenance of religious service in the country the following information was brought out: "In some seventy towns in the State no religious services are held; in a great many others two or three little Churches are struggling along without vitality enough to keep themselves going without outside aid, to say nothing of extending their influence; and that some 55,000 families in the State do not attend church services, in some counties the church-going population amounting to only 31 and 38 per cent. of the total." We wonder if Old Virginia could spare them another Jesse Lee. This state of things calls loudly for the services of such a man of God as he was. Why not spend some of the labor that is being worse than wasted among the "poor white trash" in the Sunny South with its thousands of churchs and many hundreds of thousands of church members, in releasing this distressing destitution in land of high moral ideas?

—From an editorial in the "Rich-

mond Christian," discussing Rev. Hugh Price Hughes and his work in West London Mission we take the following:

Mr. Hughes has charge of a mission in London, where nearly a million of people are without Methodist service. He is working among the "Outcasts" of the world's greatest city, whose "bitter cry" has caught the ear at least of some followers of Mr. Wesley.

Mr. John Wesley found and fed with the Bread of Life this class. His direct successors aping the State Church, lost sight of them somewhat. A little while ago it occurred to a few men like Mr. Hughes to seek the "submerged" masses, to preach the Gospel to the poor. These Reformers in the Wesleyan Conference had "sharp contention" with the starched systematic and slow apostles in their own body. The scandal of carrying the Gospel to the slums did not deter these men. They work with a will among the vilest and with wide success.

Mr. Hughes spoke for an hour at Broad Street to a large audience with telling effect. His hearers were choice citizens, chiefly of the Churches. Of what is called "oratory" a lot of pied adjectives tacked to nouns and fluttering fore an aft, from verbs—Mr. Hughes was guiltless. He gave opinion how Jesus would conduct the campaign against sin and Satan—confessedly a true view. There was nothing new in it. Merely Methodism as Wesley managed it, and Asbury, McKendree and that race of Bishops led it.

Jesse Lee was the formost man of Methodism—missionary, historian, statesman, daring, armed with wit, conjuring with humor—he was not passed from Conference to Conference at the call of "First Churches," but sent with axe into the forest of New England, where no Wesleyan pioneer had ever blazed the way, far less "boxed out" an Arminian chip. And Asbury plodded through mud, heat, ice, day by day, year in and year out, from the verge of civilization in the frozen North across paths where savage tomahawks had been wiped of blood on the bushes by the wayside, to the cabin on the frontier in the South. Hughes is leading English Methodism back to its primitive mission. Would God American Methodism could bring to birth a John of the hair cloth!

With the Acts of the Apostles, Wesley's Journals and Asbury's Itinerancy wide open to the eye, how modern Methodism can look in a mirror without a blush is a puzzle.

——o——

Bishop Foster on the Southern Work.

We have been and are successful among the colored people, and we have gained a great constituency. There is progress there towards satisfying results. I stand fully committed to that work. As to white work in the South, I have believed from the first it was a mistake. I have never varied from my conviction, except in boarder States, where we had a constituency to begin with equal to that branch of the Christian Church to which we are so nearly related. In Texas, Missouri, West Virginia, and Kentucky I have always made an exception. There is a reason why we should exist in Florida. I have even excepted a part of Tennessee. I believe in all these sections we have been doing Christian work with regard to the new work of the South. I always have to pause to still my emotions and passions before I speak. I disapprove of every atom of it in all that country. It is time for us to give ourselves to reflection about it. To consider the case without party prejudice or passion. To look at the facts just as they exist. Think for a moment of the Church which is a part of us—our sister Church, has our spirit—concerning which it would be a Christian shame for us to assume any superiority as to social position, dignity worthy and honorable labor, great and conspicuous spiritual power.

A large part of this Nation it has as completely and as savingly filled with power as our Church has the State of Ohio, or any other section. It would be a Christian shame for us to assume any difference of superiority in temper, spirit or character. We ought not; we cannot do it. Now, in the State of Texas you have this fact to consider. There are 150,000 Methodist people in Texas. They have able ministers and good churches in every town, hamlet and village in the State. Their gain was 12,000 conversions last year. They have four Annual Conferences. [The M. E. Church, South, has *seven* Conferences in Texas—Editor METHODIST ADVOCATE.] We have a beggarly representation of 1,500 white members, including the Scandanavians, and large part of these members are in those strong Churches which we think need no help. We are preparing to spend money to evangelize down there, when this great world is full of need and want; when our own land is but an atom to the continent of want existing in the world. It is a discredit to us that we are presuming to go there and spend money, which leads to the supposition that we are in competitive conflict with the Church that is doing good work in the whole State, and has as able ministers as we are, and Christians as true and loyal to God as we can claim to be, filling the land with churches, giving it all the opportunity it wants. The same is true of every State South of the boarder States. We have committed this great wrong against that Church and against ourselves. We have undertaken to project ourselves upon a population—neglected may be in some places, as some places are neglected in the North, and under circumstances of disadvantage, which have outlived our power. Circumstances, I may justly say, which make it a question whether it has been any benefit to the white population of Alabama, Mississippi, Georgia, Louisiana, North Carolina and South Carolina, to have us there. I believe, weighed in the balance of fair Christian judgment, it is a just question whether we have done more harm than good. It is impossible to go anywhere and not do some good. But if our Methodism starts influences which are damaging in other directions, that balance must be counted against us before we can count the good we may do, as a reason for our existence there. The evil we do must be considered before determining whether we should be in any place. Sir, I would not dare to recite in this committee what I know about this territory. You would not hear me state it. I would not dare. I am convinced that while we are compelled to remain until we can decently retire, until we can correct our blunder—but I have to hold myself; I have to put chains on myself when I think of the facts. I dare not speak of them. They are disgracing facts to us (Let me calm myself a little.) We cannot retire at once from any of these fields. We are bound hand and foot to a dead body. O wretched man that I am, who shall deliver me from this body of death! We must stay, but wisdom demands that we should diminish the appropriations in all cases save the exceptions I have named. When I look into the eyes of this man (Dr. Curl), I know he is honest, but I do not believe in the wisdom of that work. I don't know much about Arkansas. I never was there. I don't want to be there. I never intend to be there, unless these Bishops send me as a punishment. There ought to be a curtailment in the amount appropriated to all these stations. In some cases one-half, until those who come to us simply to get the fat will leave us.

——o——

—If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point him to something which, in a well known hymn is called, "The old, old story," told of in an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*W. E. Gladstone.*

Texas Advocate: The following is what a newspaper reporter called Bishop Fitzgerald's famous darkey, wind and mule story. "The Bishop spoke in strong terms against the chromo or premium system of booming the circulation of our Church papers. He said he had an experience on the subject when he was editor of the general organ, and it reminded him of a sick 'nigger.' The sick darkey met a brother-in-black who saw that he was looking worsted and inquired the cause. He answered: 'I's feelin' porely. My mule done gone and got sick, an I went to de hoss doctor and he tole me what to do. He giv me er whole lot er medersin and told me how to giv it to de mule. He tole me to git er tin tube an put de medersin in de tube an put de tube in mule's mouf and den blow de medersin down his froat So I got everything ready to blow, but de mule blowed fuss, and I tell yer, brudder, dat ah mule medersin was too much for dis here nigger.' Such methods of business, said the Bishop, always blow at the wrong end."

—In Christ's name you must go down to the people in order to raise them. This is what Jesus Christ himself did. He came down to us that he might raise us to himself. The teacher always goes down to the pupil. The parent always goes down to the child. The strong must go down to the weak if ever the weak are to be lifted up to strength. Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor.—*Exchange.*

—Bishop Fitzgerald at one of the Texas Conferences: "Every presiding elder is the evangelist of his district. Every Methodist preacher is a soul-saver. Let him expect revivals as the result of his own labors. If he will trust in the Lord and do his duty, he need not send for an evangelist to convert his people."

PURITY.—Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is an absolute essential for the safety of the soul genial attractiveness is for beauty.—*A. J. Gordon.*

—BISHOP MALLALIEU, who at the Southern California Conference met the courteous and fraternal address of the representative of a sister church with fustian and contempt, at a late meeting of the Bishops of his Church, spoke of "running" the ministers and representatives of the M. E. Church, South, "into their dens," meaning that his policy was to supersede them in those places where they have had honorable and perpetual inheritance. Bishop Mallalieu needs a "second blessing" or an antidote of some sort for the virus of his sectional spirit.—*Pacific Methodist Advance.*

——o——

The Church of the Future.

Bishop Hendrix read an essay before the Ecumenical Conference upon the above topic, from which "Zion's Herald," the organ of New England Methodism, made the following extract. Our readers will thank us for publishing it:

"There will be a 'church in the future.' The New Zealander who, 'in the midst of a vast solitude, takes his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's, will be a Christian. It is the Christian religion alone which can teach the cannibal either to cross the ocean or to sketch. Whatever the future has in store, we confidently expect the survival of Christianity, the mother of commerce and art to the once pagan South Sea Islands. The spiral movement of the race tells of the presence of a power which

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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makes for righteousness. Civilized society rests on religion, and free government prospers best among religious people. The progress of the race no less that its evangelization rests upon the Church. Persecution cannot destroy her, and revolutions cannot stay her advance. The blood of her martyrs has always been seed, and she gathers her harvests from the furrows of revolution.

Why the Church? Because the Christian religion is a divine life in the soul whose instinct is to propagate itself by diffusion, and to this end must have organization. It is only in a social state that man's faculties, whether intellectual or moral, attain any high degree of development, and man seeks communion with other believers for the nourishment, of his spiritual life. It is religion instinct with life that furnishes its outward expression and organization in the Church. We must not make too much of externals. Where the Spirit of Christ is, there is the Church. The Church has existed in the house of Aquila and Priscilla, whether in Corinth or Ephesus or Rome, as it existed long afterwards in the Catacombs and in the mountain fastnesses of Italy. While it is not the imposing character of its outward expression which constitutes its strength, yet a low estimate of its mission diminishes activity, and a weak and uninfluential pulpit will both effect its outward form and neutralize its hidden power.

The Church cannot survive her credentials. Nor will she have other credentials than her Lord's. The Church cannot represent her Lord by becoming the Church of a class.

The Lord's ministry was to ruler and nobleman; to Dives and Lazarus; to Zaccheus and Bartimeus. It was a happy hour in Paul's life when permitted to stand before kings. While the Gospel would not represent the mind and heart of Jesus which was wholly for the upper class, it would not a whit more represent His mind and heart if it never addressed itself to them. It has been a weakness of Methodism that it has neglected the rich. Pioneers have often avoided the centres and been content with rural audiences. We have made provision for the poor, and failed to reach or mold and retain the rich. That religion is a failure which makes men prosperous, and permits them to sink under the temptations to luxurious living; which makes men intellectual, and does not feed them.

The Church exists to meet a demand, and can cease to exist only because she allows other agencies to better meet that demand. That demand, as deep seated and as enduring as humau nature, is for *truth* and *sympathy*. The majesty of truth and the power of sympathy constitute the glory of the Church in whatever age. The Church must be formost to know and proclaim the truth, and readiest and most practical in the manifestation of sympathy. The Church cannot cease to grow intellectually and maintain the respect of an intellectual age. The power of French infidelity a century ago was due to the fact that orthodoxy was the badge of ignorance and stupidity. The age is one of trained minds in all departments, and the Church must have the most severely trained minds if she would measure up to the demands and opportunities of the hour. All truth is hers—let her fear none and despise none. Dogmatism may proclaim a new truth what is little more than conjecture, and some of her own sons may become light headed and irreverent before great questions; but the Church must not be placed in a threatening attitude toward the eager search for truth. The Church must be known both as the champion of truth and the defender of the faith. Especially must she lead in all investigation relating to the Holy Scriptures which may give added light either upon their history or their contents. The pulpit and the Bible stand or fall together. Men respect the pulpit only so far as it stands for the truth.

But Christianity proclaims no truth which is not the motive to the better performance of some duty. Men are active as they have faith, and all truth is for the betterment and uplifting of the race. Positive beliefs mean better morals. In the Christian system man stands next to God. Angels are but His ministering servants. The doctrine of the divine Fatherhood taught oneness of origin in place of manifold origins under polytheism. Human brotherhood means sympathy and mutual help. The Church must not only keep abreast of, she must lead, the progress of the world in those things which will harmonize men. She must be many-handed to minister to human need. The age of humanity followed Christianity, and our religion will be judged by what it does for man. The men and women which the Church produces are unanswerable credentials.

Home Training of Children.

God gave the child to the parent, and says, "Nurse it for me." God ays the duty on the Church, and says: "Of such is the kingdom; suffer the little ones to come; feed my lambs." And just so far as any effort for the spiritual training of the child recognizes that the duty of such training begins at home on the one side, and the object of such training is to be Church membership and a religious life at the other, only so far can there be strength and safety in the effort.

Let Christian parents and the Christian Church remember that the blessing promised "to you and to your children" can only be fully secured when the sacred and solemn obligation of the parental relation are fully realized, and the tender ties of the home-circle are most carefully protected.

In the holy ordinance which makes of twain one flesh; in the abiding love and tender pity of parents for children; in the quiet and retirement of Christian homes; in the sweet communion of fireside affections; in the gentle restraints of the household; in mother's kiss and father's counsel; in the daily reading of the family Bible; in the sacred breathing around the family altar—here are the springs of the great river which is to bear our children into the Church and unto good. And every blow at the natural or legal protection of these dear home interests is a vandal act—a crime that must bring to society and the Church its certain and baneful result. Well, then, may the Christian look with horror at the constantly increasing tendency to loosen the marriage tie. ***

Are we not more careless than our fathers were of what our children read, where our boys spend their leisure hours, and what society our daughters seek? Or, rather, have we not forgotten that our children must have books, entertainment, and society; and that if home is not the place where they can find these things, the place where they do find them will be a home for them?—REV. T. B. APPLEGATE at the "Ecu."

People who stay out of the church because there are so many hypocrites in it, couldn't do anything to please the devil better.

About Sunday.

The law was not re-enacted by Christ, and if it was repealed by Him, we are without authority on the subject. The opponents of infant baptism hold that the Old Testament, like the Drake Constitution of Missouri, has been superceded by the New. They therefore demand New Testament enactment They deny that our Sunday takes the place of the Sabbath, in order to deny that baptism takes the place of the circumcision, or the Lord's Supper takes the place of the passover. Nevertheless it is a fact that the human conscience must be instructed from the decalogue and held by the authority of the law, or it is without law as to keeping holy the day of the Lord, doing no work therein. The greatest danger that has ever threatened our Sabbath arises in this quarter of the moral heavens. With one blow these desciples of the Lord would break forever the grasp of law on the conscience of mankind, by declaring that the law had been repealed. How errors breed among themselves, showing that they are of one species. Exclusive immersion, opposition to infant baptism, baptismal regeneration, the repeal of half the Bible, the destruction of the decalogue and church salvation all grow together.—*Methodist Times*.

Caught In a Snow Blockade.

The second quarterly meeting for Wallace was appointed for Sunday, December 29th. The desire to spend one Christmas with his family prompted the Presiding Elder to defer starting on his journey until Saturday morning. At Missoula we were informed that the road was open and we could get through to Wallace all right, but upon arriving at Saltese we found the road blockaded with snow which was falling fast, and learned that the rotary snow plow which left Wallace that morning, bound eastward, and followed by the passenger and also a freight train, had not been heard from, and was supposed to be stuck in the snow, on the mountain side, which proved to be the case. Late that night two of the conductors walked in through the snow which was more than a foot deep on the track, and reported that the rotary had broken down, the engine was off the track, the trains behind it could not get forward nor back, and all were snow bound about ten miles from Saltese. The train that we came in on started back to Missoula, got a mile from the station and stuck fast, and next morning word came that the engine of a relief train that had been sent from Missoula was off the track. So we were hemmed in on both sides, and it was still snowing. Already it was four feet on a level, the depth increasing six inches or more to the mile as you ascend the mountains. We had to go down into our boarding houses, though it stands on level ground. The depot and yards presented a busy scene on Sunday as troops of dagoes

shoveled snow from the tracks and monstrous Mogul engines coupled together with snow plows in front of them rushed to and fro sending the snow in every direction; the rumble of their machinery and the sound of their puffing pistons and screaming whistles wakening the slumbering echoes of the wild forest and canyon around us as never before in that region. Superintendent Ramsey, of Missoula, arrived during the day, and with a train of three heavy locomotives, two cars and a score of shovelers, got only half way to the blockaded train, and returned to await the arrival of another rotary which was ordered from Livingstone, about 350 miles distant, was then on the way, and would arrive next day. The train on the mountain-side was known to be near a section house where there was plenty of provision, and as there was no wind and the weather was very mild, no special uneasiness was felt for either passengers or crew.

The officers and employees were very courteous and obliging. We were provided with a cot and comfortable quarters by the gentlemanly agent, whose wife was a Methodist, and a very pleasant lady quite recently from Toronto, Canada. We worshiped with them in their home in "an upper room" of the depot building and performed the pleasant service of baptizing their sweet little babe, Bertie Cecil. Thus it is, in the roughest and wildest, and most out-of-the-way places in all this Northwest, the minister of the Gospel is sure to find some Gaius or Lydia, whose heart the Lord will open to extend a welcome, to entertain or encourage him in his labor of love.

It is against our principles to turn back before accomplishing a purpose, and we greatly regretted an inability to visit Brother Waggener and his poeple; but as important official duties limited our stay on Monday morning we telegraphed our regrets to W., boarded the train and returned to Missoula and thence home. The disappointment was all on account of a breakage in the machinery of a rotary snow plow. We talked with the road master of this division, who says that he is determined that the road shall be kept open. It will be a difficult task, as the road is new, and the snow falls very deep here in winter time. The country as yet is sparsely settled, but it abounds in minerals, several good mines, of which are already being rapidly developed, and the route will be a pay ing one. Already the products of the great Bitter Root Valley are beginning to find a good market in the Coeur d'Alene County. We met the rotary at Frenchtown on our return and greatly desired to see it in action, but it was not rotating then. We are told that it will go right through a body of snow six or eight feet deep, even cutting it out between the rails, and make time at the rate of four miles an hour. We hope to have one in front of our train, with assurances that it will not break down the next time we start to Wallace, so that we will not get caught in a snow blockade.

Is Life A Great Thing?

A singular question you say, why ask it? Because life is great to only one class. To the pure in heart life is great. Life to the beast is the condition of an animal existence, in which its organs are capable of performing their functions. When the organs of the life become incapable of performing service, the body dies. Does not the conduct of some members of the human family lead us to believe that that is their highest conception of life? They seem to overlook the fact that they have a moral existence as well as a physical. Man was the crowning work of Deity. He was formed of the dust of the ground, and into his nostrils the Lord God *breathed* the breath of life, "and man became a living soul." Animal life is a created life, but man's life is the *breath* of Jehovah, hence eternal. But eternal life is forgotten. Men act, drink, dance and revel, wishing that death may end all when it does come. "The fool hath said in his heart there is no God."

Life is an expenditure. "We have it, but are continually losing it." We hold a position in society, but are continually losing it, not because we are declining, but because the giving of our life to society has enlarged its scope. Higher positions have been created, and we are called upon to expand our force in promoting some one to the position. This loss is a gain. This seeming paradox is a literal truism. The sacrifice in society perpetuates one's life. If there is a shadow of the eternal in social life, why not see the substance in the realm of the Divine? Why should we refuse to view life as eternal? To those who do not, life is a small affair, only serving an opportunity of pandering to the appetites of the flesh and enjoying the fruits of the world for a season. Friend, is not your life an empty and hollow thing, a vain show, having the appearance of living, when it is only the form of existence?

Life is a journey. It is a journey to death, death a passport to life. Shakespeare says of a certain woman, "She shows a body rather than a life." Ah! we adorn body, cater to appetites, and bow at the shrine of the monster self, and fain would have our fellows think ours was a life, while it is only a "body." Life is the period between birth and death, and this is the smallest conception of life. But the conduct of many leads us to believe that they think that all the opportunities of life are crouched up between those two events, birth and death. Contrary to the wishes and opinions of many is the word of God, declaring unto us that they who convert this earthly period of existence into self indulgence and glory, shall at last receive their evil things and be sent "away into everlasting punishment."

To the pure and good, life is a great thing, freighted with numerous

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opportunities and wonderful responsibilities, and possessed of unlimited possibilities. "Man devoid of religion is like a horse without a bridle." A life without the Christ in it is a tremendous failure. You may be moral, honest, respectable, yet if Christ and his words abide not in you, you are none of his. Christ is the only name by which men can be saved. You can never go to heaven any other way than by the manger, the cross and the empty tomb. A life morally good and spiritual, personal and not copied, is great beyond measure. It is a source of power. It is often said, he was the life of the company, the enterprise, a real source of power. The life of the pure is full of energy and vigor, rightly using all the faculties, of pleasure and enjoyment, and living in favor with God. Another phase of life is the impartation of power, influencing others, molding their thoughts, controlling and commanding their service for God. To the pure life is eternal; it is only measured by eternity. To them life has a history, not written in books, or on monuments of stone or brass, but like that of our Saviour, written in the hearts of the people. Jesus said to his disciples, "I am the Life;" and then gave them life, and life to me is real, and its duties more easily performed because of the pure and holy lives of those who have just preceded me. Is life sunnier, happier, larger, and its responsibilities more easily met, because of your life? If so, life to you is truly a great thing, and eternity alone shall reveal its manifold greatness. This convinceth me, "Because I live ye shall live also." (John 14:19)

D. B. PRICE,
Helena, Jan. 1st, 1892.

—o—

IT DOESNT PAY.

It doesn't pay to stay away from prayer-meeting.

It doesn't pay to be a do-nothing in church work.

It doesn't pay to trifle with children.

It doesn't pay to stifle the voice of conscience.

It doesn't pay to let the preacher do all the Bible reading for you.

It doen't pay to see how little religion you can get along with.

It doesn't pay to take one step away from where God wants you to be in.

It doesn't pay to stable your horses and cattle and let your boys run wild.

It doesn't pay to be careful about your money and careless of what becomes of your soul.

It doesn't pay to go to church and take the store, and the farm, and the house, and the factory along with you.

—o—

—God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much. He doeth much that doeth a thing well. He doeth well that rather serveth the common weal than his own will.

THOS. A. KEMPIS.

TWO PICTURES.

One sunny day, many years ago, an English artist was sketching a bit of landscape scenery not far from Naples, when a pretty little round-faced boy, wtth bright eyes and long curls, approached him. As the painter looked at the lovely child, the thought occured to him that his innocent, dimpled face would afford an excellent subject for the head of a chernb. Young Guiseppe was easily prevailed upon to stand in the proper position, and the sketeh was speedily made.

About twenty years later the same painter happened to be in Rome, and casually strolled into a court of justice, where a band of brigands, who had been captured after the commission of atrocious crimes, were on their trial. The artist was struck by the villianous aspect of these ruffians, and especially with one more forbidding than the rest, whose scowling countenance, defaced by scars, gave ample evidence of his brutal disposition. He thought he had never looked upon a more ferocious visage, and thereupon made a hasty sketch for a picture, which should appear in striking contrast with that of the cherub, still in his possession.

The two paintings were exhibited under the names of "Innocence" and "Guilt."

Subsequently a strange fact came to light. The artist was shocked to learn that the two portraits represented the same individual! The artless, innocent child, and the blood-stained, callous criminal, were one and the very same! What a contrast!

The most beautiful object in creation is a lovely infant; its sweet smile mirrors perfect love, and its confidence teaches simple trust. And yet, sad to say, even here the taint of Adam's sin is inherited, and ere long it becomes developed into actual transgression; ere long anger, self-will, evil dispositions of various kinds are manifested. proving the truth of the words, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalm. li. 5). "The imagination of man's heart is evil from his youth" (Genesis viii. 21.)

Well, then, as it canuot be denied that we were born in sin, and have committed many transgressions, there must of necessity be a radical change, —we must have a new heart,—ere we can enter heaven, and appear in the presence of a Holy God. "Verily. verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii. 3.)

How can the great change be wrought? How am I to get a new heart?" By looking unto Jesus. "Look unto Me," says the Saviour, "and be ye saved, all the ends of the earth." "For God so loved the world, that He gave His only begotton Son, that *whosoever* believeth in Him should not perish, but have everlasting life" (John iii. 16)

By trusting in His atoning death. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace" (Ephesians i. 7).

"The blood of Jesus Christ His Son cleanseth from all sin" (1 John i. 7).

For to all who come to Jesus He gives His life-giving Spirit, to create them anew. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12. 13.)

—o—

'Tis Worth It All.

Yes, to get hold of the grand truth that God loves the poor fallen world, and that he loves me, one of the fallen ones in it, is worthy any trouble, care, pain—anything which one may have to go through in order to get a firm hold of it. And yet so many esteem it so lightly that they would not go through even a little for it. St. Paul counted all things but "loss" that he "might win Christ." Many an one counts any thing,every thing, precious above Christ. Would that there more of the spirit of the poor, old negro among us all. The poor, old fellow was very anxious to be able to read his Bible. He lived a long way from the missionary's house, and yet he would come, whenever he had time, to learn a lesson. It was such hard work, and he made so little progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he with great earnestness, "me neber gib it up until me die." And then pointing to the beautiful words which he had just spelled out in St. John iii:16: "God so loved the world," he said, with tears in his eyes, "Its worth all de trouble, massa, to read dat one verse." And in truth, it is worth all that the world can give to know that one word "so"—to know it as much as we can know it, for, in truth, it is illimitable, and I am glad that it is so. If God had said He had loved the world or my poor soul up to any specified value—millions of pounds, millions of worlds, if you like—I might always have been saying, "Ah! my sins are so great they exceed all this." But when he gives me the illimitable, then I know his love covers my all of sin and want. —*Selected.*

—o—

Questions for Solemn Thought.

Have I daily victory over all sin? —ROM. vi. 14.

Do I know (experimentally) what the Lord meant when He said: "Blessed are the pure in heart?— MATT. v. 8.

Am I delivered from FEAR through perfect love?—1 JOHN iv. 18.

Does God have His way in my life? or am I afraid to know His will?— PSALM xl. 8.

When does God want me to be holy?—1 PET. i., 15, 16.

How long will it take the blood of His Son to cleanse me from all sin? —1 JOHN i. 7.

Do I trust the promises without reserve—NOW?

Read Ephesians vi. **14–21.**

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THE

Montana Methodist.

Vol. 1. FEBRUARY 15, 1892 No. 59.

News and Notes.

—The Prince of Wale's eldest son, the Duke of Clarence and Avondale, died on the 14th of January. The queen was strongly attached to her grandson, who is said to have possessed a charming disposition, and her grief is very great. Royalty is in tears, as he was the heir to the throne of England.

—The death of Cardinal Manning, which occurred on the 14th of January, is a great loss to the Roman Catholic world. He was a prominent leader, a man of broad views and great sympathy, and if he had lived, there was good prospect for him to have filled the papal chair at some time.

—Senator Shoup, of Idaho, has introduced a bill in Congress, which, if passed, will bring five per cent. of the gross proceeds of the sale of lands in Montana, Idaho, Washington, Wyoming and the Dakotas into the treasury of these several states. We hope it will pass.

—Mr. E.G.Brooke, of White Hall, writes a spicy letter to the *Jefferson County Centinel*, concerning the proceedings of the Irrigation Convention held at Helena in last month. Mr. B. thinks that Congress will act favorably upon the proposition to assist our northwestern states by making appropriations to construct ditches and reservoirs, so as to save the vast volumes of water now running to waste, and turn it upon our arid lands. He says that millions are appropriated to repair breaks in the levees in the lower Mississippi, and these breaks are caused by the great rush of waters from the eastern slopes of the Rocky Mountains in the Northwest, and that millions of dollars worth of property is destroyed annually. Why not turn these floods upon the vast areas of fertile lands and convert them into rich grain fields, which will also save the Mississippi bottoms from overflow, and add to their productiveness, Every dollar spent in this direction will have a double value and bestow a double benefit upon the country at large.

—Says Mr. E. G. Brooke, in writing about the Irrigation Convention, in the *Jefferson County Centinal*:

During the second day's debate on the land question as formulated to the Salt Lake congress, the convention being in committee of the whole, the ready-witted lawyer, Sam Word, had been called on for a speech on the question then before the committee, whether they would adopt the amendment offered by Judge Strevell, of Custer. When Mr. Word stepped to the platform, he called for the reading of the two propositions now being considered. After they were read, he casually remarked that he was on both sides, (evidently meaning that there was some good in each of the resolutions), the speaker then proceeded and made a powerful speech in favor of accepting the 70,000,000 acres of the public domain within the boundaries of Montana. This was rather a disappointment to the ranchmen, we having decided that we needed water instead of more land. When Mr. Word finished, and before he left the platform, Mr. Carney raised to his feet and very politely reminded Mr. Word that he had stated at the commencement of his speech that he belonged to both sides, that if he had finished his speech against adopting the amendment, would he now favor us with one on the otherside. Mr. Word had many friends there on the floor, Mr. Carney being one of them, who had known him for twenty-five years, but none of them had ever seen him so completely non-plussed. Fortunately, a troublesome member who evidently had been using bad irrigating water, sprang to his feet for a speech. This was Mr. Word's opportunity, and he informed Mr. Carney that the gentleman who had just taken the floor would make the other speech. It is not necessary to add that before one round of applause would end, another would commence. When the convention adjourned the next day, Mr. Carney was ahead, but all who know Sam Word, will remind Pat Carney to be on the alert when in company with Sam.

—Another old-timer has been called from Bitter Root Valley. Mr. Gilbert Simmons, who departed this life after a short illness of Bright's disease, the 26th of January, aged 50 years, 3 months and 16 days. He was born in New York, but came West when a young man. He married Miss Nancy Chaffin, daughter of Elijah Chaffin, in 1878, and leaves a wife and eight children. He united with the M. E. Church in 1877. He was a man of excellent habits, though of few words; an effectionate husband and father, and enjoyed the respect and esteem of all who knew him. Rev. T. W. Flowers officiated at the funeral, assisted by Revs. W. D. Lear and E. J. Stanley. The surviving family and friends have our deepest sympathy. May the presence of the great Comforter be with them, and prepare them for a home in that better country where sorrow and death can never come.

—Brother James Cowan, one of the oldest residents of Corvallis, has been confined to his room with rheumatism for several months, and was unable to attend the revival services. He is a leading member, and one of the principal supporters of the Disciple Church, but free from the narrowness that is found among members of nearly every denomination of Christian people. We hope he will soon be out again.

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Helena District—Third Round.

Deer Lodge Sta.—Feb. 13, 14.
Bozeman Sta.—Feb 20, 21.
Townsend Cir.—Feb. 27, 28.
Helena Sta.—March 5, 6.
Butte Sta.—March 12, 13.
Willow Creek & White Hall Cir. (at White Hall)—March 19, 20.
East Helena Sta.—March 26, 27.
Boulder Cir.—April 2, 3.
Bozeman Cir. } April 9, 10.
Clyde Park }
Great Falls———————————

A. C. Couey.

The Helena District Conference will be held at Boulder, April 21–24. The Quarterly Conference will elect delegates during the third round. The District Sunday School Conference, the day preceding the Dist. Conference, Wednesday, April 20th. Let all our Sunday Schools elect two delegates each, who, with the Superintendents and pastors, will compose the Conference. Program will be published in due time.

A. C. Couey,
Presiding Elder.

——o——

—In his lecture to students Mr. Spurgeon says: "I aver that no pure mind ought to be subjected to the slightest breath of indelicacy from the pulpit. Christ's ministers must be without speck in their lives or stain in their speech." That suits us exactly. There are no words so beautiful and so powerful as "pure words." A preacher that uses any other in the holy place dishonors a pure Christ, puts to blush a pure religion, and ought to quit the practice or vacate the pulpit. We have had enough of this to last for all time to come.—*N. O. Advocate.*

—The Quarterly Review of the M. E. Church, South, for January, is on our table with a tempting bill of fare. First is an article on the late Wilbur Fisk. The "Editor's Table" is always interesting and highly instructive. Every preacher should take the Review.

—Mr. John S. Randolph, who lives near Farmington, Wash., says in a private letter that the public school land in that section recently sold for from $40 to $150 per acre. He paid $41 per acre for a tract that joined his farm, which is in Idaho. That is right in the edge of the great Palouse country, and the land is splendid for raising wheat.

—The mining interests of the Bitter Root Valley country are looking up. Some rich leads are being developed in the adjacent mountains. The Claremont, located eight or ten miles east of Stevensville, is fast coming into prominence. It is stocked, and the stock is selling rapidly.

—Rev. C. H. Spurgeon, the great Baptist preacher of London, and of the world, died at Mentone, France, Jan. 31st, at 11 o'clock a. m. There was not a struggle of any kind. He simply went to sleep and woke up in heaven. He was born in 1834. His congregation in London was the largest in the world, and no minister of his time wielded a wider and greater influence for good.

—The Chilian war cloud has passed over. It only cost this government about two million dollars to foot the bill resulting from a few drinks of bad whisky in South American saloons. Behold, how great a matter a little fire water kindleth.

——o——

A Good Man Fallen.

The departure from earth of Bro. O. C. Bundy, a member of the M.E. Church, at Helena, the 21st of December, 1891, has brought sorrow to many hearts all over Montana, and is an event that deserves more than a passing notice. Although he was identified with the M. E. Church, yet he was possessed of such a broad and liberal spirit, and had so much of the Spirit of the Master, that in one sense he belonged to all the evangelical churches, and rejoiced in their prosperity. He came to Montana in an early day, and was one of the pioneers in Christian work in the territory. While he went from one village and mining camp to another with his portable photograph gallery to engage in his business as an artist—and he was among the best in his business—he was also performing another kind of work, the extent of which he was hardly conscious, in presenting to the people an exalting type of Christian character and life. He was first and forward in every good work. We first met him and Sister Bundy at

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a. m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

Rodersburg, where they attended upon our ministry and spoke encouraging words to us in the winter of 1871–2. Afterward they welcomed us to their hospitality and assisted and cheered us in our work in Virginia City in 1874. They frequently attended our church at Helena, and our brother was always on hand when there were any special services in progress. In our visits to the Salvation army services and the Murphy meetings in upper rooms and basements, sometimes in out-of-the-way places, and at little cottage prayer-meetings, it was common to meet up with our friend and brother, O. C. Bundy, who was always ready to give of his means to help the cause—and did give much—to sing, or pray, or testify for his Saviour, or do anything in his power for the advancement of the cause of Christ. Many from Montana will rise up in the great day and call him blessed. Who would not cherish the memory of such a man? It was natural that his death should be triumphant, and that the funeral sermon by our own beloved brother, Rev. W. W. Van Orsdel, should be based upon the words: "Know ye not that there is a prince and a great man fallen this day in Israel." The early history of Methodism in Montana will not be complete without the names of Bro. and Sister Bundy. We tender sincerest Christian sympathy to our Sister in her bereavement. She knows in whom to put her trust.

——o——

Going to Read his Own Paper.

Dear Brother Stanley:

I have been reading your excellent paper for nearly one year through Brother Larkin. I think it a very interesting relinious paper. Through its columns I get to hear how the church is progressing throughout our great Northwest. It makes my heart rejoice to hear that some of the people, at least, are on their journey to a better home. Now I am going to read this my own paper the next year, if I live Enclosed you will find one dollar.

S. J. Noyer.

Thank you very kindly. Let many others go and do likewise.

ALONG THE LINE.

Palouse, Wash.

In a private note Rev. J. W. Compton writes, "We have decided to dedicate our church Feb. 21st. Come if you can. Am confined to my bed and can scarcely move on account of pain in my back caused by lifting, but hope to be up in a day or two.

Helena.

D. B. Price: I have almost regained my usual health and strength again. The work of the Lord prospers in this city, especially in our own church. We have had six additions the past two months, two valuable ones last Sunday. Remember the Lord's servant and work in Helena at a throne of grace. You are giving us a good paper this year. Since my wife went to Arkansas, her health has improved very much, and the doctors say that they can cure our precious boy in six or eight months.

Corvallis.

The Lord has done great things for us at Corvallis, for which we praise His great Name. We have had "showers of blessing." The meeting mentioned in our last issue continued with increasing interest well into the second week, when Rev. J. E. Squires, of Butte, came to our assistance. The field was white unto the harvest. He remained two weeks, preaching and laboring and singing, increasing energy and with power, such as we never knew him to possess before. The crowds were so great that we had to remove from Disciples to the Presbyterian Church. The latter building, the largest in the place, holding 300 people, was packed night after night, and sometimes so densely that the pulpit platform would be crowded with boys and men sitting on the carpet. Twenty-five persons united with our church, only four of which accessions were by letter. At least forty were converted or reclaimed, quite a number of whom will find homes in the Presbyterian, Baptist and Disciple Churches. Bro. Pool, of the Presbyterian Church, rendered efficient aid. A fraternal spirit prevailed, and Christian people of all denominations were revived, a mighty impulse was given to the cause of spiritual religion in the community, such as it never had before.

Brother Squires captivated everybody by his singing and preaching, and in his social religious visits from house to house. We did not think it was in him to preach as he did. He surely had help from on high. His sermon on the "Prodigal Son," on Sunday night the 24th of Jan., was by far the ablest representation of that subject that we ever heard. We do not understand how men can resist such appeals. Our brother has greatly endeared himself to the people of Corvallis and community, and we are enclined to think the attachment is mutual.

It is a gratification to Bro. F. W. Flowers, and this writer and others that no language can express, to behold the wonderful work that has been wrought. For many years, we have gone forth weeping bearing the precious seed, which at times seemed all but thrown away. Thank God that the reaping time has come at last. We know of several men who were anxious to sell out, but who now have with-drawn their farms from the market. They say they want no better place to live than at Corvallis, if they can only have such times of refreshing here as those we have experienced. Praise God from whom all blessings flow. Several entire families are now in the church. We expect to proceed at once to the erection of a church building, which is greatly needed by us at Corvallis. There is no telling where unto this work will grow. Let our friends rejoice with us and pray that He who hath begun such a good work within us will perform it until the day of Jesus Christ.

Amen.

Stevensville.

At last accounts the meeting at Stevensville was progressing with good interest. They had been some twenty-five or more conversions and quite a number of additions to the church. We were very sorry that Sister Parnall and Sister Waggener, were quite unwell a portion of the time during the meeting. We hear many good reports of the excellent work performed by our brother Waggener. We shall expect a more extended report of the meeting from the pastor. Surely the Lord has greatly blessed our work in Bitter Root Valley during the past month. How can we praise him enough for it?

Eagle Valley, Oregon.

Dear Bro. Stanley: You want to know how the church enterprise is getting on in Eagle Valley. Not so well as we would like, but we are doing all we can. We have made a payment on the lumber and have about half of it on the ground, and will commence work early in the spring. I do hope you will not forget how the matter stands. Everything is still in our favor. The deed is in my hands, but if we should fail to get the aid we have made application, for the church passes out of our hands and is to be a union church. I do hope the Board will see just how the matter stands. I don't think there is any place of more import ance than this. We are fifty five miles from a Methodist church, with more than five hundred people, and our population is increasing. Several families have come in since I saw you. I think the population of this valley will be double what it is now. Help us all you can, for we need help.

D. J. Saunders.

——o——

—This is surely as worthy a case as any that will come before the Board of Church Extension at its next annual meeting, and we doubt not the application will be honored. If we thought there was room for doubt we would feel like going all the way there to plead for it, together with several other needy cases. But we have great confidence in the good sense and discretion of the members of the Board of Church Extension.

Indian Valley, Idaho

D. W. Yoakham: As my little mission only embraced two regular appointments, Brother Hunt, a noble man licensed since Conference and assigned to Indian Valley mission, called loudly for my assistance here and I came. I preached to hungry souls on my way here and left them crying for more of the Gospel. We held a week's steady siege at this place and the Lord gave us an organization and bright prospects for the future. The darkness was great when we came, but light abounds, and the people say the Gospel is what they want.

We move on to Salmon Meadows to day, forty five miles east, to assault sin at that place. What a field has opened up for us in Idaho. Bro. Eagle wants me on the Boise circuit to help him in a protracted meeting. Two more circuits are greatly needed in Idaho, and some more brave men. A man can't last a minute without. I am glad I came here and heard the wolves houl. It led me to a new consecration, as it takes more grace here than in Oregon. More in the near future.

From Whitehall.

The meeting we held at Willow Creek the first part of December did not result as I had hoped. There were large congregations and a widespread interest, but it was not deep. Bros. Couey and Warren gave me good help and did excellent preaching. Since the meeting I have received two by letter at that place, and hope yet to reap some fruit of the meeting.

Last Thursday I closed an eight days' meeting at Summit Valley. Should have continued longer but for taking a severe cold with hoarseness. It was the best meeting in many respects that I have held in a long while. The members were greatly revived, a weekly prayer meeting started, one member was received, with five others to be received at my next appointment there. Summit Valley is a promising community. They have an all-year-round Sunday School, one of the best day schools in the county—as all who know the teacher, our Bro. Black, would expect.

Jan. 18, 1892. W. M. Britt.

Deer Lodge.

Our Epworth League pledged itself to assist the pastor in raising the Conference collections. To that end we held a missionary service last Sunday evening. The service was opened with song and prayer. The leader read an appropriate Scripture lesson, and gave a talk upon the object of missions. Scriptural quotations were given by each member of the League.

Papers were read on the following subjects: "Women in heathen lands," "Women and Missions," "Unniversal

Brotherhood','What has been accomplished in heathen lands," "Giving."

Our Presiding Elder gave us a brief talk upon the mission work of our church, and the needs of Montana. At the close of the congregation was asked for $15 00 the amount assessed to this congregation for Home Missions; $15.25 was contributed.

Mrs. S. B. Tabor,
Sec. of League.

Dear Bro. Stanley:—

I have held one 10 day meeting in the country. No conversions, but a general awakening, and stirring up of the church which resulted in organizing a regular Sunday evening prayer meeting. I was assisted by the lay brethren only. I will begin a revival service here, in town, Feb. 7th. I have tried to secure the assistance of several of the brethren, and we are expecting largely of the Lord. I have been working and preaching to this end for five months, and the outlook for a good meeting is favorable.

Our congregations continue good; about 95 present at Sunday School last Sunday. Finances behind. I had had a short battle with La Grippe, I am much better, but not quite well yet. Will write as the meeting prospers.

P. M. Bell.

—o—

Among the Workers.

—Rev. J. A. Orman, in a private note says: "I wish you would write more in the *Advocate* (Nashville) concering your work in Montana, and your needs." We are glad that our brother, who is Presiding Elder of Nashville District—one of the first in the entire church, feels so much interest in our work in Montana. But it takes about all the time that we can spare at our desk, to manage the business, collect funds, and fill the columns of the MONTANA METHODIST. We would be glad to have an occasional letter from the "hub." Our brother can have an audience of several thousand persons throughout the great Northwest, who will doubtless take pleasure in reading after him.

—Rev. A. C. Couey writes that his health was never better, and his family is also well, with the exception of slight colds and that he is ready for renewed "field work," and rejoices at the good news from Corvallis.

—Our St. Louis letter is interesting and instructive. We have not forgotten the time when the racy pen of J. W. Cunningham filled the "Kentucky Department" of the old St. Louis Advocate?

—A private note from our old friend and brother, A. S. Rhodes, at Denver, says: "We are blessed with an excellent pastor. James C. Duncan, son of Dr. Duncan of precious memory, and nephew of the Bishop. He is a valuable young man and possesses fine talents and preaching ability not usual for one of his age. Our city is growing in the midst of hard times. Money is becoming more plentiful, and we think many additions will be made to our city this year."

We can never forget the kindness of brethren Rhodes and Brinker and their families when we were entertained at their hospitable home during the Conference in the fall of 1874, when the Denver Conference was organized. We rejoice that they have lived to see an elegant church building erected and a membership of 250 souls gathered into it. The faith, courage, self-sacrifice and perseverance of these noble Christian men, have contributed no little to this result.

—Many thanks to Brother Chase for his choice and cheery contribution from the "cottage by the sea." You would hardly suspect the writer of becoming a bachelor, and we don't believe he would remain one long, if he were in Montana, unless he is utterly incorrigible.

—Rev. D. B. Price sends us a card in which he heartily endorses the statements and sentiments of a letter by Rev. J. P. Parnall, in a late issue of the "St. Louis Christian Advocate" concerning Brother Stateler's donation to the Church Extension Board. We are glad to hear of the improved health of Sister Price and dear little Olive. May the Lord grant them a complete and speedy recovery.

—A private note from White Hall informs us of the departure of Rev. W. M. Britt, on a visit to Ky. Madame Rumor is rife as to the reason. Perhaps we will learn further later on.

—Brother Newton Wood and his brother Arthur deserve credit for their faithfulness in performing the duties of sexton during the four weeks that the meeting was in progress. Their promptness and efficiency contributed greatly to the comfort of the large congregation, and we doubt not had much to do with the success of the meeting. Their service was gratuitous—a free-will offering to the Lord, in which they were blessed—one converted and the other greatly revived and strengthened. God bless these Christian boys.

—Don't forget to read the extract of Brother Squire's sermon on the Prodigal Son. May it help many a soul to get back to the Father's house.

It was a joy to have Bro. Squires in our humble home part of the time during his stay. His cheerful spirit and joyful songs gladdened all our hearts, even to the wee one not yet three months old. He is a lover of children, and his sermon to them on Sunday afternoon will never be forgotten. We are sorry to learn that his own little ones now on a visit to Mo., are not in the best of health. We shall look for Sister S. and the children back before long. After all, Montana is not the worst place in the world to live.

—A Brother Goode, of the Disciple Church, has just arrived from Washington, and will carry on a meeting at Corvallis. May he do much good.

Church Ex. Items.

BY THE CORRESPONDING SECRETARY.

Increased Collections on Assessments.

We have returns from most of the Conferences, of which, however, more than a third are incomplete, and when amended will improve the showing.

To date the reports give an increase in collections on assessments of over $4500 which we have reason to believe will reach $5000 when all the Conferences are heard from.

Help us Clear our Decks.

With $2000 in addition to what we now have in hand and in sight, we can pay all outstanding appropriations, new and old, absolute and conditional, foreign and domestic, made by our Board. This is the best showing we have made for several years. If our friends will come to our help with a few special donations over and above, and in addition to the regular assessments, it will enable us to clear our decks, and be ready in April next for the most advanced movement we have ever made. Can *you* not?

Finish a Church.

By sending us $1000–$800–$600–$500–$300–$200 or $100. We can use either of these sums in completing a single house. If you may not send so much, let us have any sum. Who will join in clearing the decks by a prompt remittance?

Application for Aid.

All applications for aid must be made as the Discipline and our By-Laws provide, upon blank forms furnished by the Board, and in strict accordance therewith, and must be in the hands of the Corresponding Secretary at least THIRTY days before the Annual Meeting of the Board, April 13th, 1892. Blanks on which to make applications can be obtained of

David Morton,
Corresponding Secretary,
705 West Chestnut Street,
Louisville, Kentucky.

—o—

Children's Department

DEER LODGE, MONT., JAN. 27, 1892.

Dear Brother Stanley:

I read the "Montana Methodist." I like it. I find many nice things in it. My Aunt Minnie is here. Jural has a rag doll. Santa Claus has brought me lots of nice things. I study geography, arithmetic and spelling and Fourth Reader. I do not know what to say next.

MARY COUEY.

We are glad to hear from our little friend, who is only seven years old. The writing is good and the words correctly spelled. Some grown up people that we know—preachers—might profit by her example—quit when they do not know what to say next. They do not always do that. We trust that like the Mary the Bible tells about, she has chosen that good part that shall never be taken from her, and that while pursuing such nice studies as those mentioned in her nice little letter, she will read her Bible, study her Sunday School lessons and strive to know more of Jesus; for He has said "This is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent." We may learn all about arithmetic, and grammar, and history, and music, and good manners, and all that, but without the knowledge and love of Jesus in our hearts we cannot expect to be perfectly happy in this world, and we can never be happy in the world to come. God says by the mouth of his great apostle, Paul, that though we speak with the tongues of men, and of angels, have all knowledge, and faith so that we could understand all mysteries and remove mountains, yet if we have not charity, that is, love, it profiteth nothing. He also says, "they that seek Me early shall find Me," and "suffer little children to come unto Me and forbid them not," and "remember now thy Creator in the days of thy youth while the evil days come not," and "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and "come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

How easy it is for little children to give their hearts to Jesus. How He loves to have them do so. How beautiful it was to see the little boys and girls coming up at our protracted meeting at Corvallis, with tears in their eyes, and yet with joyful faces and hear them say they wanted to give their hearts and lives to Jesus. The angels in heaven rejoiced at the scene. How many boys and girls who read this are Christians? How many who are not, but who want to be, and by God's grace are going to be from this time on? Hold up your hands right where you are. There. I imagine I see five hundred hands raised. They are in homes scattered over the prairies of Missouri and Kansas, over the plains of Colorado, and amid the mountains and valleys of Montana, Idaho, Washington and Oregon, and in other states. The Lord Jesus sees them, and hears those little prayers, and will accept you, and, if you will let Him, will bring each one of you to heaven at last. Dear children, let us begin to-day, and strive more earnestly for a home in heaven than ever before.

—o—

Bar-maids draw many men into the saloons in Sweden, as well as in other lands. Ten thousand people of Sweden have petitioned the king against the employment of bar-maids in the land.

—o—

It doesn't pay to go to church and take the store, and the farm, and the house, and the factory along with you.

The Montana Methodist.

E. J. Stanley, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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CORRESPONDENCE.

California Letter.

Greetings from the sun-kissed shores of our perpetual summerland—Southern California, to the dwellers amidst the stately and snow-capped peaks of the Rockies:—

Do you not think we are a little selfish? it looks so. Two Bishops and the General Conference Organ. And yet California is not wholly converted. "Great bodies move slowly," we are thus making haste.

"Bishop Haygood has just returned from Georgia with a Pullman car of missionaries for Southern California." This from the secular press savors of reflection upon this goodly land, and indicates that the Bishop means business.

The Protestant denominations are very aggressive in this coast country, and nearly all are represented in towns, villages and cities. The M. E's predominating. Our own church is established in nearly all towns of any importance. We have four good churches in Los Angels, with the fifth projected; and representative congregations at San Diego, Santa Ana, San Bernardina, Ventura and Santa Barbara, all housed in good, and some have elegant houses of worship.

The preachers of this Conference are, for the most part, of superior mould, and come from the older conferences of the East and South.

Dr. W. B. Stradley, pastor of Trinity Church, Los Angeles, and Dr. R. H. arker, P. E. at this, the Santa Barbara District, are the leading spirits, and they are men of indomitable courage, solid piety, and know how to preach, and I find these are indispensible prerequisites to a successful ministry in California, where gold is the god, and the necessities demand that you teach that God is not gold, neither is he to be worshiped with the hands, but by faith.

The suffix "South" is much in our way in California; and I suppose it is much the same all over the West.

I hope the next General Conference will relieve us of this embarrassment by our aggressive legislation upon this, the source of our defeat, in the North and West.

I am by birth, rearing and education a northern man, and *mix* as much with northern as southern people, but I find it the next thing to an impossibility to disabuse the mind of the average Ohioan of the political stigma they have associated with the suffix "South."

That alone ties our hands and renders our ministry absolutely successless in many portions of the West, Colorado, New Mexico and California in particular. If we confess that our commission is to the southern people alone, then rest easy; but I don't believe anything of the kind. My commission reads, "go ye into the world," etc.

We have some good northern people among us in Southern California, but under other conditions we would doubtless have three times as many. Oh, if I was ■ bishop! Communications from my true yoke-fellows of other days, Squires and Price, than whom in Methodism there is not more sterling manhood, and truer metal, and piety, inform me of the hopeful outlook in Montana. Then that bright, breezy, fresh little sheet, MONTANA METHODIST, reaches my sanctum regularly frought with the aroma of earnest piety and newly-won victories on the battle-fields of righteous warfare.

Our paper, *Pacific Methodist Advocate*, published at 1170 Market Street, San Francisco, is one of the best religious papers in the world, and is one of the most potent powers in California for Methodism, and in fact non-political Protestantism. The editor is to the manner born; the scholarly and gifted Dr. DuBose pushes a facile and terse pen, yet as warm hearted as a child and as pure as purity. We press on, hoping and praying for great things ere the meeting of our Conference in September; for "the sound of battle is in the land, and of great destruction," to the sons of old Anak.

Blessings upon your faithful band, upon the picket lines of the Great Northwest.

SAM. M. CHASE,
Carpenteria, Cal.

St. Louis Letter.

French Roman Catholicism introduced European civilization into this section, and gave names to some of the earliest towns, as St. Louis, St. Charles and St. Genevieve. Saint Louis has outstripped her sister Saints. The others number their children (inhabitants) by hundreds and thousands, she numbers hers by hundreds of thousands, till they verge on to a half million. In no year of her past history were there so many substantial business houses and comfortable and elegant homes erected in St. Louis, as in the year 1891, and the outlook for 1892, in the same direction, seems equally encouraging.

The French who founded this town, and the Spanish who ruled for ■ few years in the early part of this century, have given place to other nationalities. The most conspicuous are the Germans and the Irish.

Roman Catholicism has not kept pace with the increase of population since 1804, when the United States flag was unfurled over her recently acquired trans-Mississippi territory. Then, and indeed until about 1820, Catholicism was the only organized Christianity here. Now she is a recognized power and her numerical strength was last month indicated by a torch light procession, requiring two hours to pass a given point, with the torch bearers moving in rows of eight persons—thousands of whom were little boys and youths. Each torch bearer was also a cross bearer, for each lamp was formed in the shape of a cross. The fiftieth anniversary of the episcopate of Archbishop Kenrick was the occasion. Bishops and Arch-bishops from the East, West, North and South were here, and Cardinal Gibons, the only dignitary who wears "the red cap" in America was present. Five hundred priests were reported present by the papers, and for nearly a week festivities deemed appropriate for the occasion were continued.

Combined Protestantism would hardly make such a display, but Protestantism is here.

There are fifty Catholic parishes and one hundred and fifty Protestant congregations having houses of worship in St. Louis. The Catholic Cathedral stands on its original site. For fifty years or more its priests saw not a single Protestant congregation in St. Louis, but now they see three times as many Protestant as Catholic congregations. Such being facts, in this great stronghold of C atholicism, it is needless to fear that Catholicism will take this country.

Methodism, American, Foreign and African, has about thirty congregations, but all do not follow the leadership of one ecclesiastical head as in the case of Romanism. We have the M. E. Church, the M. E. Church, South and two branches of African Methodism, but all are Episcopally Methodistic.

Presbyterianism exists here under four separate organizations, North, South, United and Cumberland.

Other denominations are more unified.

It is doubtful if Protestantism had operated under one banner, name and organization, if its achievements had been what they have.

J. W. CUNNINGHAM,
St. Louis, Jan. 25th, 1892.

The Parsonage and Home Mission Society.

The Central Committee will hold its annual meeting, April 9th. There will be before this committee over thirty applications for aid to parsonages, calling for several thousands of dollars more than we shall have to give unless the Lord open the hearts of His people to give generously before that time; and we are determined to leave that with the Master and those who love his appearing. But we ask those who feel with us in this matter, who appreciate the fact that lie back of those thirty applications, to unite with us in earnest prayer that these much-needed funds be sent in before that time of our meeting, that none may be turned away with an unanswered petition because there are no funds.

These applications do not come to us as debts we owe, as far as financial obligation goes, for we do not go into debt. We can simply help to the extent of our funds and say there is nothing more—with our best endeavor we have been unable to get more; and there the matter would end as far as our responsibility is concerned. But we cannot keep our hearts from going with those to whom we must say, "We have no funds," from seeing the "sufferings of each member of the family;" from feeling the dampness, and the cold of the northwest wind that finds ample entrance into the poor unfurnished house, notwithstanding there are "bed quilts on the windows and rags stuffed in the cracks." We cannot forget the fact that these good men are enduring all these things for the love of *our* Saviour when only a few hundreds of dollars gathered from as many people—the dues of our society are one dollar a year—would make their families comfortable and strengthen their spirits to labor for the cause of Christ. Neither can we banish from our minds the conviction that each Christian church must go forward with unremitting zeal if our land is saved from spiritual death; nor close our eyes to the fact that at every step the progress of our church is checked by the need of a home for the Missionary who *must* shelter his family while he preaches the Gospel, for they are beings with *needs like our own*. He is *sent* and *must* go, yet he is puzzled, and burdened, and hindered, and his purpose in going often absolutely defeated, by that one unavoidable obstacle the necessity of sheltering of his family. Heretofore he has not known in this emergency which way to turn for help and simply fell back from his post when hardships became unendurable; and often turned back to die a sacrifice offered up to *improvidence*. This cruel improvidence of the past the church proposes to remedy by organizing "The Parsonage and Home Mission Society" to gather funds and provide the homes so essential to successful progress. Now he comes to *us* saying, "There is none other to whom I may go." And *we* must lay this matter before God's people.

There are but two ways by which we may gather funds to help those who come to us because "there is none other to whom they may go." One is to make special appeals, the other is to organize auxliaries with members paying dues. The last we greatly prefer, because the income is regular and enables us to help promptly; for delay is often fatal to the man applying though his successor may reap the benefit. But we have, from some undiscovered cause, been hindered from organizing auxilaries as rapidly as we had reason to hope we should. It is impossible for us to know the inside workings of each charge and discover the cause, and it is also impossible for us to organize or retain an auxiliary in any charge without the hearty co-operation of the pastors and the women. We cannot think this hindrance lies with the preachers, for they, of all others, should see the need, should appreciate the meaning of this effort to make the pastors the center of all home mission work; besides so many of them have written words of encouragement and invoked the blessing of God upon our work. And one may always rely on the hearts of Christian women.

The Bishops in their address earnestly commend our work to the church as a most important matter. Bishop McTyeire once said of it, "There is nothing before you more important." Dr. John says the work done by this Society gives great relief to the Board of Missions. *All* predict *future* success for so "wise a movement;" and if there be any opposition it is "to the few restricted." What then? The trouble must lie in that tendency in human nature to *feel* without *acting* to which all are liable to yield. This tendency keeps many a man from Christ, keeps

many a Christian from reaping the reward of faith. It is very hard for the individual to say, "It is *I* who must do this thing."

Brethren, pray with us and for us, pray publicly and privately that God will *so* stir the hearts of His people that they shall *act* in this matter. Let all pray *definitely* that we may, before our meeting in April, receive funds sufficient for the need.

LUCINDA B. HELM,
General Secretary.
1500 3d Ave., Louisville, Ky.

—o—

One Methodist Family.

In August, 1876, at Cape May, Commissioners Myers, Hargrove, Finney, Vance and Clopton, of the M. E. Church, South, met with Commissioners Crawford, Newman, Fuller, Fisk and Fancher, of the M. E. Church, and without objection adopted the following: "Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, Ministers and members, to adhere to that Communion, it has been an Evangelical Church, reared on Scriptural foundations, and her ministers and members, with those of the M. E. Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

Bishop Foster of the M.E. Church has lately made some of the most advanced statements on this old question of organic Union, that have been uttered for a long while. His plainly declared position and prayer have given the subject a new phase, and this is awakening new interest to all who have concern about this matter.

Bishop Foster's declarations have grown out of his investigations in their 'White work' in the South. It has become apparent to him that a great deal of *money*, sacred missionary money, has been and is being wasted in the South by his church. Our church has been seeing that for many years, and has been telling them of it through the church papers. A few have believed it, many have not. Bishop Foster is winning more believers than any other agent, and our church sends up very hearty amens to the good Bishop's prayers.

Now, there is another side to this question, like there was to the Shield—that question is, Are there not many fields in the Northwest, where the M. E. Church, South, is wasting sacred missionary money? Of course, there is a corresponding answer—Some of the M. E. Church, South, think we are, some think not. Do we who are on the ground in the Northwest, have the responsibility of giving full information to the great church to which we belong?

Here is a factor which enters the question: Is the population in the South-west, to the M. E. church, what the population in the Northwest, is to the M. E. church South?

Let us consecrate some few elements. Is there a charge in Montana to instance which has been receiving missionary appropriations for fifteen or twenty years, which has no more promise of self-support than at the beginning?

If we answer, yes, then, can we agree, like Bishop Foster, that it would be a pleasant thing to cut off the appropriation to said field—and put the money where the promise is more favorable?

Now, where weakness grows out of the existence of division of the forces into two Episcopal Methodist branches, there will come a change sooner or later. Honesty, church integrity demand it. Then, the question of how it will be done will arise. Must it be done by the spirit of the Cape May Commission, or by organic Union? The answer is very simple. We have the one already, the other is not likely to come—in fact does not seem desirable, at least by the M. E. church, South. We in council have said, we are *one Methodist family*. Let those whose duty it is, apply the remedy for conscience sake wherever it is needed.

It occurs to us, that if each one of the preachers representing this one family, would conscientiously observe the spirit of the agreement at Cape May, we need never waste a dollar or sacrifice a man. The house would never be divided against itself. We suggest that every Methodist preacher, of this great family, study the above resolution, teach it to their flocks, make use of it, and as sure as we live, we will destroy the argument of the gain sayers.

For one I purpose to maintain the integrity of our dear church whose record I honor.

A. C. COUEY,
Deer Lodge, Mont.
Jan. 15th, 1892.

—o—

Speaking of helps to revivals, Mr. Moody says: "Prayer, accompanied by personal effort, helps. Not only pray for revival, but work for it. Many folks act as if the verse in the Bible were, "Let him that heareth *pray*, come." They pray for their friends, their children—they have prayed for them for years, but they have never *said*, come. "Let him that heareth *say*, come." How many men in this city to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their dress, their studies, but never one word about their immortal souls! "Ah," you say, "I can't talk to them when my own life is so inconsistent!" And this is true. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases our responsibility. It is as if a father should command a child to do something, and the child should tie up his own hands, and say, "Father, I can't." Come out from that sin—from all sin—for the sake of the souls who are stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

"The Montana Methodist"

IS A

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BY REV. L. B. STATELER,

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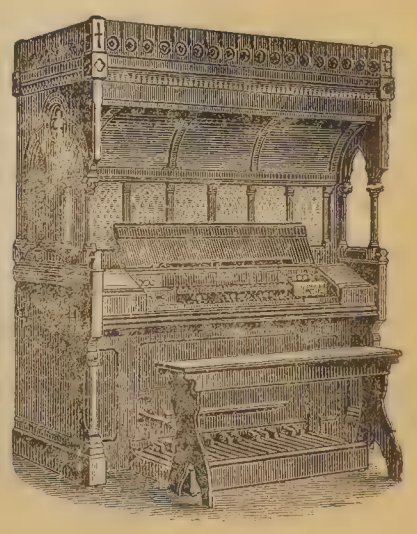

The Prodigal Son.

An Illustration of the Divine love for Sinful Men.

Rev. J. E. Squires.

"I will arise and go to my father, and will say unto him, I have sinneth against heaven" &c..... But when he was yet a great way off, his father saw him.....fell on his neck, and kissed him." Luke xv: 18-20.

The text is a part of the famous parable of the prodical son, which begins at the 11th verse, and runs to the 24th verse. In this parable, Jesus has drawn one of the most vivid and touching scenes in family life, by which he would illustrate God the father, love for wandering prodigal men and women. This, so far as we are concerned, is the meaning of the parable. The heart of God is a fountain source of love, out of which is poured, as from a great reservoir, the love which abides in the heart of a father and a mother for the child. The same in *kind*, but infinitely deeper and broader in measure. "When my father and mother *forsake* me, then the Lord will take me up," says the record.

No other figure could illustrate his attitude toward us at all adequately, and this is imperfect, but we can understand it, and be helped by it. God so loves wandering souls, and would have them feel it and come home to him.

He proceeds upon the ground that if men knew the tender love they trample under foot as they run on in sin, they would stop. "Father, forgive them, for they know not what they do," was the prayer Jesus made for his executors. The boy wastes his time and money and substance and character, and heeds not the pleadings of his mother, whose heart-strings are snapping one by one. At last when dying of a broken heart, she says for the last time, "My Son," and he sees the light fading out of her eye, he stops and weeps and prays, and cries out, "Oh, my Mother, my precious Mother, have I done this?" Had he known what he was doing, he would have halted. God would arrest the sinner by showing him, that he is treading upon the heartstrings of the Divine *Father*-heart-"counting the blood of Christ an unholy thing."

Let us see the picture: there are two sons in the home, the *younger* can be the most illy spared, but he calls for "the portion of goods that falleth to him." He would settle up all business, as if to leave for good. He is restless under restraint, and has it in mind to go into "a far country," where the name of his father will not be mentioned in his presence. So far away that nobody will know the influences under which he grew up; nor ask if he had heard lately from home. Sin bids for the whole man.

His father divides among them his living—gives up the goods of the home, to be "wasted." The last night at home has passed, and the day for the departure has come. The father commits his boy to a tender providence in touching words at morning prayers, and mother sobs and nobody can pitch the hymn. Heavy silence reigns as all is made ready, and we witness the parting scene at the gate, mother's kiss and father's blessing.

They linger at the gate, and look after their departing son, until all fades from their dim old eyes, and now they turn and sadly enter the old home from which has gone the dearest treasure, it seems to them; the light and hope of it. The current of love for their child runs deep and strong now, as it is fed from the great Reservoir of Divine love. A father's love and a mother's love thus stirred for their child, is the Divinest thing that has touched the earth among mortals, and is a fit type of the Divine love poured out for men. When alone, the son weeps awhile, and then chides himself, and says "Come let's be a man," and turns his face toward the journey. Traveling in state and with great pomp, he stays at the best inn, where amid the joy and laughter of hilarious guests, he forgets the scene of the morning, until retired, he refuses to sleep, as the picture of the loving faces from whom he has gone, stand before him, and at last he gets up and kneels besides his bed, and says the little prayer he learned at mother's knee "Now I lay me" &c.

The next night he is easier, the days are filled with the new sights and experiences, and at the end of a month, he has almost ceased to recall the things which are behind. A year spent in the "far country," and he has not written home for months, and has almost forgotten the faces of his father and mother, and the sound of their voices.

He is now "spending his substance in riotous living," and his crowd of admirers call him the most liberal-hearted generous fellow they ever met Money freely spent, and riotons living will bring friends of a *sort*—and he *had* them.

But there is an end to the capacity to "riot," a man cannot always feed the mill that wastes his substance. A time comes when he can't dance, nor game, nor carouse, and when all the seeming pleasure he once had in all these things is gone, when the very thought of them is nauseating to his stomach, when money to spend, and vitality not appreciated is gone, "wasted in riotous living."

He struggles to recover himself in that land, the sinner will try to reform and do better, but "a famine" prevails all over that country, and the friends so called, who played with him, and drank with him, refuse to help him if indeed they had anything for themselves "He began to be in want and he joined himself to a citizen of the country;" he was only a *sojourner*, feeding swine, the most degraded work it seemed, to those who heard it, he ate with them and was "perishing with hunger."

In such distress, he thinks of his past life, the home from which he came, the father's house where there is bread enough to spare." He thinks, feels, resolves and "arises." He had not had such thoughts for many a day, but in the old home where father and mother waited and longed and looked, there had never been a day, when they had not thought of him, and an hour, when they had not loved him. At the evening prayer his name had always been spoken in tender subdued tones.

We children love our parents some, but not like they love us. Love runs in a descending series from God the great tender father to us human creatures, from earthly fathers and mothers to their children, and we turn back some pure devotion to them. "A mother will not forget her sucking child, yet will not I forget thee," says the Lord Almighty. They are looking for his return home, the mother has prophesied it, and has placed a vacant chair at the table, the father hopes and looks.

The son "comes to himself" and then starts for home. Satan can't hold a soul in his service; when it has seriously contemplated its condition, and its royal blood and the tender love of its father. Faltered and worn he returns homeward, if he shall starve and die, it shall be at his father's gate, begging for the place of "a hired servant."

See the old man at the closing day, looking out for his returning boy—his prodigal son. In the distance a form appears, hope fills out the picture, it is the son, "and when he was yet a great way off," you or I would not have recognized him, but love sees the family favor under that shattered and bleared outline, and runs to meet him. The son begins to say "Father I have sinned," but the father imprints the kiss of forgiveness on his face, and interrupts his speech, saying "bring forth the *best* robe and put it on him" &c. This is my *son*, my *dead* son, "make merry." The walls of that old home echo with shouts and songs of delight at the coming back of that wanderer.

Such is the picture drawn by the master, of the father's love for the sinner who is "spending his substance in riotous living."

I saw the measure of a mother's love for her abandoned wrecked ruined boy. She bent over and kissed his forhead when he had died in shame and ignomy, and when men said he hardly deserved a coffin; and that mother cried out in a wail I shall never forget "Oh, Robert, you are the best boy I ever knew?" I said in my heart "if a mother's love reach like that, what must be the measure of God's love for poor wrecked dying sinners."

I would run home to night if I were you, and meet a father's love.

——o——

In announcing the opening subject I stated Elder H———would present a paper on the "Devil," and added, "Please be prompt in attendance, for Bro. H——— has a carefully prepared paper and is full of his subject." Imagine my chagrin when laughter reminded me of the unhappy witticism I had blundered into.—Homiletic Review.

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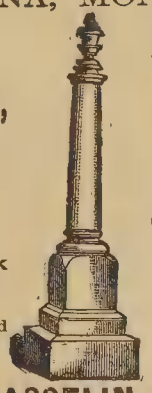

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THE

Montana Methodist.

Vol. 4. FEBRUARY 29, 1892. No. 86

NEWS—NOTES.

—There appears to be a good prospect for the revival of the stock business in Montana. It is estimated that the sales of Montana cattle will this year amount to 500,000 head. Even half this number at $30 per head would bring a snug little sum. Mr. Alfred Myers, president of the Live Stock Association, estimates that the sales of Montana cattle, horses, sheep, and wool will amount to $14,000,000 or $15,000,000. There is no country where live stock are subject to fewer diseases than Montana. The present mild winter is very favorable to stockmen. Range cattle are said to be in fine condition, and a large increase is anticipated.

—The burning of the Hotel Royal, at New York, at the corner of Sixth Avenue and Fortieth Street, on the 7th instant was an event most appalling and horrifying to the beholders. The fire started near the centre of the building, and the flames were shooting up the elevator shaft before the alarm was given, thus cutting off the way of escape. A number were killed by jumping from windows, and a great number perished in the flames. Many acts of heroism were performed in rescuing persons from the burning building.

—It is estimated that the grain yield of the Palouse County the present season will bring for its equivolent the sum of ten million dollars. No wonder that land is worth from $40 to $150 per acre, as our friend Randolph recently stated.

—The authorities in Canada have excluded from the mails certain papers published in the United States, because "they were observed to contain advertisements of an immoral or indecent tendency, and also advertisements of cheating games. In some cases the reading matter, also, was found to be of a decidedly objectionable character." One of these papers, says "Printer's Ink," has a half million subscribers. This is a sad commentary upon the moral tastes and tendencies of our people.

—The first map of America ever made will be upon exhibition in the archaelogical department at the World's Fair, at Chicago, in 1893. It is loaned by the Pope of Rome, and is said to be a rare piece of workmanship, requiring thirty years' labor to complete it.

—A bill for the free coinage of silver has been introduced into Congress and reported upon favorably by the committee on coinage. It is thought that it will pass the House, but will likely be defeated in the Senate.

—Not long since a minister, who does not believe in what is generally termed experimental or heartfelt religion, was talking with a non-professor and relating some funny anecdotes about revivals of religion and making remarks that reflected somewhat upon the believers in this way, thinking he would please and amuse his listener; when he suddenly spoke up, "Hold on there, Mr. ———, if you please, you must not ridicule religion that way in my presence!" "That is just the kind I believe in and that I expect to have if I can become a Christian at all."

"Why, I am astonished! You! what do you know about religion? I never see you at church," responded the preacher.

"Well," replied the man, "I confess I go to the saloon more than to church, and from my language you wouldn't take me to be very pious. But I've got a heap of faith in my old mother, and she was a shouting Methodist. She knew what she was about, and that was her kind of religion. She enjoyed it; it made her happy, and she lived it. I know it is true, for my mother was no hypocrite. You needn't talk to me about that."

It is needless to say that the minister missed his mark that time. He waked up the wrong man. He was completely non-plussed, and dropped the subject instanter. That man has since been converted, and can testify personally to the truth that he formerly accepted and defended simply upon the testimony of another. Thank the Lord for Christian mothers. Although they are away back in Missouri or Michigan, or it may be some of them—many of them possibly—are in heaven, yet they are exerting an influence in the hearts and lives of many thousands here in these Rocky Mountains, that the world knows nothing of. What would this world come to without them? We have a deep sympathy for the boy or girl that has never had a Christian mother.

—There is good hope of lively times in Bitter Root Valley this season. The mines are beginning to attract attention, and it is now thought that some very rich leads will be developed before long. A large saw mill will be built at Hamilton, which is about five miles south of Corvallis, and is the general expectation that a railroad will be built into the valley direct from Anaconda. If so this part of the country will have a great boom.

—Much attention is being given to fruit in Missoula County. We believe it will be a success. We have tasted as finely flavored apples, and as large and fine looking ones, that grew in Bitter Root Valley as we ever saw anywhere. Our friends will do well to talk with our friend, Mr. Thomas Boroughs, of the Bitter Root Valley nursery, Corvallis, Montana, before buying from outside parties.

—We take great pleasure in calling attention to the advertisement of the "Rectangular lens" which appears in another column. Brother Cunningham, who is a Methodist preacher in St. Louis, Mo., has surely placed the world under great obligation to him by turning on more light," and at a great saving of expense. It is simply a glass lens, three and a half by four and a half inches, one side flat and smooth, the other side oval, attached to an ordinary coal oil or gas lamp by means of simple brass wire fixtures, and so adjusted as to throw the light at almost any angle desired. The light, shining through this lens, is increased four fold—one light is rendered just equal to four in intensity, and yet it is so softened as to be most pleasing to the eye. Every person who reads, writes, sews, or performs any kind of work by lamp-light should have one. It is a great saving of expense, and is just what we have been wanting for a long time. By means of the lens a small sized lamp on our desk, when we now write, gives a better light than our student lamp, and does not consume half the oil required by the student lamp. Be sure to send for a circular. Address Rev. J. W. Cunningham, 2623 Pine St., St. Louis, Mo.

—If our friends who are in arrears for the Montana Methodist, not a few of them from one to three dollars each, would make it convenient to remit right soon it would hardly be felt by them and yet would put several hundred dollars into our treasury which would relieve us of embarrassment and greatly assist in improving the paper. We are not talking to those who really want to pay and are trying but cannot do so, but to those who are simply neglecting because it is such a small matter, and just waiting till a more convenient time.

Take Your Collections.

NASHVILLE, TENN., Jan. 1892.

Dear Brother:—The collections for Foreign Missions reported by the Annual Conferences, as far as heard from, are very encouraging. With one or two exceptions, the Conferences report an advance on the collections of the preceding year.

We are much concerned, however, about the collections for the months of January, February and March of this year. Last year there was a marked decline in the collections during these three months as compared with those of the preceding. This occasioned very serious embarrassment to the Board and largely swelled our interest account. It is a matter of great importance that the collections for these three months this year, show a large advance on the collections for the same months of last year.

The expenses of our Missions must be met each month, and if the collections are delayed, we must borrow the money in order to carry on the work. As we have often stated, early collections will not only insure full collections, but the interest they will save would keep several missionaries in the field. If each pastor in the Church will, without delay, present the cause of Missions to his people, and forward the collections to the Treasurer, it will greatly assist our work and prevent this serious waste in the way of interest.

We are sure you will appreciate the importance of this call, and we trust we will have an early and liberal response from your charge.

Very truly yours,

I. G. JOHN, SECRETARY.
T. B. HOLT, TREASURER.

—As the soul must be clean from sin, so it must be clear and from free distractions. The intent of our devotion is to welcome God to our hearts. Now where shall we entertain Him, if the rooms be full, thronged with cares and turbulent passions? The Spirit of God will not endure to be crowded up together with the world in our strait lodgings; a holy vacuity must make way for Him in our bosoms. The divine pattern of devotion, in whom the Godhead dwelt bodily, retires into the mount to pray. He that carried heaven with Him would even thus leave the world below Him. Alas! how can we hope to mount up to heaven in our thoughts if we have the clogs of earthly cares hanging at our heels?—

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HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

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Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11. a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

NEWS FROM THE FRONT.

HELENA DISTRICT.

Rev. A. C. Couey writes in a personal letter: "You have noticed from the last communication, the time fixed for the Helena District Conference. I shall be glad to have you and the other brethren of the Missoula District to come over. I am in hopes we may have a very good time. I hope it is placed beyond the cold weather mark. Taking everything into consideration, our work is doing well throughout the District. Some good solid work has been done in every charge. [No doubt of it, and we rejoice in it.—Editor.]

We have spring weather upon us now. The snow is going away rapidly at present. I had a good time at Jefferson City and Alhambra last Friday, Saturday and Sunday. I will be in Deer Lodge for the Third Quarterly Meeting next Saturday and Sunday. We begin a protracted meeting then. I hope we will have a good revival. Am greatly rejoiced to know of the abundant success at Corvallis.

STEVENSVILLE.

Rev. J. B. Parnall, in a private letter: "Brother Waggener and family have left us. We were sorry to see them go, although about all has been accomplished that can be done for the present. I expect about twenty clear conversions and reclamations in all. Thank the Lord for so many. Seven of them have united with us, and I expect three or four more will unite. I preached last night to a larger congregation than I really expected, seeing that Bro. W. had gone. Was hardly able to conduct the service. Have announced to preach twice to-morrow, though fear I shall not be strong enough for the night service. The meeting will close to-morrow. Mrs. Parnall's health is improving, but she is still quite poorly.

WALLA WALLA.

I write a line to report our revival meeting which continues into the fifth week. Seventeen have united with the church, all but two of these on profession. Three have been restored by Church Conference. Others are seeking, and many are serious. The church house will scarcely accommodate the crowds that come. We are rejoicing. To God be all the glory. The results of the meetings we will report at the end.

Yours in labors abundant,
M. V. Howard.

[P.S—Will the pastors of the East Columbia Conference please attend to the collection of the small amount required to meet the balance due,$18, for the publication of the minutes, and forward at once to me? This amount is due, and the printer is looking to me for the money. Please give this your prompt attention, brethren. M. V. H.

FAIRVIEW, WASH.

F. F. St. Clair: "Closed a precious revival. The Lord wonderfully blessed us. Fourteen additions to the church this quarter. Baptized eight more children. God's people up on Pisgah. Glory in my soul. I send you one subscriber for "Methodist."

MAY DAY, KANSAS.

W. H. Kincaid: "We are about building a church. Have over $1,550 subscribed, all raised in three or four days, and want to get out the stone before spring opens and have everything ready for the carpenters by that time. I wish the "Methodist" success.

CORVALLIS.

The influence of our meeting is still working like leaven in the lump. Two persons have united with the Presbyterian Church, and about fifteen thus far with the Disciple Church, which began a meeting upon the close of our own. There will be several more accessions to our church at an early day.

—o—

PENDLETON DISTRICT.

"DOWNS AND UPS OF PRESIDING ELDERING"—THE "UPS" COME LAST.

DEAR METHODIST:—I have just returned from a seven weeks' trip east of the Blue Mountains; on my second round of quarterly meetings, and I cannot wait until the close of the quarter to tell the news.

If I should head this article I would call it, "Ups and Downs of Presiding Eldering," but what do we care for the "downs," when the "ups" come last? which they surely will. "Rejoice not against me, O mine enemy: when I fall I shall arise."—(Micah 7:8.) My first quarterly meeting was held at White Cross school-house, in Boise Valley, where Bro. Eagle held his revival last winter. There was some objection to holding religious service in the school-house from the first; and to insure its use, the citizens of the district elected two Methodists as directors, (one South and one North), to stand off the infidel director, who was a "hold-over;" but alas, one Methodist had come so near backsliding as to join with the infidel and lock the door against us on Monday. On repairing to the house Monday evening we found some young men "who feared not God nor regarded directors," but had regard for shivering women and children; (who were locked out in the snow) had broken the lock and forced an entrance, and a good congregation was gathered, but under the circumstances, we retired without preaching. Thence to Express, on Burnt River. No preacher in charge present. "Where is Bro. Yoakum?" He is at Baker City, 27 miles away on Saturday evening, looking through the cars for the P. E. But he did not find him. He was at the seat of the quarterly meeting 24 hours earlier than that. We repaired to the school-house, "where prayer was wont to be made." We found a Christmas dance had been there; the seats out in the snow; the stove set aside; six or eight empty whiskey bottles in the yard; so we retired, and went to another school-house and held a good service; several penitents. Thence for Eagle Valley. On arriving at Baker City we were informed "we could not get to Eagle Valley on account of deep snow." We inquired if the mail would go. The driver said he "would try." Then we said, "By the grace of God we will get to Eagle Valley or see the end of the road." We got there all right; only mired the horses in snow once. But, alas! no P. C. present again. No quarterly meeting announced. "What's the matter now?" Bro. Crego had heard it would be impossible for the P. E. to be there, and he was snow-bound and had a broken rib, &c. Bro. Sanders was gone hunting. What is to be done now? Drum up a congregation; which was successfully done by Saturday night. But the floor was awfully slick. Christmas dance. O, do we not need a church here? Fine congregations and good interest. Closed Tuesday night. The lumber is cut for the new church, part of it, and the stone for the foundation on the ground. There is an effort being made to change it to a "Union" church, (I call it a division church). I fear that if we fail to get aid from our Board it will be disastrous; for if they build a "Union church" they will dance in it. If a donation is granted, Bro. Sanders and another man will borrow the money and finish it as soon as spring opens.

Thence 50 miles sleigh-ride to Wingville, (so called because the left wing of Price's army settled there). Thank God we found Bro. Kirk at his post and everything in good trim. Good meeting. No especial interest.

Thence, accompanied by Bro. Kirk and his excellent wife, to La Grande, where we found Bro. Barnhart very sick; unable to attend his quarterly meeting. Bro. Kirk and I commenced Tuesday evening at Mosse's Chapel. Continued till Thursday night a week when Bro. Barnhart had sufficiently recovered to be out. Bless God! the first night he was out two were converted; one of them his oldest son, who is studying law. May God call him to practice His own Law, and may he be successful in its dispensation. Five were converted before the meeting closed.

Thence to Pine Grove, about 30 miles northeast from La Grande. There we had the pleasure of dedicating, to the worship of Almighty God, one of the neatest and prettiest churches in the country. In fact, it is the neatest country church we ever saw. It would be a credit to the city. To Bro. Filmore Wyatte the church and neighborhood are indebted for this beautiful edifice, who, after large liberality in its erection, assumed all liabilities so it could be dedicated to God; and prefers to carry all the burden (about $400) himself rather than to have the claim pressed on the congregation at the dedication. We trust the brethren and friends will not allow him to suffer. He is not a rich man in this world's goods, but is rich in liberality. May the God of all grace bless him abundantly. Bro. Faucher is doing a good work here. He held the P. E. as long as possible, and providence helped him, by drifting the snow so that it was impossible to leave him before two Sundays had passed. The result of the meeting was, the church dedicated, fifteen souls converted, the church greatly revived and encouraged; the pastor strengthened and ingratiated into the good graces of his congregation. Bro. Isbell disappointed, and the Elder a week behind in getting home to his family. Glory to God in the highest.

E. G. Michael.

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ABOUT THE WORKERS.

—Rev. David Morton says in a private letter to us: "I am glad to hear of your good meeting at Corvallis. Wish I was there to help you a week or ten days. It would remind me of Boulder and Helena in 1877."

The occasions to which our brother refers, were times of labor and also of refreshing, for not a few people were mightily stirred upon the subject of religion and some were added unto the Lord. He was also at Corvallis once, where he held a quarterly conference, and is yet held in kind remembrance by the people. Doubtless he still remembers his stage ride through the Hell-gate canyon, and his stay at the Kennedy House, where he got some of the hottest pepper-sauce he had ever tasted in all his life before. The Doctor has a keen sense of the ludicrous, is a good narrator of incidents, and we imagine that a collection of such as he could relate in connection with his extensive travels in the West and elsewhere would make "mighty interesting reading," and afford healthful entertainment and recreation to the rising generation, as well as aid the cause of Church Extension.

—Rev. L. B. Stateler writes from Eureka Springs, Ark., that he and Bro. A. G. Clarke and Sister Clarke are in fair health and getting along nicely. Our people here expressed great satisfaction at Brother Stateler's generous donation to the Loan Fund

of the Board of Church Extension. It is the result of sales of stock—both horses and cattle—which were the actual outgrowth—increase of the few head of cows and the two brood mares that Sister Stateler took with her when, after her home was destroyed by fire in Kansas, she started to Denver in the midst of that dreary winter. Our brother felt a strong desire to put this the result, largely, of his devoted wife's management and toil where it would not only serve to perpetuate her memory, but also aid in carrying forward the work to which her life was given. Hence it is very appropriately called the "Mittie Stateler Loan Fund." It was a happy conception. We do not know what better disposition could have been made of it. Brother Stateler has contributed more or less —in some cases hundreds of dollars— to every church and parsonage in the Montana Conference, besides supplementing the missionary appropriation in some instances, helping to pay expenses of preachers to this field and assisting in the support of others already here. He is a large contributor to our Preacher's Benefit Fund; still continues to help needy cases, and proposes that all he has shall go to help sustain and advance the cause that lies nearest his heart. The Board of Church Extension has been very liberal in helping us in Montana, both in Church and Parsonage building. We are glad that its resources are thus increased for helping both in Montana and elsewhere; and, looking at it even from a selfish standpoint, we believe that the investment will result in greater good to Montana in the end than if left in private hands and all expended in Montana in a year or two.

—We regret to learn of Bro. Isbell's poor health, and hope he may be restored soon to his wonted vigor.

—Brother Parnall is suffering from nervous prostration since the long siege at Stevensville. We regret also that Sister Parnall has also been quite unwell. Trust that they will soon be ready for active service again.

—J. W. Compton writes that a chinnook has about spoiled the sleighing at Palouse, and he is hoping for more of "the beautiful." My! We supposed the ground was clear long ago, and that they were nearly ready for making gardens in that Palouse paradise. Our Brother will have to come to Montana, where we have sunny skies, where the spring birds are singing, the farmers in some places are beginning to plow. Christian people are shouting the praise of God and are "happy on the way," and everything is promising for prosperous times this year.

—Mr. J. W. Chapman, Grand Secretary of the I. O. G. T. in Montana, sends us some blank petitions, asking the World's Fair Commissioners at Chicago to close its doors on Sunday, and that the sale of spirituous liquors be prohibited on the grounds, and says: "Circulate, and return with all the names you can get, and show that all our people are not in favor of the saloon and Sunday breaking." We shall take pleasure in doing all we can to secure these ends, and hope that every reader of the "Montana Methodist," 21 years old and upwards will make it a point to sign such a petition. It would be a sad spectacle for a Christian nation like ours to invite the world to a great banquet at which, for money, we disregard the command of Him whom we profess to trust (this is the inscription on our coin, "In God we trust")' and turn our great parlors where our guests will study our customs and examine our productions, into a gigantic grog-shop. Let the great mass of our people rise up in their might and say it shall not be.

—We are glad that Bro. Michael didn't wait to get around before sending us the good news from beyond the Blue Mountains. His letter sounds like some of our past Montana experience, except that we do not now remember ever having been locked out of a school-house, especially by such a combination as a Methodist and an infidel. The devil sometimes out-does himself, and we believe it will be true of this case. Thank the Lord that, though there may be "downs" along the journey, the "ups" come last, for after while the Master will say to the faithful itinerant, who has spent his strength and life laboring in the mountain and traversing plains and valleys to tell the story of the Cross. "It is enough; Come up higher."

—Brother Price, of Helena, has been assisting in a revival meeting at Deer Lodge.

—A card from Brother Squires informs us that he had a big wedding at his church Sunday night after leaving Corvallis. He took advantage of the occasion by preaching a "big" sermon on "the Marriage Supper."

—Brother King's letter, "A Look Backward," carries us back to our boyhood and to the time when he was but a young man just buckling on the armor, and calls up many precious and tender memories. Our heart heaves within and tears unbidden start, as we glance backward over the scenes and associations of some of those dark days when men's souls were tried as by fire. His wife and our precious mother were bosom friends. They are now in heaven together. We know something of the battles that our brother has had to fight, and rejoice in the great success that the Lord has given him. He is now one of the strong men of the Southwest Mo. Conference. Our readers will hear from him again in our next issue.

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Good Cheer From Richmond, Va.

BROTHER STANLEY:—I send one dollar with which to renew my subscription to the "Methodist." I always hail its arrival with delight. Through it I hear of the good work going on in the far West, and it makes my soul thrill with joy. At times I wish to be there. You have my sympathy and daily prayers for your success. I know we have trials and hardships. We have them here. But what are ours compared with yours? But the "greater the cross the brighter the crown," if we are faithful in the work that God has given us to do. I have four sons, and if they should be called to mission fields I would bid them God speed in such a glorious work.

From the "Methodist" I see that Brother Waggoner has finished his church. It is a great joy to his many friends here to know that he has been instrumental in building the first Methodist church in Wallace. May God crown his efforts with success. I attended one of his protracted meetings not long before he left Virginia. I saw 225 persons converted in ten days. O what a glorious meeting that was. God was with us. Will I ever forget it? Never while memory lasts. May his work go on and on.

A kind providence permitting, I shall visit your beautiful valleys and lofty snow-capped mountains next summer. With earnest prayers for all who are working for Christ in the far West.

Very truly,
Mrs. M. C. Cotes.

Richmond, Va.

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The "Methodist" Ahead.

BROTHER STANLEY:—As my time is out for the "Montana Methodist," I enclose money order for one dollar to pay for it another year. I take quite a number of papers, but must say in truth, that the "Montana Methodist" is the best one of all. I take great interest in reading about the Western work. I have quite a collection of curiosities, and often wish I had some from the West.

Mrs. M. A. Spotts.

Armstrong, Mo.

Many words of congratulation reach us concerning the paper, though they do not puff us up, for we can see too many defects about it. Still, it is filling a niche, meeting a felt want and giving encouragement and inspiration to many people all over this broad land. It stands on its merits. We can offer no costly premiums to purchase patronage. We are putting considerable time and labor into it, as well as some money, to keep it going. Will not our friends rally and help all they can? It is better for many to bear part than for one or two to bear all the burden. Let each one send us a new subscriber right away. We mean YOU.

We sympathize with our dear Brother, Rev. J. W. Payne, of Atchen, Kansas, and his wife in the affliction that has come to them by the taking away of their darling babe, which was born on the same day, 16th of November, that our baby boy came to our home. We enjoyed sweet Christian fellowship with our Brother last fall, and heard him speak tenderly and lovingly of his family. He knows in whom to trust. The Savior that he preaches to others will sustain and comfort him and his in their sorrow.

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A Look Backward.

BY REV. JOSEPH KING.

Well, Mr. Ed-itor: (You see I had almost stopped at "Ed.") I want to say first of all, that I really enjoy the regular visits of your newsy little paper. Now do not get angry because I use that hateful adjective "little," because it is said you know, "that good stuff is often put up in small packages." I can truly say with Uncle William Warren, that your paper often makes me think of the earlier days of my ministry. I have not forgotten a quarterly meeting in a grove held by the sainted Hedgepeth, ten miles west of Leavenworth City, in the State of Kansas, at which time and place a boy was licensed to preach the gospel, whose career I have watched with pleasurable pride from that day to the present. Nor have I forgotten that boy's sainted mother and godly father, whose shelter and hospitality this winter has so often enjoyed. My first child was born under his roof, in troublesome times, and his eldest boy acted the part of a son to mine in my absence.

Your reference to Israel Cook in the January number of the "Methodist," calls up the earlier days of my ministry. In the fall of 1860 I spent my first night on Rock Creek at Uriah Cook's, the father of Israel Cook, and in his house I did much of my first preaching. In his cabin I began my first protracted meeting, and there some of his children and grandchildren were happily converted to God. Israel Cook—his wife and two daughters became members of the church during this year. His house became one of our regular preaching places, for church houses we had none, and school houses were just about as scarce as church houses. In his house I delivered my first discourse on the vexed subject of baptism. The Campbellite Christians were then, as now, always ready for a 'spute, and after a real revival of religion in a neighborhood, they "trouble the waters" very much.

It was so in this instance, and I was urged to preach on the subject. But I had been taught that "small boats should keep close to shore," and I was really afraid to "launch out into the deep." The Methodist circuit rider was then accused of cowardice or ignorance. While I denied the first, I pleaded guilty to the last.

Finally, at the suggestion of friends, I agreed to deliver a discourse on baptism at my next regular appointment. The charge was a "six weeks circuit," and this gave me six week's to prepare. I was in a fix, and did not know what to do.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church. Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Post Office at Pittsburg, Pa., as second class matter.

At this time Uriah Cook put into my hands a copy of the Bishop Morris' Sermons. This was a fortunate thing for me. The first time I opened the book I saw the discourses on baptism. I read them and was charmed. It did not take long to decide the course for me to take.

To memorize these discourses was a labor of love. At the end of six weeks I was ready. The congregation assembled and the preacher was on hand. The people were surprised at the effort, it was a surprise indeed. And no wonder, for the preacher gave them Bishop Morris out and out. But it did the work, and Rev. F. M. Williams, now of the Mississippi Conference, baptized the young converts, and did not "go down into the water." But the Campbellite brethren never forgave the preacher, and at his last appointment on Rock Creek, they took vengeance as they supposed, by raising over him a United States flag. How blind is revenge.

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The One Progressing, the Other More Liberal.

We see, under the caption "Pulpit Progress" in an editorial of a secular paper of high standing, some of the things that a congregational preacher said in a set sermon on the claims of the theatre upon the social life of the church. "The enterprise," (theatrical in Norwich, Conn.,) he said, "has been urged upon the support of citizens of all classes, as one of great public interest and advantage, even the pastors of churches having been applied to with the most cordial invitation to subscribe to the capital stock." The great work of construction has been pushed forward diligently through the seven days of the week, as one of those works of necessity and mercy that must not be interrupted by the day of rest. So that you were enlivened on your way to and from your Sabbath worship by the merry music of the workman's hammer, etc. In another creditable secular paper we find this: "The behavior of some of Louisville's belles, at a few of the recent suppers given, shows how much more liberal society in the city is to-day, than it was ten years ago." * * "At several of these suppers, several of Louisville's best known girls have imbibed so freely of the good wines served, that they had to be helped from their tables to their carriages. Ten years ago the telling of this story would have stirred the social river to its very depth. But to-day it will hardly cause a gentle ripple to ruffle its surface." It is said: "that straws show the way the wind is blowing." Such sermons, expressions and scenes as the above, show unmistakably the tendency of the religious and social life of to-day. While these utterances and scenes may be regarded as extreme, yet it must be admitted that life in the church and in society to-day tends to a laxity that admits of innovations by the introduction of vice, if it does not invite them. We should be astonished, that after concerts, tableaux and other like entertainments, in the interests of the church, and often had in the house of divine service, of which the Saviour said, after He had driven out those who were in a similar way desecrating it, "My house shall be called of all nations the house of prayer," the theatre, club-rooms, billiard halls etc., should spring up in her social life! And along this line of "progress," comes church fairs, grab-bag sociables etc., that involves the same principle that is employed in the Louisiana lottery, and in all other schemes for obtaining money by chance. What is the difference, for instance, in a young man taking his chances in a lottery wheel for any amount invested therein, to obtain a greater sum, and that of chancing one dollar in a basket for the privilege of eating its contents with his favorite girl? The difference between these methods of obtaining means for church uses, and all other methods of obtaining means by chance, can only be in quantity and not in quality. So also, the difference between tableaux and similar entertainments in the interests of the church, and the theatrical performances, is alone in quantity. And quantity, it is well known, cannot determine the nature of the value that it carries. "He that is unjust in the least, is unjust also in much," is the unequivocal decision of principle; and when we leave this divinely adjusted line, we are at once at sea without chart, compass, rudder, or any means to direct our course, or to determine our whereabouts, or where a haven of safety lies. Out on the sea of moral quantity, where all crafts, whatever may have been the signs at their mast-head, that have risked their fortune to its undefinable treacherous bosom, have been lost. The above minister teaches from the pulpit on the sacred day of rest, that such was the imperative demand for the theatre in his town as to justify the desecration of the Sabbath, that saw the Lord arise in the competition of the world's redemption, that the workman's hammer" in its desecration "was enlivening music" to the church goer. This, we are told, is "pulpit progress," and the society that retains in its circles women that imbibe of the good wines served at suppers" to drunkenness, is called "more liberal than it was ten years ago," when it would "have tabooed them" from its associations. Moral and social dissipation, we think, would better express the nature of the above pulpit utterances and social scenes. That is not "progress" that violates or that superinduces elements that are contrary to the principles of advance in any given department of life. Nor is that "liberal" in society that allows the distinction between vice and virtue to be destroyed. Might we not say in reverence, and holy zeal for the intergrity of God's kingdom among men: "It is time for thee, Lord, to work, for they have made void thy law?" These expressions of the religious and social life show that the leprosy is within, that the moral bacteria is corrupting their life blood. "If the foundation be destroyed, what can the righteous do?" The prophets prophesy falsely * * and my people love to have it so, and what will ye do in the end thereof? Which say to the seers, see not; and to the prophets, prophesy unto us not right things. Speak unto us smooth things, prophesy deceit. Get you out of the way, turn aside out of the path, cause the Holy one of Israel to cease before us." When "the fulness of the Gentiles be come in," then will Israel's exile cease, and "the times of the Gentiles be fulfilled." Let him who reads his Bible, search it, that he may find just what "the fullness of the Gentiles" means. We would respectfully suggest that, possibly, the texts quoted above will throw some light upon this important subject. It certainly does not mean when all of the Gentiles are saved. Then it must be that innovating vice into the religious and social life of the Gentile world, that renders the Gospel inefficient in further effecting their salvation. This, we understand, was the condition the Jews were in, when the kingdom of God was taken from them and given to the Gentiles. We are divinely informed, that Satan, who introduced the inclination in Adam's family to attempt "progress" at the expense of law in his final effort to establish his reign over them along this line, will so adroitly temper falsehood to the truth, "that if it were possible, he would deceive the very elect" thereby. This is very appropriately styled. "The mystery of iniquity" that now worketh, inducing man into such relations to the truth that it becomes darkness within him. And there never was a time in the history of the civilized world that the sentiment against law and order was as formidable and determined as it is to-day. In the religious, the social, and in the business life in the civilized world it is being pressed to the front with a wisdom and a zeal that defies alike the theologian and the statesman. And the hope is: "Only He that now letteth will let until he be taken out of the way." "But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end." And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," (those who have had "the law," by regeneration and sanctification, "put into their hearts and written in their minds") "where kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. "What I say unto you, I say unto you all, 'watch,'" said He who came "to destroy the works of the devil."

R. S. CLARK.

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Break Up the Fallow Ground.

The secret of much of the superficialness and short coming in Christian character and life to-day is the failure to realize the true nature of sin—its enormity, its virutency, its sinfulness in the sight of God. The fallow ground of the heart is not broken up. In order to treat a disease successfully, its true character must be understood. The case must be properly diagnosed. The wound must be probed to the bottom; the surgeon's knife penetrate to the extremity of the affected part, before there is hope of healthfulness again. We are influenced in our estimates of sin too much by the spirit that is in the world, by the "carnal mind" which is "enmity against God," and which "understandeth not the things of the Spirit of God." We do not give heed to the word of God which is "quick and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" and, like the man "beholding his natural face in the mirror," we "go our way and straightway forget what manner of persons we are." The wily foe, the enemy of our souls, the arch deceiver, secretes himself in the citadel that he has captured and ruled so long, blinds the mind, corrupts the heart, and whispers "peace, peace when there is no peace." He would "deceive, if it were possible, the very elect." He does deceive many ministers, causing them, as did the

prophets of old, to "heal slightly the hurt of the daughter of my people." Only a short time ago, we heard a sermon, which though delivered with great earnestness, and was otherwise Scriptural and faultless, was greatly marred by the absence of the doctrine of depravity, and the necessity of regeneration.

The first thing that the average man begins to talk about when approached upon the subject of religion, is his morality. To hear him talk you would almost take him for an angel. Mr. Moody relates that when visiting a State prison once, in which there were many convicts, upon conversing personally with the prisoners, he never found as many innocent men in his life, within the same time and space—taking their word for it. Judges, juries, courts, witnesses attorneys; all were to blame for their presence there. You see the point. There never can be any extensive work of grace, any well defined and joyful Christian experince until there is deep conviction for sin in the heart followed by hearty repentance and faith in the Lord Jesus Christ. This comes by reading and hearing his word, in which he gives "line upon line, and precept upon precept, here a little and there a little," and which is compared to a two-edged sword penetrating deep into the soul. Conviction also comes by yielding to the influence of the Spirit which we are exhorted not to "quench," which convinces "of sin, righteousness and of judgment," and which is to "take of the things of God and show them unto us." It also comes in answer to prayer. He opens to those who knock, is found of those who seek, gives to those who ask,and draws nigh to those who draw nigh to him. As when one approches a great light, all surrounding objects are brought into view, so when the soul draws nigh to Christ the great Son of Righteousness, its own sinfulness and utter unworthiness are more clearly revealed and more greatly abhorred than ever before; until He speaks the word, and says, "thy sins are forgiven thee."

Paul, when a Jew, considered himself a pretty good man. He was "alive without the law"—had a good conscience, but thought he ought to do many things contrary to the "name"of Jesus was filled with anger, breathing threatenings and slaughter against the Christians, and dragging men and women to prison and to judgment; "but when the commandment came"—when Christ stood before him in the light that shined aoout him above the brightness of the sun, and the voice spake unto him from heaven,"I am Jesus, whom thou persecutest"—"sin revived and he died." All his false notions of self righteousness vanished in the twinkling of an eye, and he confessed himself the "chief of sinners." In describing the condition of the awakened sinner, not yet saved, which we may believe was his own experience while drinking the bitter cup, he cries out, "oh, wretched man that I am, who shall deliver me from the body of this death?" The sense of guilt and of the the thralldom of his depraved heart that had been "exceedingly mad" "breathed forth such threatenings and slaughter," now haunted him in his blindness like a dead body, a putrid corpse chained to him, day and night, wherever he went, with all its ghastliness and vileness, threatening him with a horrible fate, until he fled to Christ for refuge and found deliverance. Sin was an awful thing to Paul, and once freed from it he never forgot his experience, but told it wherever he went, and never ceased his warfare against that which came so near being his external ruin.

David, in the fifty-first Psalm, expresses the sentiments of every truly awakened and penitent heart. He acknowledges his sin, and makes a full confession. The remembrance of it is grievous unto him. The voice of God, speaking to his conscience and revealing to him the guilt and corruption of the "inward parts" of his nature, where only truth and wisdom should dwell, drowned every thing else and he cries out, "Have mercy upon me, O God,"according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

He gives his experience as that of one whose bones were broken, the jagged edges jarring and grinding against each other. What could be more distressing? In an other place he speaks of being in a "horrible pit, and miry clay," where he called for help until the Lord, inclined unto him, heard his cry, brought him out, set him upon a rock, gave him a new song, and established his goings, so that he might keep in the way.

The people of God in all the ages who have been most useful in his service have had a similar experience. This is the way our fathers trod. Let us keep to the old land marks. May God help us to abhor sin in all its forms, grant us "A complete and continued deliverance from it, and power over it, that we may exult in the joy of a great salvation.

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Grace Versus Gracefulness.

At a meeting in which the difference between the outward manifestations of persons seeking salvation in modern times and those of half a century or more ago was being discussed, a stylish young clergyman accounted for the fact by the difference in the ideas, tastes and manners of the people. "The fact is," said he, "men come to Christ more *gracefully* now than formerly."

We fear there is too much truth in the statement. Education, culture, gracefulness of movement,and all that, are quite proper when not at the expense of true piety and grace in the heart. But there is danger of men perishing in their sins while the church is cultivating gracefulness of manner and her ministers are posing to please polite and purse-proud par-

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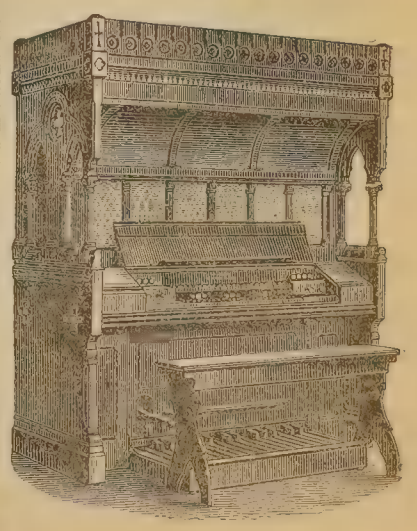

shioners. We have known people to be too polite to tell a poor man that he was going to die, when it was known that he had but a few hours to spend upon the earth, and it was very important for him to know it. They were afraid of hurting his feelings. There are those who are so polite that they prophesy "smooth things" cry "peace and safety" when sudden destruction is at the door. Where their is too much anxiety about outward actions, there is apt to be a lack of honesty and sincerity inside.

When it comes to a question of life and death all regard for ceremony ceases. When a train of cars is wrecked; a ship is going down,or the Hotel Royal in New York is on fire, with more than a hundred men and women standing at the windows,with all means of escape cut off inside,and crying for help, which must be rendered in a few moments if it does any good, the question of "gracefulness" is banished from the rescuers and those seeking to be rescued. Some rush out head foremost, others feet foremost, some erect, others on their hands and knees, some by ropes,some by ladders, some are carried by big blundering men, who it may be, they would not have spoken to an hour before, but who have large hearts and strong and willing hands, while scarcely one has thought to bring his effects, or even his clothing, save what he had on. The man who would stop to strike attitudes, or cut a figure on such an occasion, would be hissed from the scene or trampled upon by those engaged in honest work of saving men.

When the prodigal came to himself, in the far country among the swine, and started home we imagine that there was not much effort at "gracefulness," as with bowed head, tattered garments with somewhat of the scant of the sty sticking to them, and with trembling form and tottering step, he wended his way to his father's house. True, he had fixed up a little speech to make on his arrival there. But the dear old man would not permit such formality. He saw him a great way off, ran to meet him, fell on his neck, kissed him,and made a great ado over him; calling in the neighbors to rejoice with him,saying, "This, my son, was lost, and is found, was dead, and is alive again," which gave great offense to another fellow who we imagine was somewhat a stickler for gracefulness, and akin to those who make broad their phylacteries, make long prayers, standing upon the street corners, love to be seen, who bind heavy burdens upon the helpless, but never raise a little finger to relieve them. Blind Bartimeus,when he knew that the Lord was passing that way, cried, "Jesus, thou son of David, have mercy on me." The sticklers for decorum tried to quiet him, but he would not down. Too much was at stake for him to be still. It was the opportunity of his life, and he cried all the more, until the Master ordered that he be brought unto him. Thank God what is often considered indecorous in the sight of men is perfect order in the sight of God, who would stop his work in creating a new world, if necessary, to listen to the cry of a penitent sinner, and to bring him up out of an horrible pit and put a new song in his mouth.

John Wesley was once a great stickler for "decency and order." He was of the strictest sect. But the sight of the neglected, hungry and perishing thousands on the London common, at Moorfield, and Kingsbury, emptied him of such bigotry and folly, and, like his Master, he threw himself among the people, for which he was pelted with stones and eggs and persecuted by the lovers of form and ceremony. Methodism with her 20,000,000 adherents is the outcome of such a movement. Only a few years ago a poor Methodist preacher was put to one side by his church and conference because of certain thought-to-be un-Methodistic methods and he threw himself into the slums of London. The Salvation Army with its millions of soldiers marching from earth to heaven, filling the earth with songs and hallelujahs,led on by the intrepid Booth, is the result.

Some one remarked of Mr. Harrison, the evangelist, while conducting a meeting in San Francisco, as he would move from pulpit to chancel, and occasionally leap over the back of a pew, in his exhortations, "did you ever see a man act so before?" "No," remarked the other, "except when trying to save a drowning man." Mr. H. was in earnest, and didn't stop to study gracefulness. Thousands have been saved under his ministry. It is related of the late Mr. Spurgeon that once in the midst of one of his great sermons, overcome by his emotions, he stopped short and said: "I feel like shouting Hallelujah," and called upon all who sympathized with him to say "Hallelujah," when one mighty shout went up from the immense congregation that made the welkin ring. The same thing has occurred in many a Methodist meeting.

While we attach no more importance to the somewhat irregular manifestations that attended the revival meetings of our fathers, considered as mere acting—when not the spontaneous outburst of pent-up religious feeling—yet we confess to a longing for more of the old-fashioned altar-pounding, sin-confessing,mercy-calling, hallelujah-shouting kind of revivals. Revivals where men and women are pricked to the heart by the sword of the Spirit, plead for mercy and never give up the struggle until they have passed from death unto life and can see to read their title clear to mansions in the skies. This is the kind of religion that our fathers and mothers experienced and practiced. It was good enough for them, saved them in life, and sustained and comforted them as they passed over the river, whither they went shouting the praises of God, and it is good enough for us. With such service we believe that the Lord is well pleased.

Why I Go to Church on Rainy Sundays.

BY FRANCES RIDLEY HAVERGAL.

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4 By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themthat where two or three meet together in God's name, he will be in the selves on fair Sundays.

11. Though my excuses saitisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that. (Luke 14:14,

12. There is a special promise, midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday I shall be able to attend church without exhaustion; otherwise, my late work on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth.

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Montana Methodist.

VOL. 4. MARCH 15, 1892. No. 87.

Sins Taken Away.

Praise God through Jesus Christ,
Who takes my sins away;
And gives me a new song to sing,
Rejoicing every day.

His grace my heart renews,
Regenerates my soul;
And puts away my guilt and shame,
And sanctifies me whole.

The Spirit of his Son
Is sent into my heart;
And dwelling richly there by faith,
All fear and doubts depart.

And now with joyful speed,
I run the heav'nly race;
Shall conquer sin, and death, and hell,
Through riches of his grace.

If faithful to the end,
The crown of life is mine;
The palm, the robe, the victor's song,
The glory, Lord, is thine!

—*S. W. Cope.*

——o——

Among the Church Papers.

What a blessing is the Religious Press of to-day! What a legacy is ours, who live at the close of the 19th century! I sometimes fear we do not appreciate our heritage on this line as we ought to do. It is really surprising that any man who does not think the world bounded by the horizon, and who really desires to cultivate his mind by being brought into contact with all the world, (than which nothing broadens a man more) should fail to secure the weekly visits of one or more of our church papers. The endless variety of subjects touched upon and handled by these papers is truly wonderful. With the Holy Bible, and the weekly visits of one or more of our church papers a man must certainly make advancement. Take the St. Louis Christian Advocate first. Its "News of the Week," its "Editorials" and its "Correspondence" to say nothing of its "Home News" and its "Clippings," and what a feast of fat things is served up to us fifty two times in a year—and all for just two dollars!

If, as Bro. Blakey thinks, Dr. Caradine gets a little monotonous, we have variety enough to atone for all that. The first page is always new, entertaining and reliable. The old veteran seems to have lost but little of his vim, and his page sparkles as of yore, with facts and figures.

—Dr. D. C. Kelly has been giving us some thoughtful facts on "The Next Ecumenical Conference, and Our Two Methodisms." While the doctor sighs for union, he sees "through a glass darkly." Will the stronger Methodism be taught by, and surrender to, the weaker? We shall see.

Then there is the "Christian Advocate" of Nashville, Tenn., the general organ of the church. What a volume of intellectual pabulum is served up in this from time to time! Dr. Hoss and Dr. Bounds are giving the church a grand paper. The General Conference made no mistake in electing these "giants of the quill" to the position they occupy. The Editor in Chief has given us some mighty good reading of late, and has stated some wholesome facts. He has spiked Dr. Caradine's gun, and he has done it well. He has given our "Brethren up North" some facts that will do them good, if they will only "read, mark, learn, and inwardly digest them." No preacher in the Methodist Episcopal Church, South, ought to try to get along without the "Christian Advocate." Dr. Bounds keeps up his end of the "doubletree," and he does it well. The Holy Ghost seems to breathe through all he says. May his "Bow abide in strength."

Rev. T. J. Duncan, of the Tennessee Conference, has been giving his experience of "Seven Years in the Cabinet as a Presiding Elder," in the "Tennessee Methodist," which is well worth reading. He paints some life-like pictures indeed. He certainly kept eyes and ears open. He has told some terrible "secrets," and yet there are secrets that can only be learned by experience. Bro. Duncan is a man of courage, or he had never told the secrets of preachers' wives." After eleven years as a Presiding Elder, I can fully endorse all he has said. I wish every young preacher could read these articles from the gifted pen of this good man.

Rev. L. B. Statler has brought to light many things in his articles published in the "Montana Methodist," in which he gave many thilling incidents of "Pioneer Life." The articles have been very instructive. He has done a noble work for the church, and redeemed from oblivion many incidents that had otherwise been lost.

I cannot close this article without speaking of "The Missionary Reporter." This is in the front rank of the Missionary Periodicals of the day. It has no superior in this country. It ought to be in every Methodist family. It covers the whole scope of the Missionary operations of the world. A prayerful study of its contents will make any heart glow with a Christ-like desire for the salvation of the world. This is a "monthly," and is sent to any address for thirty-five cents a year.

Now, Mr. Editor, tell me if this is not a library from which may be gathered gems of precious thought, that must of necessity broaden any man who gives himself up to a prayerful study of the same? Surely the Religious Press is one of the greatest blessings of the nineteenth century.

J. King.

——o——

From Chillicothe, Mo.

Dear Brother Stanley:

Your paper comes to us regularly, and we enjoy reading it as much as any of our church papers. I appreciate the notice you gave of my little books, in the last number. I thank you both for the testimonials of the books, and the appeal in their behalf. The profit on the sales is small, but every little is a perceptible help to a poor man. My purpose, however, is not to make money; but to do good in the widest possible circulation of my little books. The brethren, both in the ministry and laity, are helping me, and I am grateful. Truly they shall have their reward. The books ratail, each, at fifty cents a copy, with liberal discount to those who may order for sale. I would like to send one or more copies to a few hundred of your readers.

Our church is doing fairly well in Chillicothe. Our pastor, Rev. J. R. A. Vaughan, is in favor with his people. He preaches alike to the head and heart, and with great solicitude and earnestness, that he may please God and do good. Such preaching will bear fruit in its season, the larger part of the harvest coming in beyond the river.

Rev. S. H. Milam, the new P. E., has entered upon his work with a purpose to succeed. His fidelity and success so far give promise to the future. The office of Presiding Elder involves great labors and responsibilities. Happy if the incumbent shall magnify and make it honorable.

The 14th instant was my sixty-seventh birth-day. My health is less vigorous this winter than usual, being confined for the most part at home. Soon now I hope to get out and do some work. That death may not take me unawares, I keep my house in order. Yours in sympathy with every good word and work.

S. W. Cope.

Our Little Boy.

"It must be sweet, in childhood, to give back
The spirit to its Maker, ere the heart
Has grown familiar with the paths of sin,
And sown to garner up its bitter fruits.
I knew a boy whose infant feet had trod
Upon the blossom of some seven springs,
And when the eight came round, and called him out
To revel in its light, he turned away,
And sought his chamber to lie down and die."

Gone. Our little Frankie has left us. Our little bud, that, here upon earth, promised to blossom into such a fair white flower, has been taken from us; but only to be transplanted into fairer climes.

Our loss is his gain. We know that he is lost only for a short time; only a few more days and we shall find him again in all his brightness and glory.

Oh! what a blessing and comfort Jesus left for us when he said, "It is not the will of your Father which is in heaven, that one of these little ones should perish."

With us for so short a time, yet his little life was so closely entwined round ours that the sunshine seems to have gone from us all.

What a heart pang when we look for the bright eyes and listen for the merry, childish laugh. Only to find the words "gone, gone," everywhere. In vain does "mamma" listen for the restless patter of little feet or watch for her merry little elf. But we know that he treads the streets which are "all golden and broad."

We do not know how much we love our flowerlets till they are gone, nor know the void that the absence of one little form can leave until we too have lost a bud "that we tendeth with such care." Nor can we dream of the gloom and shadow that will be left when God has called home one of his sunbeams. But if God took our little one he left us the blessed assurance that Frankie is with him, for our Saviour says, "of such is the Kingdom of heaven." We know that Frankie "does always behold the face of my Father which is in heaven."

My God give us grace and strength to so live that we may never offend one of these little ones, but may we guide their little feet onward and upward till God calls us home.

God comfort the bereaved ones and may the thought of his life in heaven purify their life here upon earth. May his death prove only one more tie to draw us nearer to heaven and to our Father.—*S. J. N.*

——o——

PLEASE LOOK THROUGH OUR ADVERTISEMENTS,

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.

S. S. at 10 a. m., promptly. J. W. Kemper, Supt.

Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.

Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

Notelets.

—We cannot express the gratitude that we feel of having Bishop Haygood with us here in the West. Whatever he does is with his might. That car-load of missionaries from Georgia has directed the attention of the entire country to our work on the Pacific coast, and inspired confidence in its success. The good Bishop seems to have received the mantle of the ascended Marvin, who passed from earth with the burden of the Western work upon his heart. We shall expect him in Montana before very long. We publish a letter from his pen, copied from the Southern Advocate. Much of it is as true of Montana as if it had been written of this country and of our workers. We have always believed that when we would get our leading men interested in this western field that a new era of prosperity would dawn upon us. It was the hope of doing so that encouraged us to "hold on and hold out." Those who came generally encouraged us while here, but in too many cases their zeal would diminish in proportion to the distance traversed after their departure from us. What we needed was to have such men to come and stay. The leaven has been working for ten or fifteen years, and now we feel that our faith, our patience and our prayers have been honored of the Lord in the sending of such a Nehemiah to build up the long-neglected walls of our Spiritual Jerusalem.

—One of the editors of the M. E. Church (North) makes Bishop Haygood's presence and work in the West an arguments for re-enforcing their work in the South. There is no comparison between the two cases, or between the two fields. The M. E. Church in going South enters a field where Methodism has been organized for a century, and where it has gained some of its grandest achievements in converting men and women from sin, and in moulding public opinion; while the M. E. Church, South, in her western work—in Montana, Washington, Oregon and California, as well as in portions of Kansas, Colorado, Idaho and New Mexico, accompanied the first pioneers, helping to blaze the trails, build the first cabins, and in many places her faithful ministers, with no missionary appropriation and no means of support but their own hands, have been the first to break the silence that reigned for ages, and proclaim the news of salvation to the settlers in the mountains and valleys of the great West and Northwest. We have the right of pre-emption to much of this soil. If our sister would but respect our rights, it would save much confusion.

—Since the Ecumenical Conference there has been much talk about organic union of the Methodist churches in America, and after the straightforward and candid utterances of Bishop Foster even the most incredulous began to think that there was a prospect for a better state of things. The clouds were rifting; the great glaciers dividing us were starting to melt, and the beams that poured in from the great Sun of Righteousness were causing heart to answer to heart from the extremes of our great family. The manly words that will render Bishop Foster immortal were stirring the Southern heart as it had never been stirred before. The peace-makers were jubilant while those of sterner mould were thinking and preparing for adjustment to the great change that seemed to be upon us. But alas, it appears to have been but the peculiar calm that precedes a storm. The recent onslaughts of Dr. Buckly, Bishops Mallalieu and Merrill, reviving old issues, and dead ones, too, rehashing old slanders, have had the effect of a Dakota blizzard, and nipped the tender buds and flowers of fraternity, and, we fear, set back the cause of union more than it had been advanced.

—Recently we received a copy of our paper which was returned with the words written on it in pencil: "Keep it at home, I don't want it." Such a message coming to us during the first month of our editorial life would have been disastrous, but coming at this time, it does not disturb us in the least; for, with one such note as this, there comes a score or more from some of the best people of the country, expressing satisfaction with the "dear little Methodist," and asking for extra copies to circulate among their friends. Josh Billings says a man that can teach a district school, and please everybody, "aint no count." Its about the same thing with editing a paper.

—Dear Brethren of the Montana Conference: Have you taken up your collections for Domestic Missions? If not, how can you lay down and sleep at night? You were fortunate, perhaps, in receiving something on your salary from the funds of the General Board. You have received your share promptly in advance, at the beginning of each quarter, while you are virtually holding back, by neglecting to take your collections, that which was due your brother on the border three months ago. Don't neglect for another week this important matter. You cannot do it and remain guiltless. Send at once to D. B. Price, Treasurer pro. tem, Helena, Mont.

—Dr. H. C. Morrison has a long letter in a recent copy of the *Nashville Advocate* entitled "My Last Cigar." We are sorry that we haven't space for it in the "Methodist," for we would like to publish it in full, trusting that its perusal would prevent many of our boys and young men from taking their "first cigar."

—The Rocky Mountain Husbandman, published by W. H. and R. N. Sutherlin, White Sulphur Springs, Montana, is one of the best papers in Montana, and the best agricultural papers that we know of, especially for the Northwestern farmer or stockman. It is reliable, clean and full of useful matter. We have known the proprietors for twenty years. They are industrious and honorable men, and deserve the success that they have achieved.

—It presented quite a contrast to see snow two feet deep at Wallace, Idaho, and from four to six feet deep on the range, and then come to Corvallis and find the farmers plowing in their fields. At this writing, the weather continues delightful, and there is every prospect of an early spring.

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Among the Workers.

—Rev. A. C. Couey writes from Deer Lodge: "The meeting here goes on fairly well. I have been sick most all of this week. Am now a great deal better, and hope to leave home to attend my quarterly meetings without inconvenience.

—We are glad to hear from our dear Brother Cope again. Be sure to read his letter and the verses he sends. We bless God for the presence and benediction of noble spirited men, who have worn themselves out in doing good to their fellowmen. Some of them are "brushing the dews on Jordan's banks," and association and converse with them seems to link us closer to the skies, and give a foretaste of what awaits us beyond the river. Let our people supply themselves with Brother Cope's excellent little books, and they will never regret the investment.

—Brother J. R. A. Vaughn, who is doing such faithful and efficient work at Chillicothe, Mo., put in several years of earnest toil as pastor and editor in the Denver Conference. He was for a long time in charge of the Colorado—now Rocky Mountain—Methodist. We rojoice to hear of his success. What a privilege we enjoy, as worker in the Lord's vineyard. Though sundered far by mountains, valleys, rivers and plains--yet by faith we may and do meet around one common mercy seat. There is a "dear uniting tie" that annihilates space, is stronger than death and lasting as eternity, and Methodist preachers know something about it, too.

--A dearly beloved brother, writing from Oregon, says: "Send us some extra copies of the "Methodist," and we will do all we can to get subscribers. It stands at the head of church papers for me and mine." If all our friends would send for copies and "do all they can to get subscribers," the Methodist would soon "stand at the head" in many more homes.

--Our old friend, Rev. C. A. Sheaman, asks that his paper be changed to Hallsville, Mo., his present address.

—Mrs. J. D. Coulson, of Gallatin, Mo., in connection with a remittance for the Methodist, says: "I have taken the St. Louis Christian Advocate, the Nashville and the Woman's Advocates from the first numbers. I love your good paper, and wish it complete success. I will be 81 years old in June, if I live, and cannot be expected to live to take it much longer. Please give my kindest regards to Brother Squires, and tell him I am a sister of Mrs. Watts, of Fayette. I enjoyed his sermon on the Prodigal Son so much." These kind, loving messages from the mothers in Israel, thrill the hearts of the sons who stand on the borders of our land. The grace of God not only enabled our fathers and mothers to pioneer the way for civilization and religion in Missouri, Illinois, Arkansas, Kansas and other great states, but helped them to educates sons and daughters, and send them still further to the front to press the battle in the regions beyond, and who will yet see our glorious banner wave in triumph from the Missouri river to the Pacific ocean.

--Rev. A. J. Lawless, who sends greetings from Winchester, Kansas, is one of the honored superannuated preachers of the Western Conference. Though unable to go forth to the battle, his heart is with those who are in the thickest of the fight. We have not forgotten that pleasant ride in company with him and his wife and little Paul, their son. Though our brother is called a very *Lawless* man, we rejoice that it is in name only, for evidently "the law of the Spirit of life in Christ Jesus" has away in that happy home.

—We are sorry to note that Bro. J. B. Parnall continues in poor health.

—From the "Methodist Times," St. Joseph, Mo., we learn that Rev. W. A. Hanna has been holding a revival meeting at Troy, Kan. Doubtless our brother feels quite at home on the prairies west of the "Big Muddy," where he has hosts of friends. Troy Circuit was the last charge this writer served before coming to Montana. Our heart burns within us as we call to mind the times of refreshing that we enjoyed there. Many were added to the Lord, and the church greatly strengthened. How hard it was to part with such dear friends, many of whom have since passed on to that "better country," We rejoice to know that the work of the Lord still prospers in that land of vineyards, orchards, gardens and fruitful fields.

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What God Does.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.—*Christian Standards.*

TIDINGS FROM THE FRONT.

Dear Brother Stanley: We send congratulations for the good that the Lord has called you to, and that He is making Himself known and felt through the visits of *our* "Montana Methodist." We would't part with the paper, for it seems now a part of us, and through it we want to say to the brethren that we are at our post of duty, though some things look dark. We returned from Conference glad in heart that we had a place appointed to us. Our first work was to honor God, and so we applied our time and means in a camp-meeting. It was late in the season, September, the winds were cold, yet our hearts were warmed by the fire of the Holy Ghost. Brother Michael was on hand and preached in the power and demonstration of the Spirit, and Brother Faucher, of Summerville, came in the power of the Spirit; was with us a week, and, though he left, he still lives in the hearts of many. God bless him. Brother J. B. Chamberlin, of Dayton, did a grand work, and Bro. McBroom and son,of Milton, Oregon, were with us with hearts warm in the Spirit. Brother Weiss, from Elgon, is one of the masters in song, and he led our singing, which was as sweet perfume and abides with us. We had nine accessions. All praise to our God. We have built a little house. Snow has been deep. We have had quite an awakening here, and two accessions at the close of our meeting, Jan. 31st. Good will seemed to prevail. As to our church in Eagle Valley, the land is secured by deed, the rock on the ground for the foundation and part of the lumber is on the ground, and warm hearts are anxious to see it completed. It will be ours if we get the help asked for from the Board of Church Extension. If not—well, I won't say it, for our Father will hear the prayers of His people. It must be His and ours.

R. B. Crego.

Halfway, Oregon, Feb. 12.

La Grande, Oregon.

Henry Barnhart: I have been sick since the first of January with internal abscess and heart failure. During my sickness, Brethren Michael and Kirk held a revival meeting at Moss Chapel in connection with our second quarterly meeting, which was a blessing to the church and cause in general. Five were converted and two joined the church. My work has suffered at Ladd's Canyon, on account of my sickness and the deep snow;but we hope to move in the right direction at once. We are pushing a subscription to raise money to build in La Grande. This is a case of life and death with us here. We will *have* to build this year or loose many advantages which we have gained. But, if we build, we will have to have help. There are about one hundred children out of Sunday School and a large congregation with no place to meet, or house to meet in. The other churches, M. E., Presbyterian, Baptist, Episcopalian and Catholic are all built in the southern part of town, and we build in the north. I hope the Lord will send us help. I send you one subscriber for the "Methodist."

La Grand, Oregon, Feb. 19th.

We greatly desired to be with our brethren at Palouse on the 21st ult.to take part in the services at the opening of our new and elegant house of worship at that place. But official duties of an imperative nature forbade our departure from Stevensville until Friday morning, which arrangement put us into Wallace that night at twelve o'clock, and prevented our getting through in time to be of any service. So we just stopped over Sunday and spent the time with Brother Waggener, holding his quarterly meeting, talking, and talking and talking and visiting with friends.

Palouse, Wash.

J. W. Compton: Your telegram and letter both received promptly. Sorry you could not come. Brother Isbell also failed us. He was to start to Alabama yesterday (22nd) to rest for six months. Our service here was a great success, though we did formally dedicate. Brother Swift preached the sermon to edification [he is quite capable of doing such a thing.—Editor]. We had a full house, and raised $900, in cash and subscriptions. Our people did nobly. Our present pressure will be relieved, and we hope to dedicate at Conference without having to make another pull. Brethren Burger, Terry, and Hornbuckle were present and rendered efficient service.

Winchester, Kansas.

Dear Brother Stanley: I am pleased with the little "Montana Methodist" and desire its semi-monthly visitations to continue, hence please find enclosed the remainder of my year's subscription. Your paper is a beacon shedding light from a section of our country of which the mass of our people know but little. It ought to be in every Southern Methodist home. I rejoice that the efforts of the brave consecrated men, constituting the vanguard of our church in the great Northwest, are so productive of good, and that they are marching on to victory, carrying the strongholds of sin before them. May the Spirit of our God and of his Christ work in and through them mightily until the unsullied banner of the Prince of peace is planted in every valley, on every hill-top, in the city full and desert waste.

A. J. Lawless.

Winchester, Kansas.

Spokane, Wash.

We reached here October 19th,and were kindly received. The outlook on the charge has become more and more hopeful. We have many encouragements and much to be thankful for. The people are zealous of good works. The congregations have increased somewhat. The Sunday School roll has more than doubled in the last four months, and the school is now very interesting. Some of our young men have organized a Sunday School in the eastern part of the city, which,we trust,is also doing much good. About fifty are enrolled there. The Epworth League and Class Meeting have been started and are doing good work.

The experience given in the prayer-meetings and at class-meetings, show a good degree of piety. The special meetings commenced December 27th, and continued till January 13th. Bro. F. F. St. Clair helped us for several days, and did good work. Eleven applied for membership during the meeting. A good number professed to be born again. Twenty-one have applied for church membership since we came, and two have come to us by letter. Should parents or friends have children or friends here at school or in business, and will write to me giving their names and addresses, I shall take great pleasure in visiting them.

W. H. Hodges,
1524 Fourth Avenue,
Spokane, Washington.

Rosalia, Wash.

W. S. Hornbuckle: Our work is moving on very well. Will have our District Conference at Oaksdale this year. We want to have a grand rally for Christ and Methodism. Of course you will be there. I give you an invitation now. It might help your (or our) paper. Praise God for the meeting you had. [We shall be there if possible, and we know it will help our paper, for it will greatly help the editor, especially if it is anything like the one at Palouse last year. But our Brother must inform us as to the date in due season.—Editor.]

Corvallis.

Our work here is in good condition. Rev. T. W. Flowers preached to large congregations at Corvallis the 28th ult, and received one member by baptism and profession of faith. Bro. F. reports a good congregation at the school house west of Hamilton. Our people are in good heart and "happy on the way."

Stevensville.

The editor filled the pastor's appointments recently at Victor and at Fairplay, where the people gave good attention to the preaching of the word.

Wallace.

There were a goodly number of communicants at the quarterly meeting service on Sunday the 21st ult. The rain poured down at night, and we were disappointed at seeing a good congregation, and had some of the finest church music that we have heard in the West. If Brother Waggener cannot start a tune himself, he surely has a most happy faculty in drawing around him a goodly company of persons to make music for him. The Sunday School is succeeding under the superintendency of Bro. T. A. Helm. Just fifty were present that day.

We regret that Bro. Waggener's health has so failed that it becomes necessary for him to leave Wallace. It is painful to himself and to all concerned, for he surely has a remarkable hold upon the affections of the people. At this writing we cannot announce positively just what arrangements will be made.

Other Fields.

There comes news of progress and development in the work across the mountains eastward. Brother Couey is in urgent need of at least two more men in his district, but the means are not at hand for their support.

—Bro. Britt has a timely article in this number on Bishop Merrill's Book, the title of which seems to be a complete misnomer. Dr. Hoss reviews it at length, from which we copy the following:

Among other sweeping declarations he says: "The General Conference of 1844 neither divided the church, nor authorized its division." We have not space in which once more, and for the thousandth time, to thrash this old wheat straw. It is a waste of words to debate a matter that has been adjudicated in the Supreme Court of the United States. The language of that high tribunal is:

"But we do not agree that this division [that of the original M. E. Church] was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it;and that each division of the Church under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that Church in 1784 has divided it, and established two separate and independent organizations occupying the place of the old one." * * * *

We have already multiplied our words far beyond what we originally designed. But we cannot close till we have said one or two things more. Knowing the temper of our people as we do,we feel perfectly safe in saying that the vast majority of them have no trace of ill-will toward the Methodist Episcopal Church. If that mighty body of evangelical Christians—the most vigorous and potent religious force in the Protestant world—would only lay aside its indefensible pretensions to ecclesiastical superiority, and approach us in a spirit of genuine brotherliness, the response would be as swift and as tremendous as the surge of the sea. The chief reason why Bishop Foster's magnanimous words at Washington City provoked no explicit response was the belief that he did not represent the body of his Church. This belief is justified by the little volume of Bishop Merrill, and still more by the acrid speeches of Bishop Mallalieu. As to any form of organic union that shall simply restore the *status quo* of 1844, we think that an idle and impossible dream. But with all our heart we long for so perfect an adjustment of our relations as shall forever take away the scandal of our rivalries and the sin of our unchristian recriminations. There have been at least two periods within the past twenty-five years when such an arrangement would have been a possibility; it is not a possibility just now. What divine providence may order in the distant future, we cannot say. But against a scheme or plan that starts out with the assertion that the escutcheon of our Methodism is crossed with the unsightly bar sinister of an illegitimate origin, we shall maintain our independence till the Judgment Day, and reassert it while the world is burning down.

The Montana Methodist.

E. J STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
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Whitehall and Willow Creek, W. M. Britt.
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Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton. Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
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D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
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Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
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C. C. Eagle, Boise Circuit.
Wm. M. Panther, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Holiness.

BY BISHOP O. P. FITZGERALD.

Gentle reader, do not fear that under this you will here be treated to a dish of polemics. We have enough controversy *about* holiness. What we want is holiness itself. But what is it? Beware! the moment you attempt a definition you run against somebody's theory, or somebody's terminology. Definitions may differ, but the experience of all true believers is essentially the same. The experience is what we want. Let us bear in mind—

1. That no life can be called a Christian life that is not holy. Holiness is New Testament Christianity. You may demur to some particular theory of holiness, but you must be holy. The true Christian is moving on to glory and to God on the highway of holiness. When he gets off of that highway he is in the broad road that leads to death. Every man is on one or the other.

2. Holiness in the present tense involves the performance of all the duties and the acceptance of all the privileges that are in sight. If any man draw back God can have no pleasure in him. A conscious reservation with regard to any duty to be performed, or any privilege to be enjoyed, is incompatible with that sense of acceptance which is the gift of God to His children. The command to love the Lord our God with all the heart, soul and mind is in the present tense; the promise of acceptance and of the witness of the Spirit is in the present tense.

3. It follows then that holiness is the normal experience of every Christian. Christianity means this, or it means nothing of any worth to the sinful world. It means holiness in the present tense. Holiness *now*; holiness that on the one hand now makes no reservations as to faith, duty and privilege, and on the other hand receives now all the fullness of the life of the Lord. Now is the word.

4. This experience is for all the Lord's people—the elders in Israel, the young men and the maidens. It is for the Lord's little ones that are easily confused by disputings, theorizings, hair-splitting definitions and learned polemics. It is for every one of us now, blessed be God! If we hold back nothing in our consecration, He holds back nothing for the fullness of the divine life. A present, free and full salvation—the old formula cannot be bettered by us.

5. Summarily: This experience is within reach of every one of us *now*. Let the voice be hushed; let us all have the experience, and the voice of disputation will be hushed, and the song of salvation, present, free and *full*, will roll over the Church.

—o—

Love's Magnetism.

Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet; and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us and gave Himself for us, and you, too, will become a permanent magnet, a pemanently attractive force; and, like Him, you will draw all men unto you; like Him, you will be drawn unto all men. That is the inevitable effect of love. Any man who fulfills that cause must have that effect produced in him.—*Henry Drummond.*

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Bishop Merrill and Organic Union.

The subjects of Fraternity and Organic Union have received more than usual attention since the late Ecumenical Conference. This was to be expected, and any movement towards those most desirable goals should be hailed with pleasure by every Methodist. Bishop Merrill of the M. E. Church, has just sent out a booklet on *The Organic Union of American Methodism.* It is written almost exclusively in the interest of union between his own church and the M. E. Church, South, for the fraternity and organic union of which churches he says he "wishes and prays."

"The first step toward the attainment of a genuine restoration of confidence and affection," the Bishop wisely says, "is a frank concession, each to the other, of motives worthy of high Christian character." This step, he says, has already been taken. This concession is made by each church as to the motives which actuate the other at the present time. If the Bishop had said that this concession in regard to the motives of the parties *in the past* was also necessary, he would have been on the true road to fraternity and organic union. But not so. The second step towards the desired end, he says, "will be a rehearsal of the agreements and disagreements between the Churches." The object of this is to obtain a clear understanding of the differences to be adjusted. All this is well enough; but he proceeds to give a rehearsal of these differences from a strictly partisan standpoint. He denies the legality of the *Plan of Separation*, calls the Church, South, a secession, and virtually repudiates the declaration of the Cape May Commission. He says "the excess of passion" was with the South. He blames us for coming into the North and West, and says "it is hard to resist the impression" that our chief mission here "is to minister to political animosities and encourage prejudices that ought never to have been born.

Speaking of the Cape May Commission he says, "the Southern Church demanded recognition as a legitimate branch of Episcopal Methodism," which was conceded by the representatives of the M. E. Church. But he thinks we attach more importance to the phrase "legitimate branch of Episcopal Methodism" than we should. With him, "its legitimacy consists in the fact that it has come to be, *de facto*, an independent Church, with all the equipments essential to an organized branch of Episcopal Methodism." Simply this and nothing more. It is strange that any one should hold such a view as that. The Southern Church was not asking that kind of recognition from any one. Everybody granted that it was "*de facto* an independent Church." It demanded of the M. E. Church that it be recognized as having been legally organized and thus legally entitled to the portion of property granted it by the Plan of Separation and the decision of the U.S. Supreme Court. Otherwise the M. E. Church must regard the Southern branch as holding property which it was not entitled to, and this of course would be a perpetual barrier to fraternity. The Cape May Commission admitted all that was demanded, and said as to the status of the two churches, "Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784." Bishop Merrill argues that the Church was not legally divided and could not in any possible way be legally divided because there was no provision made for a division of it in the original constitution. The conclusion is not valid. Cases are constantly coming up which are not covered by specific statute, yet, when decided by the courts according to common law and justice, are as legally settled as if there were particular statutes applying to them.

The Bishop writes intentionally in the interest of fraternity and organic union; the actual result, it seems to me, will be in the opposite direction. The positions held by the Church, South, as he represents them, imply motives unworthy of high Christian character. These charges made by Bishop Merrill betray a prejudice on his part which disqualifies him for writing on the subject. If organic union comes, it will come after we have ceased to impugn each other's motives. If honest differences of opinion could separate such holy men as Lovick Pierce and Stephen Olin, why not change the whole separation to honest difference of opinion?

When all prejudice is laid aside, if it ever is, it will be acknowledged that there was prejudice and passion on both sides, yet each was aiming to do right. It will be seen also that the division of the church was necessary. Both sides deplored the division, yet neither could, with a good conscience, yield in order to prevent division. It is not necessary to determine on which side was the excess of wrong or the excess of passion." It is but natural that each should think that the excess was with the other party. The opinions of each in the case will never be changed, but opinions on this point should not keep the Church asunder.

W. M. BRITT.

Whitehall, Mont, Feb. 18, 1892.

—o—

A Chief Cause of Crime.

Often when I have been asked what are the causes, or what is the particular cause, that sends most of our men to prison, I have of late years invariably answered, "The want of family discipline."

The indulgence of a father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison.

The child, even of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father or its mother, "I will," or "I won't" is in a fair way to become an inmate of our penal institutions.

Parents are also responsible for the waywardness of their children which leads them into crime, from a practice of deceiving them.

—o—

They Do Not Tell the Truth.

Ask any sinner you meet why he isn't a Christian and he will tell you a lie in the first sentence. The only reason why any person is not a Christian is because he loves the devil better than he loves God, but you can't find any body who will acknowledge the fact. One will say, "There are so many hypocrites in the church," and another, "I don't believe in excitement," or, "There are so many things in the Bible I don't understand," when the real fact is that not one of them has told the truth.

The Rusty Lock.

Edward Stevens was a widower, and had only one child, Amy, a pretty, intelligent little thing, about seven years of age, with a quaint, "old-fashioned" style about her speech, her questions and answers, which seems to be characteristic of children whose habitual associates are those of mature years.

The bond of affection between the father and his child was a very strong one, and this morning, as he watched her bright little face, and listened to her simple, winning talk, he almost forgot his great life-sorrow, the loss of her mother.

Stevens was a tinman and locksmith, and had usually more work on hand than he could well overtake. One day Amy had been sitting by him and singing, "Safe in the arms of Jesus," when she was suddenly stopped by the entrance of a gentleman, who came into the shop carrying a lock in his hand. He desired Stevens to examine it, and tell him whether it was worth repairing. It did not take long to extract the screws and take off the plate; and, this done, the smith replied,—

"It is a splendid lock, sir, one of the best of its kind, but it has become corroded with rust, and that is why it won't go easy."

The lock was left to be attended to, and little Amy, after sitting silent for a minute or two, said,—

"Father, what did you tell that gentleman was the matter with the lock?"

"It is *corroded*, that is, covered with rust, dearie. But what do you ask that for?" As he spoke, Stevens paused in his work, and looked at his child.

"Because it is the same word that teacher talked about on Sunday in class," answered Amy. "We had been singing that hymn 'Safe in the arms of Jesus,' and one of the girls asked her what 'safe from *corroding* care' meant."

"And what did your teacher say, my pet?"

"Oh, she explained it by saying that a lock was made for a certain purpose, and the key was supposed to turn in it easily, but that, if it got corroded with rust, it did not answer the purpose for which it was made. And then, however well it was made, it was useless. So, she said, there were some men and women, and girls and boys, that were like rusty locks, —not answering the purpose for which they were made, because they were corroded with something."

Here the child paused, and her father asked,—

"Did teacher say what the 'something' was?"

"Yes, father," continued the little one, "she said it was SIN. But very often it was not what people thought of as sin. She said that lots of people, who always attended church or chapel, and were sober and respectable and honest, thought that *they* never sinned, but all the while they were committing the greatest sin we can commit. What do you think she said that was, father?"

There was a puzzled, serious, anxious expression upon Stevens' face as he said,—

"I don't know, I'm sure, Amy. What was it?"

"Unbelief, father. She said many people believed that Jesus died to save *the world* from sin; but they would not believe that *they* were sinners, and needed His forgiveness."

Edward Stevens was silent, and his child's song was soon heard again, with its suggestive words, "Safe from *corroding* care." The arrow of God's Spirit had entered the man's heart. He was not quite of the class described by the teacher; but he knew that he had *corroding care*." That "care" in his case was uncertainty about the future of his soul; he recognized that he was a sinner, and now he rested not till he *knew* his sins were pardoned.

Dear reader, if you have no assurance of pardon—you know that whenever the thought of your insecurity returns upon you, it is a "corroding care," and it "eats out" your enjoyment of life.

But you need not be in this position. God has bidden you cast all your care upon HIM. Now the greatest anxiety that *can* burden, that *does* burden life, is that connected with our sin and our responsibility to God. But Jesus has borne it for us, for *you*. He "bare *our* sins." And if you have still this burden, this care, weighing upon your heart, just remember that the weight of your sins was laid upon Jesus Christ, and that He bore them away. Think of this blessed truth. Dwell upon it. Listen to God's teaching on the matter, which is, "He that believeth on the Son"—that is, believeth that the Son took his place, and bore his sins—"HATH everlasting life." What will condemn you, if you die unsaved; what condemns you *now*, if you are not saved, is your *unbelief*. Come *now* to God and say, "Lord, I believe; help Thou mine unbelief."—*Sydney Watson.*

—o—

Only One Thing.

There is only one thing worth our living or worth our dying. It is the opportunity to render service to others. He who seeks this opportunity, who, in the seeking of it flings aside as unworthy his consideration all offices, all emoluments and honors, wins the real, true honor, and in the final and eternal adjustment, when the things that are now darkened become illuminated, the words now whispered in the ear are spoken on the house top, the first becomes last and the last becomes first, these oftentimes unknown and unhonored servitors of their fellowmen will be found to have won the only real honor, because they won the thorn-crown of self-sacrifice.—*Lyman Abbott, D D.*

—o—

The main method of meeting skepticism must be not an argument but a man.—*Brooks.*

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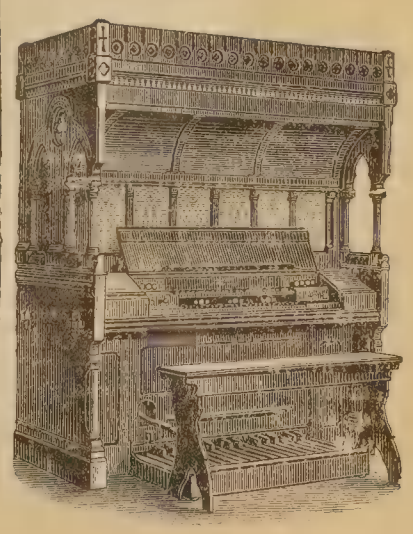

A Silver Barrier.

On the weigh-bridge at St. Heliers, Jersey, one Sunday morning, a large crowd had collected. The sun was shining brightly; the flags floated from ship and garrison, from hotel roof and church-tower, and the bells seemed to have a special gladness in their ringing.

But the crowd upon the weigh-bridge noted none of these things; they were listening eagerly to the words which fell from the lips of a young man who, with uncovered head, and open Bible, read an old, old story from the 19th chapter of Luke. It was the story of a *little* man seeking a *great* Saviour. Presently the preacher came to the 8th verse, and read, "Zacchæus stood, and said unto Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, *This day* is salvation come to this house."

The young man paused, and, looking round upon that crowd of upturned faces, said, "I cannot tell why I felt so deeply impressed that I ought to read this passage this morning. Perhaps it is because some one here, who has long wanted to find Christ—to have the assurance of sins forgiven, has as yet failed, and this morning is more puzzled than ever to know why. In the course of my labors I have found that in the matter of *restitution*, the paying back of ill gotten gains, lies the secret hindrance to salvation in the case of many."

Then, in words of earnest, loving entreaty, he besought those who heard him to go over, in their minds, the events of their life, and if conscience told them of some whom they had wronged, to *return* all dishonest gains at once to those whom they had defrauded, if it lay in their power. If it was out of their power to do this, he bade them at least *acknowledge* the wrong.

At ten o'clock that night, within a large hall in the town, this preacher sat wearied out with his day's work. After three open air meetings, and three indoor services, he was too much exhausted to stand at the door, as was his usual custom, and deal lovingly, faithfully, with those who were leaving the hall.

The lights were nearly all out, and just a *few* people out of the hundreds who had packed that place during the service were gathered around the door when the preacher rose to leave. About half-way down the hall a well dressed man stepped out from the shadow of a pillar as he was passing, and said,—

"May I speak to you a moment, sir?"

The man spoke rapidly and excitedly. He told how God's Spirit had come to him that morning, while the story of Zacchæus was being read on the weigh-bridge. He said that he had long wanted salvation, but *one thing* rose again and again between him and God. Eleven years before, his master had unknowingly paid him a number of silver dollars too much, when settling for three months' work. "And now, sir," concluded the man, "tell me what I must do, for I am determined to be right with God, cost what it may."

Then, very faithfully, the missioner showed the man that God would not pardon *because* he gave up the money. Pardon could not be *bought*, but his confession and restitution were necessary to his being in that position and condition where Jesus could meet him with pardon and blessing.

The man, who was thus quite prepared now to make acknowledgment, and restitution also, did so next day and became a joyous, consistent Christian.

There are hundreds of people in the world who want salvation, but who are hindered from accepting it because of *something in their past life unconfessed*, or *unrestored*. Are *you* one of these? If you are, remember that all the barriers are of *your own making and placing*. His love has "broken every barrier down." And you dare not blame God for those that you have placed, and *keep*, between yourself and Him. It may perhaps be out of your power now to make good some old-time defalcation, but *you are bound to acknowledge it*, if the person whom you wronged is still living. Do not allow a false pride to hold you back, for your soul is at stake. "COME DOWN," as Zacchæus did, and receive Jesus joyfully, in His own way, on His own terms. Make restitution, and He shall say, "*This day*" *is salvation come to you.—Sydney Watson.*

—o—

One Good Husband.

When Mr. Theodore Parker was married he entered in his journal on his wedding day the following resolutions:

First—Never, except for the best reasons, to oppose my wife's will.

Second—To diacharge all duties for her sake freely.

Third—Never to scold.

Fourth—Never to look cross at her.

Fifth—Never worry her with commands.

Sixth—To promote her piety.

Seventh—To bear her burdens.

Eighth—To overlook her foibles.

Ninth—To protect, cherish, and forever defend her.

Tenth—To remember her always in my prayers. Thus, God willing, we shall be blessed.

—o—

A conjurer selected from the audience a bright little fellow to assist him in his experiments. "Sir," said he, "do you think I could put the money which the lady holds into your coat pocket?' "No," said the boy, confidentially, "I think not?" "I know you couldn't," said the little boy with great firmness. "Why not?" "'Cause the pocket's torn out."

—o—

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Intensity of Prayer in View of Sin.

There are times when the Spirit of God deals especially with a believer; when the Lord reveals to a man more than he ever knew before of his position before him as a sinner; when he feels sin to be exceeding sinful. Then comes the cry, "O, wretched man that I am;" then comes the deep consciousness of individual vileness and baseness; then the heart groans, being burdened. There is now no taste of sweetness about sin, but all is un' mingled gall and bitterness, it is like Ezekiel's roll written both within and without with woe. O! when the Holy Ghost is dealing with a man in reference to sin, sin wears an aspect far more awful than that which it wears simply under the reproaches of conscience. Conscience can tell the difference between good and evil, right and wrong, but it cannot tell the exceeding evil of sin. To know this, there must be a revelation of the holiness of God, and a revelation of the intrinsic evil and corruption of sin; there must be certain teachings with reference to our own nature; there must be certain *feelings*, not one of which it is the immediate office of conscience to bestow, but which, one and all, come from the operation of the Holy Ghost. When a man is under these operations of the Spirit, he knows what it is to be intense in prayer—to pray as a pressed and burdened sinner who sees sin to be exceeding sinful.

Jesus, though sinless, put himself in the position of a sinner, and having done so, he had to feel realizations of what sin is. Although sin was not in him, all its anguish, all its horror came upon him; there were doubtless some of the ingredients of that cup of gall and wormwood of which he drank in Gethsemane, and drained even to its dregs upon the cross. We need scarcely point out that these experiences of sin, and intense prayer in connection with them, are unknown to the people of the world. Very superficial indeed are their views of sin, and very superficial their prayers about it. But God's people know something of all this, even though such seasons as these, of which we have been speaking are mercifully short, and the prayers connected with them be but one agonized look toward heaven.

—The Rev. Philip Bennett Power.

—o—

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THE

Montana Methodist.

Vol 4 MARCH 30, 1892. No. 88.

EDITORIAL.

The Wisdom of the Heart.

The Psalmist prayed that we might be taught to so remember our days as to apply our hearts unto wisdom. He understood human nature. He knew the part that the heart—the spiritual nature, the affections, the the conscience, the will—has to do in forming human character and working out human destiny. He knew something of its impulses, its cravings and longings for things that are higher and better than the world offers—that are eternal, and declares, "My heart is inditing a good matter:" "my *heart* crieth out for the living God;" "incline my *heart* to thy testimonies," and when overwhelmed with a sence of the utter depravity of poor human nature he cries out, "Create within me a clean heart, O God, and renew a right spirit within me."

Solomon said at one time "My *heart* despised reproof;" at another, "I gave my *heart* to seek wisdom," "I communed with mine own heart." My heart had great experience in wisdom and knowledge."

—In their efforts to solve the problem of human life and destiny, men often do not listen to the voice from within. We cultivate the intellect, develop that, depend upon that, lift up our heads, stiffen our necks and say we are perfect. All "mysteries" that cannot be fathomed and "understood" by this gauge are rejected. The longings and cravings of the hidden man of the heart are suppressed as weakness and superstition and that which is unworthy of such intelligence and refinement (?) Alas, how one sided and shortsighted poor human nature unaided by divine wisdom and grace. This is as if one were to stand part way up the steps leading to the top of Washington monument at Baltimore and looking through a dingy loop-hole on one side (the north) should cry out and pronounce as false all reports of the lovely landscapes and splendid views that are to be seen there, and declare that there is no sunshine, no bay, no harbor, no shipping, and ridicule the idea of there being any other country but America, just because he cannot see it from his standpoint; when he would only ascend to the top and open his eyes he could see the sun flooding sea and land with beauty and glory, behold ships laden with treasures from other lands and bearing treasures thitherward, and have his nature filled and thrilled with a satisfaction and a joy unspeakable.

O my brother, give the heart a chance. Let your affections and your conscience have something to say in solving these great problems. "It is hard to kick against the pricks." The Lord wants truth in the inward parts, and if we will submit to Him, "in the hidden part He will cause us to know wisdom"—true wisdom, the wisdom that is from above, that is pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits without partiality, without hypocrisy."

Here is the secret of much of the skepticism and infidelity of the land. We have seen a proud, famous, fun-making infidel, who has done more than any other one man, perhaps, to destroy faith in God, when all convulsed and broken up with grief as he stood at a brothers's grave. and while his heart was crying out in the agony that crushed it and the darkness that enshrowded it, we hear him speaking of the "golden dawning of a grander day," and saying, "But in the night of death hope sees a star and listening love can hear the rustle of a wing. This was but the heart uttering its voice and crying out against the shackles that a proud intellect that would "believe nothing that it could not understand" had put upon it.

Paul was thinking along this line when he declared that though a man "have all knowledge and understand all mysteries and have not love (which is of the heart) he is nothing." Such a man had not taken the first lesson in true wisdom nor made the first step toward true excellence. Paul spoke from a bitter experience. He tried head religion until it came near proving his ruin, till his great big soul was nearly starved to death. He "thought"—his intellect, his creed that he had accepted taught him—"that he ought to do many things contrary to the name of Jesus"—that he ought to help stone Stephen to death, imprison helpless men and women, disregarding their entreaties and turning a deaf ear to their cries, and pay no attention to the "pricks"—the uprisings of his better nature—that a false, one-sided education told him to "kick against." His mission was now to tear down and destroy everything that did not accord with his notions of propriety. He was not in a state of mind just then to write the thirteenth chapter of First Corinthians. But what a change in his spirit after he saw the light and heard the voice that spoke to him from heaven, cried "Lord, what wilt thou have me to do," and began to pray, and to pray-doubtless, as he had never done before. The great soul whose energies had been misdirected and whose nobler sentiments had been blunted by a "heady," "high minded," heartless religion was now released from bondage and brought into its proper environment and that wonderful life, now possessed of the divine life, was projected upon the the world in all its fullness, its tenderness and its irresistible energy and power.

The Scriptures put great stress upon heart religion. It is in the heart that we take on character. With the heart man believeth unto righteousness. The heart is to be kept with all diligence, for out of it are the issues of life. The heart, not the head only, not the body only, not the pocket book alone, however hard it may be to give that, not just one or all these together, but the heart must be given to the Lord. Oh, brother, sister, again we say give your heart a chance. Let it have a voice in settling these great questions. Does infidelity satisfy the cravings of your better nature? Does it fulfill your hopes and meet your expectations? Does a cold and formal religion, a mere assenting to a certain creed and on forming to certain rites give you perfect peace and a joy unspeakable? Of course they do not. Then apply your heart unto wisdom. Turn your heart out the testimonies of Jehovah, and you will soon prove what is that good and acceptable and perfect will of God.

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A Bishop of the Northwest.

The presence and labors of Bishop Haygood in California, and the success of our work there this year, naturally enough directs the attention of the church at large to that particular part of the great West. The energies of the church are being concentrated some what upon that point, which contributes to and insures still greater success. This is as it should be. We rejoice with our brethren. We are members of one body. Their prosperity is ours, and we believe means greater prosperity to us. They have what they have long wanted and needed; a bishop and a General Conference paper. They are happy and are pressing the battle with greater energy than ever before. But while the results gained thus far prove the wisdom of the arrangement that the church has been so tardy in carrying out, it also proves another thing, viz: the insufficiency of the means to compass the desired end. Bishop Haygood was kept so busy in California that he could not get away to attend the Ecumenical Conference. There is plenty of work in a radius of three hundred miles or so from Los Angeles to more than engage all his time. This will not take him hardly half way to Colorado and New Mexico on the East and leaves out entirely our three conferences in the Northwest, the Montana, East Columbia, and Columbia, that occupy as much territory, perhaps, as any other three conferences in the entire church. Much of the country in this Northwest is just as rich and capable of supporting a population as dense as any in California, and the development of our work, if we are to do our part in supplying the incoming throngs with the Gospel, just as important as anywhere. There is plenty of work in these three conferences to occupy one of our general superintendents the year round. Montana alone is larger than California, to say nothing of the three other grand states. Idaho, Washington and Oregon that lie between here and the Pacific Ocean, and in all which our church is represented. It is more than one thousand miles from Bozeman, the extreme eastern charge now occupied by the Montana Conference, to Portland, Oregon, and from three to four hunded miles, North and South between the points where we have preachers stationed in this vast field. We have as brave consecrated and true men in this field as are to be found anywhere, and their labors have been and are being blessed in the conversion of souls. But what are they among so many, among such a mighty throng as is gathering here? They need help. A Bishop comes two or three thousand miles once a year, holds the conferences, stations the preachers, remains a week or two and preaches at a few of the principal points and goes away, and that is the last of him, at least for a year, perhaps forever. What does he know, what can he know, what true conception can any man have of the needs of the work under such circumstances?

Now is the time for us to take position and fortify in this vast and promising field. We need a chief

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Rev. D. B. Price, • Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

pastor in easy reach of our principal points to spend his time among us, strengthening the hearts and hands of preachers and people by his presence, his counsels, and his labors. It is about a thousand miles from Portland to Los Angelos, nearly fifteen hundred from Spokane and nearly or quite two thousand from Helena, so that we can hardly expect to see much of our California Bishop. Again we urge our plea for an episcopal residence here in the Northwest.

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Be in Earnest.

There is great danger of the preaching of the Gospel coming to be looked upon as a mere performance, like that of any actor in a drama, a part to be played for the entertainment of the audience, an end instead of means to an end, the awakening and conversion of souls. It exists both in the pulpit and in the pew. A preacher once remarked to the writer, "I have ceased worrying over the results of my pulpit labors like I once did. I simply preach the truth and it is the duty of the people to hear and accept it. If they do not, the responsibility is with them. My skirts are clear, and I don't trouble myself over it." He was surely not a "weeping prophet," and the "heart of the daughter of my people" did not wound him very deeply. The book says something concerning them that are "at ease in Zion." Paul was surely deeply stirred when he pursuaded men with all the earnestness of his soul to "be reconciled to God," and from our childhood we have felt that there was indescribable pain in the Saviour's bosom when he said " ye will not come unto me that ye might have life," and when he wept ever the city of Jerusalem, saying, "How oft would I have gathered you under my wings as a hen gathereth her brood but ye would not." It is a sad day in a minister's life when he is satisfied simply with pleasing the people, drawing a crowd and receiving his salary. If he does not travail in spirit and long for the conversion of souls he has reason to doubt the fact of his call to the ministry. The work of the preacher is not only to make known the truth, but to arouse men, to move them to accept it. He is to make disciples for the Lord, get men to follow Him. We once heard Bishop Marvin say that after preaching a sermon in which he sought to prove, and did prove to his own satisfaction and to the satisfaction of his audience, the truth of the doctrine of justification by faith alone, he felt as never before that after all, the work of the preacher is not so much to prove that justification is by faith as to try to move men to have faith in Jesus Christ; to so hold up Christ before the people as that they will be constrained to believe on him and be saved.

Again, Once when preaching to a small audience at a stage station in Montana, there was present the division superintendent of the stage line, a man of some intelligence and force of character but by no means religious in his life and conversation. The preacher pressed home the truths of the Gospel that day with all the earnestness of his soul, and from the close attention given he hoped that an impression was made upon the mind of his auditor for whom he felt such a deep concern, and so there was. After the service was over the man remarked to the preacher: "You did well to-day, Elder, you did well. I was well entertained by your discourse." And that was all. He looked upon it as good acting, a pleasant hour's entertainment where there was no other amusement, and we fear that ended it. We confess to a feeling of disappointment and sorrow at the time.

It is high time that both preacher and hearers should cease all effort at parade and show, and by earnest prayer and labor together or hold up each other's hands, that the armies of Israel may move forward and the word of the Lord have free course and be glorified.

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ALONG THE LINE.

HEPPNER, OREGON.

DEAR BRO. STANLEY:—During the past five weeks the people of this town have been treated to some splendid Gospel preaching. First, the M. E. Church (North) held a series of meetings, which were continued in our church, and then we were followed by Rev. Mr. Bailey, of the Baptist Church. The religion of our Lord Jesus Christ was presented in such a clear, plain manner that it seemed impossible to resist the appeals, yet they "hardened their hearts" and "stiffened their necks" and refused to accept salvation. The congregations were large, the people worked together in harmony, and there were deep convictions, but they put it off, "waiting some more convenient day." There were several conversions; one accession to our church.

Our second quarterly meeting was a blessing to our souls. Our P. E., Bro. Michael, surpassed himself in his sermons on Sunday morning and evening. The collections amounted to $20. Our Missionary collections full to date; P. E.'s salary a little over, others behind, but I believe we will nearly meet all our assessments.

We have spent quite a sum in improving our house of worship, and this spring hope to be able to pay off a debt of $175.00.

I will begin another revival service in the country next Monday (D. V). My heart was cheered at the good news from Corvallis, and the other points in the Montana Conference. May the bond of sympathy between the two conferences be strengthened in the Lord. The "Methodist" never fails to cheer and strengthen my heart. I would that its visits were oftener. May the Lord bless you, and the "new editor."

P. M. BELL.

ST. JOSEPH, MO.

A note from Brother J. B. Hundley, renewing his subscription to the "Methodist," contains these cheering words: "We are now occupying our new Hundley Church, a little north and east from the old chapel, and moving along rather quietly, but having additions to our church almost every Sabbath. An average attendance in our Sunday-school of two hundred, and great interest manifested in the study of the Bible."

BUTTE.

In a personal note, Rev. J. E. Squires writes: "I am still a widower. Family in better health now, and hope to return home about middle of April. I have just returned from Deer Lodge. Brother Tabor will report the meeting for the 'Methodist.' We had a meeting of 12 days at Butte, 10 additions and as many conversions, or *more*. The spring is delightful."

CORVALLIS.

In our last issue we stated that the climate had so far affected Brother Waggener's health as to render his removal necessary. Rev. I. W. Flowers learning the fact volunteered very cheerfully to divide his field, as it was larger than he could cultivate, and let Brother W. take charge of Corvallis. Brother Parnall gave up one appointment, Woodside, from his charge. So that now we have a new circuit, including Corvallis, Woodside, Hamilton and other points adjacent, with Rev. W. O. Waggener in charge. It was a great trial to our brother to leave his charge in the middle of the year. His last sermon at Wallace was preached to a house packed full of people; perhaps the largest audience ever gathered there for religious worship. This shows the high esteem in which the pastor was held. He arrived with his family at Corvallis, the 10th of March, and preached his first sermon the following Sunday to an appreciative audience. A good impression was made. Both pastor and people appear to be pleased, and we predict prosperity for our cause at Corvallis this summer. Our brother finds great relief in the dry and delightful climate here.

Brother Flowers retains his hold upon a great host of friends about Corvallis, and still has all the work he can do. We praise God for the prospects of success in this part of the field. The pulpit at Wallace will be supplied at the earliest possible date.

DEER LODGE.

We learn that the meeting at this point was quite successful and expected a report for this issue, but it has not arrived at this writing.

STEVENSVILLE.

Brother Parnall continues in feeble health. The writer filled appointments at Victor and Woodside one Sunday, and at Stevensville and Ambrose, the 3rd of March. At Stevensville the pastor received into full membership several persons who were converted at the late meeting there. At Ambrose, Rev. E. M. Ellis organized a Union Sunday-school with Brother Dayton assistant superintendent. Though ours is the only church represented at that point by any considerable number of members, yet our people feel that they cannot run a Methodist Sunday-school. We are sorry.

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THE WORKERS.

—We were pleased to receive a pleasant note from Brother J. B. Hundley, of St. Joseph, Mo. He is one of the solid Methodists of that growing city. We first met him at a prayer-meeting in Hundley's chapel, one week night, many years ago. Since then the little chapel has grown into a great prosperous church. We bless the Lord for laymen, as well as preachers, who are full of faith and the Holy Ghost. May their number increase.

—On the last day in the afternoon before sending the final installment of "copy" to the printers we received from Brother Tabor the following: "Just closed a meeting that continued 25 days. Five received by profession of faith. But numbers cannot indicate the good results. Bro. Price, of Helena, was with me 12 days, and Bro. Squires 10 days. Excellent work by both, and highly appreciated by the congregation. Price excelled in 'crippling,' and Squires in catching the 'crippled.'

—A note from Brother Parnall states that his health is improving slowly, and he hopes to be ready for active service soon.

—The following is clipped from the "Coeur d'Alene Miner," published at Wallace, Idaho:

"Rev. W. O. Waggener, of the Methodist Church, preached his farewell sermon here last Sunday evening. The house was comfortably filled. It was probably the largest congregation that ever attended divine services in Wallace. Rev. Waggener preached an able sermon and held the undivided attention of the audience. He and his family left for Corvallis, Montana, in the Bitter Root Valley, Wednesday."

—A private note from Weston says that the good work on the Pendleton district still goes on. Brother Michael is at his post and pressing the battle with vigor. He has a noble corps of assistants. They will come up to conference this fall with flying colors.

HERE AND THERE.

—General Booth's movement for helping the poor in England is proving quite a success. The sum of $125,000 have been expended on the Over the Sea Colony; $200,000 for the purchasing and leasing of land for city refugees and workshops, and $205,000 expended on the farm colony. The food and shelter depots have been self-supporting. The match factory has cleared $2,275 in four months. There have been 15,000 applicants during the year. There have been 2,381,234 cheap meals supplied during the year, about half of which were half penny dinners, and 52,000 free meals. More than 75,000 have been realized from the work in the factories But the chief value of this work has been in the reformation of criminals, ministering to the sick and helpless, and in the wholesome and elevating influence exerted. Surely the Master is in the movement.

—KENTUCKY has appropriated $100,000 to the World's Fair, on condition that the fair shall be closed on Sunday and that liquor shall not be sold on the grounds. We understand that Ohio's appropriation is conditioned on Sunday closing. Let other States follow, and congress refuse the $5,000,000 except on the same condition.

—Since there is a prospect of the managers allowing liquors to be sold on the World's Fair grounds at Chicago, it has been proposed to have erected near by a "Beer—Whiskey Annex" in which shall be exhibited specimens of the results of the whiskey traffic. There will be photographs of men who were brought to murder and the gallows by liquor, of lunatic asylums, dives and dens of infamy that are supported by it, and of wretched women, and ragged, hungry and helpless children who have been brought to poverty and disgrace, all through the traffic that the representatives of our great nation are disposed to recognize and encourage in the face of an assembled world.

—THE late Cardinal Manning is credited with the following tribute to the continued influence of John Wesley:

Faith and religion have enormously grown in England since the time of John Wesley. From the time of Elizabeth, to, say, 1780, religion had steadily declined. Since the time of Wesley, both in and out of the Established Church, it has just as steadily advanced. There is still a good deal of reason run to seed in England, a good deal of free thought and much spiritual ignorance among the overworked masses. But we are making a steady headway against that. If you could go among London workmen as I do you would see this.

—The honorable W. C. P. Breckenridge, of Kentucky, has been invited to deliver the oration at the opening of the World's Fair. He is a son of the noted preacher, Rev. Robert L. Breckenridge, and is a great grandson of Madam Russell, who was a sister of Patrick Henry, and often called the Lady Huntingdon, of Methodism in Southwest Virginia. He was a soldier in the Confederate army, and is known as one of the greatest American orators.

—THE Northwestern Christian Advocate closes an editorial on "Unity and not Union" in this admirable strain: "Each man should begin first in his own heart and in his own church. He should pray God to help him to forget that which has ever put a barrier between him and any Methodist on earth. In the absence of definite plans for co-operation, the eager cultivation of such a spirit among Christians will presently bring such splendid plans down right out of heaven that all will wonder that they have not thought of them before."

There is more good sense in the above paragraph than anything we have seen upon the subject for sometime. It is the plan we have advocated for some time. It was nearness to Christ that made Methodism, and if we, as individuals and church organizations, will keep close to Him and possess the mind that was in Him, and keep hands off the ark—have less concern about that which He alone can do—the desired end will be more speedily attained.

—The Blaine family has lately enjoyed a degree of newspaper notoriety that is quite unenviable. The younger Blaine has separated from his wife who obtained a divorce from him in Wyoming. The father, James G. Blaine, came out in a long letter, denying certain insinuations and charges against members of his family, and telling how his son had been ensnared into matrimony before he was out of his teens, seemingly thinking, this would be the end of the matter before the public. But the ex-wife, who has nothing to lose and all to gain, steps to the front and talks to the great diplomat as perhaps she had been accustomed to talk to his son; accuses him of garbling her letters, gives him ten days in which to make corrections, and in case of default, threatens to publish his son's love letters in full. The situation of the great statesman is somewhat ludicrous. A gentleman once hurled a Webster's Unabridged at a skunk, and all were worsted in the encounter but the cat. Men are often wise in some things and otherwise about others.

—The beautiful weather in Montana this winter and spring has been a wonder unto many. Ever since the first week in January, weather prophets have been predicting a storm just a week or two ahead. But they have utterly failed. We didn't have a blizzard all winter, and during the past week, (prior to March 19) while storms have prevailed at St. Paul and Kansas City, and other places, the sun has been shining brightly, and farmers were busy plowing and seeding. Our farmers are nearly a month earlier than usual with their work.

—We are sorry that a number of our subscribers, especially the preachers who have been heretofore receiving a few extra copies of the Methodist, failed to get their papers for one or two issues back. Their names were on a special list, and not on the regular mailing list, and when the increasing list of subscribers called for the extra copies to meet the demand, we suppose the mailing clerk, by oversight, left their names entirely. Bro. Squires did not receive even a copy of the paper containing his big sermon on the Prodigal Son. We shall endeavor to prevent a recurrence of the mistake. We trust that our friends will advise us of any irregularity in receiving the paper.

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MARRIED.

—Mr. C. L. Kelley and Miss Cora V. Thompson were united in marriage at the residence of the bride's father, near Oaksdale, Washington, on the 29th of February, 1892, Rev. W. S. Hornbuckle officiating.

—Mr. Jno. P. Martin and Mrs. Lottie A. Smith, both of Victor, Montana, were married at the bride's residence, near Victor, Mon., at seven o'olock A. M., the 3rd of March, 1892, Rev. E. J. Stanley officiating. Both parties are old-timers in the valley, highly respected and honored, and hosts of friends unite in good wishes for their future welfare. Soon after partaking of a sumptuous meal (the first wedding breakfast we ever ate) the happy couple took the train for an extended tour to the Pacific coast.

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ST. LOUIS LETTER.

BY J. W. CUNNINGHAM.

Marvin Chapel, St. Louis, has been an appointment in the St. Louis Conference for nearly a score of years. A small frame church on a leased lot, in a region of breweries and foreign population, has been the place of worship.

During the past year, a few squares from the old site, a lot was secured and a church building erected at a cost of $22,000, including lot on the corner of 12th and Sidney. The late pastor, the Rev. J. Stephen, did heroic work in his efforts to raise funds for the enterprise. Very many children and youth bearing the name of Marvin, sent gifts of various sums to aid in the work, but the main portion of the building fund came from other churches in the city. To promote the object a meeting of official members was held, the matter was discussed and congregational collections followed.

The church was dedicated Feb. 21, by Bishop Hendrix. The congregation was cheered by the presence of people from all our congregations in the city, whose pastors were there and participated.

The pulpit is in one corner of the audience room and seats are so arranged as to bring hearers conveniently before the preacher. The present pastor, the Rev. J. H. Early, has had several weeks of severe illness, but was happily well enough to be at the opening of his church.

Marvin Chapel is in the south section of the church.

In the latter part of last year Bishop Hendrix dedicated a frame chapel of good size in a new locality in the northwest part of St. Louis, which was erected under the ministry of the Rev. J. D. Vincil, D. D., who now serves it. It promises to be a fruitful field. The organization was effected by Dr. Mathews, of Centenary Church, in a room now used for a saloon, and was first called "Centenary Mission."

Eden Chapel was long a prominent point in St. Louis circuit, about 8 miles from the St. Louis court house. It was in a fine region. The late Wesley Browning, who lived to be more than four score and ten years, long resided close by Eden Chapel. His land and the large chapel lot have passed into other hands. Germans largely occupy the surrounding farms, and the Eden Chapel folks have migrated eastward into a western suburb af St. Louis, and are worshiping, under Dr. Chapman, of the "St. Louis Advocate," in a handsome church called Mount Auburn, on an electric railway, on which trains run every ten minutes from the business center of the city.

Speaking of the late Father Browning, reminds me that the fathers are passing away. Last summer I conducted the funeral service of the Rev. W. R. Babcock, who died in his 88th year. Lately I read the burial service at the grave of the Rev. John Hogan, who died in his 87th year, whose funeral services occurred on a Sunday afternoon in Centenary Church, in the presence of a large congregation. Several pastors participating, and Drs. McAnally and Mathews speaking of the departed. John Hogan was pastor of St. Louis circuit, in 1830, when our only church in the city was a monthly appointment in the circuit. All the fathers named began their ministry prior to 1826. Need the mothers, where are they? All are gone but two. One is Mrs. Caroline O. Fallon, an invalid, the other, is Mrs. Jane Finney, mother of the Rev. Thos. M. Finney, D. D.. She was a member of the first Methodist society in St. Louis, and with Mrs. O. Fallen and she worshiped for several years in the original frame chapel, built under the ministry of Jesse Walker. She has been at the dedication of all our churches in St. Louis but one, and was present at the Marvin church dedication last Sunday, in her 84th year.

For three and a half days this week, a conference on charitable and philanthropic institutions of St. Louis, was held in the lecture room of our Centenary Church.

The voice of the Catholic, the Protestant and the Jew, has been heard. Reports have been made from about three score and ten of charitable enterprises, in which women are principal actors. It was my privilege to be present a portion of each day. The time was chiefly devoted to the reading and hearing of reports from the charities represented, including their origin, progress and present status. The members were all women, but there was enough of "the man and brother" to add to the interest of the occasion. The opening address was by our Dr. John Mathews, who closed by sing-

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave. Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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ing his popular "solo," in which all joined, and in which there are only two words—"Go on," sung to the tune of "Auld Lang Syne," till every note in the tune is used. Let the reader try it and see what a stirring song it is, for Jew, Protestant and Catholic in concert.

Mr. Jacob Firth, a Jewish merchant, addressed the conference about Jewish charities, and was frequently applauded.

Vicar-General Brady was to have spoken, but in his absence from the city, a priest was selected by the Catholic ladies to take his place,—Father ———. He was also earnestly and frequently applauded.

Lunch was furnished by ladies of Centenary Church at noon, which allowed an hour for the ladies to intermingle socially.

Catholic, as well as Protestant women were numerous, but Jewish women were few.

This was a new departure, whose inception is due to Mrs. C. C. Rainwater, a member of the Southern Methodist Church. Its occurrence annually was determined upon. The occasion was altogether harmonious, pleasant, instructive and profitable.

St. Louis, Mo., Feb. 27.

A Good Illustration of Faith.

Sam Jones was talking to a man of weak faith the other day.

"You must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. They mount a platform to reach the troughs. As they step on the platform their weight presses a lever, and this throws the water into the troughs. They get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps into the trough, without getting on the platform. He finds the trough dry, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer not quite so smart, but with more faith, steps on the platform. The water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't ever examine it intelligently until you are on the platform. If you slide around the back way, you'll find the trough dry. But step on to the platform, and the water and the faith come together without any trouble—certain and sure, and abundant."

—o—

Soft Words and Hard Arguments.

The use of abusive epithets weakens the argument of any debater. Only one thing more is powerful than truth, that is love. When the hot sun came down on a certain bridge, the irons becoming elongated, the bridge bulged upward the fraction of an inch, and no train was heavy enough to force it to its place; but in the cool of the night it sank back to its normal position; so powerful are the forces of nature. Love is nature; and its silent, unseen force is next thing to omnipotent. The soft word breaks the bones, and the hard word is too weak to do this. How easily does the force of gravitation hold this vast universe together! And love is the gravitation of the universe. God is the great central attractive force, and love's sweet influences bind all God's obedient creatures in their orbits of duty and draw them towards each other in brotherly affection.

Argument need not be tame or maudlin; it may be manly and emphatic; but it should not be scurrilous. The meekest man ever on the face of the earth has exerted more influence than any other man. The loving tongue of Jesus was more powerful than the bloody sword of Alexander. He that is the perfect embodiment of love is the moral magnet of the universe. The wronged man is more powerful in silence than in speech. The silence of Him that as a sheep before his shearers was dumb has sent a voice down the ages. It requires more strength to bear than to do. Silent suffering is the acme of heroism. Kind words can never die. The meek are the world's conquerors—they inherit the earth. Hard arguments and soft words are invincible. Only a weak cause needs to be propped with harsh verbiage. A leaning chimney needs a pole; Mont Blanc stands secure and unmovable on his granite foundations. Truth finds correspondence in every heart and mind. It needs only to be stated; and to be brought in all its simplicity in contact with human mind and conscience. It needs not the lance of spiteful words to make it acceptable to souls in normal condition. Error must be sprinkled with the pepper and mustard of harsh language to create an appetite for it. Decent language and loving phrase in a preacher may not draw gaping crowds; but the truth as it is in Jesus clothed in proper garb will draw men from folly and wrong.—*Southern Christian Advocate.*

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HEART PURPOSE.

The heart purpose is all-important in matters of character. It is a higher, grander thing than the head-purpose, as much higher and grander as the conscience is above the judgment. When a well-taken purpose of the mind imbues the affectional nature, pervades the whole character, and enters into deathless alliance with the conscience, it becomes a purpose of the heart. Then the heart is fixed. The plan of life is steadfast. There is unity of aim.

That purpose of Daniel's that he would not *defile* himself was the grandest a young man ever made. It made him a prince in influence while a captive in fact. It has in it a world-conquering power which will make any youth in any age a hero of the finest mould, a victor of the noblest type. It would have made Cæsar twice what he was. It would have made Napoleon more than his genius made him. It was this more than anything else that made Washington, Lee and Jackson what they were. But let the young man who reads this remark that the formation and life-long enforcement of such a purpose is not possible without the aid of religion. Such heart-purposes must be fixed on faith in God, and must lead to faith in man, as in both cases faith is the foundation on which all law that leads to service rests. You would as well expect to germinate vegetable life by planting the seed in the crevices of an iceberg as to originate and maintain this sublime purpose of non-defilement and of persistent, excellent service, in a heart devoid of faith in God and laking the genial influences of the Holy Spirit.

The greatest need of our generation is an increased strength and richness of religious conviction in our young men, by virtue of which they shall grow up into holy apostles, incorruptible statesmen, wise-hearted, faithful, conscientious business men, such as the world will look upon as types of royal manhood, princes in the earthly kingdom of the Son of God.

—o—

"Bishop Foster [the grand old man of American Methodism], on his way to the South Carolina Conference, was delayed a day at Columbus, S. C. Bishop Duncan, the Presiding Elder, and the pastor of the Methodist Episcopal Church, South, called on the Bishop. Bishop Duncan invited Bishop Foster to spend a week with him, before returning North, as his guest, and the invitation was accepted." And this teaches that a man, large in soul and sincere, a lion of the millennium, can win a million of men where a hundred coyotes, little and loud, evoke contempt and cartridges.—*Richmond Advocate.*

—o—

CLIPPINGS.

A notable event which occurred on Wednesday, February 17, was the celebration of the 82nd birthday of Dr. D. R. McAnally, the venerable and venerated senior editor of the "St. Louis Advocate." His home at 6815 Virginia Avenue, Carondelet, was thrown open to his friends from 6 to 9 p. m., and a host of them called to pay their respects to the man who for nearly half a century has lived and labored in their midst. Prof. D. R. McAnally, jr., and several of the ladies of Carondelet Church, assisted in receiving the guests and the occasion was one of very great interest. The "Advocate" was well represented, and after devotional exercises by Dr. Chapman, a few appropriate remarks were made by Mr. J. D. Gilman and Rev. J. M. Stultz, of the business department of the paper. In this connection, it will not be amiss to say that, so far as we know, Dr. McAnally has served longer as editor than any man connected with any religious newspaper in the United States.—*St. Louis Christian Advocate.*

A committee which had undertaken to arrange a series of meetings for Rev. Hugh Price Hughes, of London, determined to make the most of his degree of M. A. They printed it in the newspaper advertisements and on the small hand-bills. One day it fell to the lot of a brother in a rustic parish to announce the approach of the celebrated divine. "On Sabbath next," he said carefully scanning the written announcement with which he had been provided, "the Rev. Hugh Price Hughes," Ma will occupy the pulpit in this church, and, he added, looking cheerfully and hopefully around the congregation, "we have no doubt the old lady will give us a telling discourse."

At the mouth of the Ganges there are dangerous shoals of quick sands. If the keel touches these treacherous and spinning heaps of gravel, the swift current whirls the ship bottom upwards, and sucks it out of sight. The steamer City of Sterling disappeared in eight minutes. Bishop Hurst, in his ascent of the river to

Calcutta, said the sailors stood with axes in hand to cut away the masts if the vessel should strike the dreaded delta. The crowd of men, women and children held their breath as the great ship forged forward across the *jalmari* the fatal waters. The steamer had but an inch of space to spare! Its giant pistons rushed the shrinking keel by the devouring jaws swiftly and safely! Track back the voyage of life. What soul has not been barely borne above a *jalmari* somewhere on the sail along the sea! We all know when the crisis was past with perdition yawning on the underside of a single poor plank.

—o—

Angel With a Quid.

Riding up to a cabin, the preacher hastily hitched his horse and knocked at the door. A sharp looking old lady answered the summons. The preacher asked for shelter. "I don't take in strangers, and I don't know you," replied the old lady suspiciously. "But you know what the Bible says," said the preacher. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "You needn't quote the Bible," said the old lady quickly. "No angel would come down from heaven with a quid of tobacco in his mouth."—*Christian Advocate.*

—o—

Does the Lord Care?

E. F. T.

Several years ago I was passing through a severe trial. One day the difficulties seemed to come thicker and faster than I could bear. My faith was shaken. I said to a faithful friend and adviser:

"Do you suppose the Lord cares anything about us or our difficulties?"

"Of course He does," was the reply.

But with an agony of fear that he did not care, which was harder to bear than any other trial could be, I went into my class-room. While I carried on my recitation the cry was there deep in my heart, "He does not care." "He does not care."

When my recitation was over a dear girl lingered behind the others and said, "Here is a little book-mark that I want to give you."

I took the pretty piece of paper in my hand with a "Thank you, my dear." When my eyes fell on the words, "Cast thy burden upon the Lord and He shall sustain thee."

The messenger was gone but the message lay there in my hand. I looked again with wonder, to see if the words were really there, when the thought came, "This is just like Him," and I said aloud, "I will."

Where was the burden? Gone as completely gone, as though the cause had been removed. The sorrow was there but the sting was gone for the Lord had the burden..

Some time after I told my little friend that her message had helped me. She said, "I had intended to bring it to you before, but had forgotten it. That day I came to school without it, but remembering went home for it."

Was this all a coincidence or was it the Lord showing His love for His child?

I prefer to believe that it was His own voice bidding me trust Him, and I go on giving Him my cares, and they are mine no longer. How can they be when I have given them away?

—o—

Have a Purpose in Life.

Rev. W. J. Dawson delivered recently a splendid lecture to young men in Glasgow, Scotland. Here is a brief extract from it, which is *apropos* to our topic:

"We can all recognize the public triumph of a man's life. we rarely measure its previous discipline. The present position of General Booth is a case in point. To-day great soldiers interview him; the press of a nation hails him. But it was no sudden and capricious turn of luck; there is no such thing as luck in any world that God presides over. It was the victory of a single consecrated purpose. Let us admit, then, that without purpose, life must be a failure. The question I have to propose to you, therefore, is, What are you doing with your life? Let us remember three things—that it is yours to do what yon will with it, that it is lived but once, and that it is soon over. 'What thou doest, do quickly,' is a solemn warning which forever sounds in our ears. Men fail in life more from lack of definite purpose than any other cause. They are lost, not because they are criminals, but fools; not because they seek wickedness, but because they drift into it; not because they purpose folly, but have no purpose at all."

He then went on to describe lives he had known—the brilliant A, who trusted to genius and despised industry, and to-day is mixing medicine for the famous physician he ridiculed at school; B, who might have been many things, but for want of knowing which, was breaking stones in New Zealand; C, who did not know what habit meant, and whose evil habits had dragged him into a pauper's grave. He implored them, therefore, to return a definite answer to the question, What am I going to do with my life? The one thing supremely worth doing was defined by St. Paul when he said it was to be a man in Christ Jesus.

—o—

Mr. Brown took home a splendid doll one day for his little daughter. It was provided with that wonderful piece of mechanism which enabled it, on being squeezed, to emit the squeaking sound supposed to imitate the human voice, so dear to childhood. That same evening the son and heir was sitting on his father's knee, and several times pressed his small fist upon his parent's shirt front. Making no effect, he looked up in the paternal face, saying. "Father?" "Yes; what is it, my child?" "Why don't you squeak, father?"

—o—

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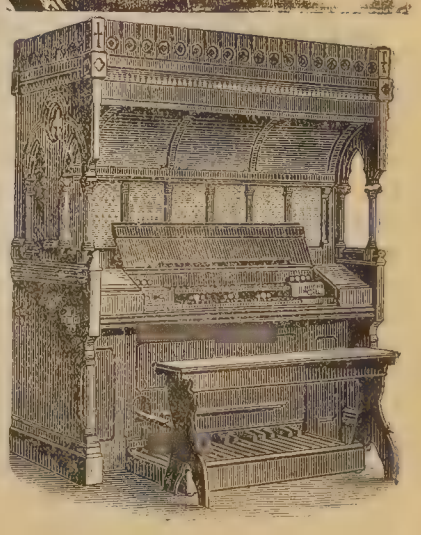

Better than Telegraphing.

One of the wonders of this aggressive age is the use of the telegraph in sending and receiving messages between a station and a moving railway train. Sitting at his instrument in the station, with a device at his ear for receiving the vibrations produced by the electric currents, he sends his message along the line until it overtakes—many miles away perhaps—the train thundering over the iron roadway. Somewhere on that train is another operator with a device similar to the one at the distant station, and amid the crash and roar of the rushing train his practiced ear is able to detect the delicate vibrations produced by the subtle fluid, and the message is received.

Wonderful as all this is there is yet a power more wonderful and subtln n its working, which is exerand cised with even greater rapidity and precision: the power exerted by our heavenly Father in the care of His trusting and faithful children. The following incident will illustrate our thought:

In the spring of 1889 Mr. B——, a busy man in Philadelphia, well known to the editor of this paper, whose ardent love for souls constrains him to find time for many an hour of earnest gospel labor, was holding religious services every night at a town nearly thirty miles from the city. To reach this place a change of cars was necessary at a junction ten miles away. One evening, weary with the day's absorbing business, Mr. B——, as the train sped on, fell asleep—perhaps such a slumber as his Master had one night in a fisherman's boat on the Sea of Galilee. The train halted at the junction as usual, but the sleeper did not awake. In a moment it was off again, and the train on the branch road that had waited for it also started. Almost instantly the conductor remembered that one passenger had a ticket requiring him to get off at the junction, so springing to the sleeping man and hastily awakening him he informed him that they had passed the junction and that the other train had gone. As Mr. B—— did not wish to journey any further in that direction the train was soon halted, and he got out into the darkness, wondering why all this was suffered to be, but concluding that for some reason which he could not understand it was not best for him to attend the meeting that night ten miles distant.

As he was finding his way in the darkness as best he could back to the junction station, with the not very comfortable conviction that it must serve as his lodging place for the night, he all at once became aware of the approach of a railway train, and was most agreeably surprised to find the train on the branch road backing up, and to hear the conductor calling him by name, and inquiring what he was doing there.

Mutual explanations followed, when Mr. B—— learned that the conductor on the branch became suddenly impressed as his train started that *something was wrong on the other train.* Hurrying to where he could look out, he saw the conductor in the other lighted train, rush to the sleeping passenger, arouse him, stop the train, and the man get off. Taking in the situation at a glance, he stopped his own train, backed it up to the station, and so made provision for the Lord's servant to reach the meeting where a most gracious revival work was in progress.

Probably many will say there is nothing remarkable about this incident, and be disposed to account for it in the most natural way. The writer chooses to believe that the flashing of impressions upon two conductors, the stopping of two railway trains in the darkness, without signals or dispatches, and contrary to usual custom of regulation, and the relief of a child of God from circumstances of trial and embarrassment, were not the results of chance, but that they illustrate God's ceaseless care for those who trust in Him and serve Him. "Whoso' is wise will observe these things, even they shall understand the loving kindness of the Lord." Ps. cvii, 43. It is to be feared that many a precious lesson goes unlearned because we lack this wisdom; and that we often fail to understand this "loving kindness" because we do not "observe."—*From everybody's Magazine.*

—o—

"I See Four Things."

BY GEORGE BREALEY

One morning, having waited on the Lord for guidance where to go on His errands, a letter came asking me to visit a dying man. The case was urgent. I found him greatly agitated; the terrors of God were upon him. He looked at the wall, his eyes seemed to read some terrible condemnation; and, like Belshazzar, he shook.

"There's no hope," he said; "'tis all true; I'm lost, and to hell I'm bound to go! I see four things, and there's no hope."

"What are the four things you see?" I asked.

"I see GOD and HEAVEN, and I see MYSELF and HELL."

Truly the scales have been removed from his eyes; he could see what had been hidden from him before. The light of God's presence had discovered his sins, which seemed like vipers crawling over his soul. "Take away my sins Lord" he prayed. "Take them away, and save me, Lord. Oh! what am I saying, Lord? I have never done anything but sin against Thee." Then turning to me, he said, "There's no hope for me, is there?"

"That depends," I said, "upon yourself. But I have read of one who had a similar sight to yours. Let me read about it to you." So I read Isaiah vi., "I saw also the Lord sitting upon a throne.....Then said I, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts."

"That's like me!" he exclaimed: "That's like me!"

I continued: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." I then spoke to him about the altar (the cross), the fire (the wrath of God), and the sacrifice (Jesus and His blood). I told him God's eye was now resting upon these, and to every sinner who cried for deliverance from sin God was saying, "Behold the Lamb of God, which taketh away the sin of the world." God gave His Son because He would save sinners; and whosoever believeth in Him "hath everlasting life." (John iii. 36).

The man's eyes were fixed on me; and as I ceased speaking, he cried out, "Glory, glory to God! I see, I see Jesus for me on the cross! Yes, it's plain enough; it's there; God saith it—*whosoever*. That's me. Lord, I do believe Thee; Thou hast died for such a wretch as me, because Thou didst love me!" And the great tears ran down his cheeks as he gazed upon the Lamb of God.

"And now," I said, "the story is not finished." I read again, "Also I heard the voice of the Lord, saying, ...Who will go for us? Then said I, Here am I; send Me,"

"Now" I said, "are you willing to tell what the Lord hath done for you?"

"Willing sir! Why, I could not keep it back."

While I was present, some of his relatives came into the house, and his mouth was opened for the Lord, and so until he was called to exchange time for eterernity.

Reader, do not wait for a death-bed to think on these "FOUR THINGS"—*God* and *heaven*; *yourself* and *hell*. It is time NOW to seek the Lord: you may not have even the opportunity of a death-bed repentance. Oh then consider this very moment. "How stands it between my soul and God?" and give yourself no rest until you have peace with Him through our Lord Jesus Christ. Then God and heaven will be all your own.

—o—

What God Does.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.—*Christiau Standards.*

—o—

Keep the Truth.

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—Henry

—o—

All who truly and earnestly seek it may love God with all their heart and mind and soul and strength, and their neighbors as themselves, which is sanctification.—

—o—

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THE

Montana Methodist.

Vol. 4. APRIL 15, 1892. No. 89.

Notes and Personals.

—Mr. Spurgeon.—The secret of his strength is thus stated: "The character of Mr. Spurgeon's preaching was eminently scriptural. His study was concentrated upon the revealed word of God, which he expounded with insight, illustrated with felicity, and enforced upon the conscience with a vigor in our age most unusual. His delight was in the central truths of the gospel, and he never wearied of well-worn themes. To his brother ministers he would say: 'You try to tell the people what they do not know; I am contented to tell them what they do know; hence my success.'"

—In an article on the "Mission of Southern Methodism," speaking of our work in the West, the "Pacific Methodist Advocate" says:

Without doubt, the net results of our work, in proportion to men and means employed, are a hundredfold greater than that of any Christian body. For two decades past the leading churches of this coast, except our own, have replenished their ranks from the influx of a vast population from the East. We have maintained an equal and proportionate increase, but have forced it through the channels of revivals, and the assertion of our claims on the native populations. If we only keep ourselves stripped of worldliness, and unencumbered with the follies and devices of this over-organized age, the era of our prosperity is but begun.

—The American Sunday-school Union offers one thousand dollars in two premiums; $600 for the best book, and $400 for the next best book written for the society on the "Christian Nurture and Education of the Youth for the Twentieth Century." Each book is to contain not less than 50,000 nor more than 100,000 words, and be submitted to the committee by October 1st, 1892. It is a theme worthy of the best effort and of the best talent of the land.

—Be sure to read Brother Palmore's article on 'Kill the Leopard," and send in your subscription. We trust that such a wave of enthusiasm will be started as shall once more float our old ship free of debt and prepare her to send cargoes of workers into inviting fields that are opening both in our own and in distant lands. It is a trifling matter to raise it if all would lend a helping hand. Is there not one or more in Montana who will join Brother P. in his proposition to give $1,000? There are surely many who can give smaller amounts. What an outburst of joyful enthusiasm there would be throughout the whole Church if the Board at its meeting in Nashville, the 6th of May, could report the last dollar of this debt paid. It would mean advancement in Montana, Washington, Idaho, Oregon, California—everywhere. It would mean salvation to many thousands of souls, who are now perishing.

—There has been a change in the editorial management of the "Union Signal." The new editorial corps now includes Miss Frances E. Willard, Lady Henry Somerset, Mary Allen West, Margaret A. Ludduth and Mrs. H. B. Kells. Such a list is surely a guarantee of ability and variety.

—We acknowledge the receipt of a beautifully illustrated copy of Vick's Floral Guide for 1892. This is one of the old reliable seed firms. Address James Vick's Sons, Rochester, N. Y.

—Demorest's Family Magazine is one of the standard periodicals of its class. The April number contains an interesting and profusely illustrated article on the "Evolution of a Great Exposition"—the World's Fair at Chicago, and is full of interesting matter. The price is only two dollars a year.

—A note just received from the publishers of the "Montana Methodist," says: "Your list of subscribers sometime ago called for more than 1,000 papers. Let advertisers make a note of this, and let our friends send us each a new name so that we will have to print 2,000 papers.

—The Epworth Leagues of our Church in Texas recently held a conference at Dallas. It was the first of the kind in the M. E. Church, South, and was a grand success. Those Texas Methodists are alive and moving. They see the importance of keeping in touch with the young people. Brother Pepper, that indefatigable Sunday-school man of Memphis, was there and made an impression. Dr. Hoss, of Nashville and Editor Needham, of the "Rocky Mountain Methodist" at Denver, were also there.

—The editor of the "Rocky Mountain Methodist" recently had his horse and buggy stolen from the parsonage stable in Denver. It must be a desperate character indeed, and he in a desperate fix, to steal from a Methodist preacher, and an editor at that.

—The "Pacific Methodist Advocate," of a recent date, contains a pleasant little notice complimentary to the "Montana Methodist." We would be dull indeed if we did not enjoy the rich nuggets of truth, the polished gems of thought, the bundles of sunshine and the warm Chinook breezes pregnant with the spirit of true Christian fraternity and godly zeal that the "Advocate" brings to our mountain home amid the snow-capped Rockies in its weekly visits fresh from the "Golden Gate."

The "Methodist Times," published at St. Joseph, Mo., always comes to us fresh and full of good reading. Its pages are being enlivened by a discussion on the mode of baptism and also the question, "May Women Preach?"

—We can not help congratulating our readers on the variety and quality of the correspondence that appears in the "Methodist" from time to time. Every part of our vast field is represented.

—We were beginning to think that our brethren of the Helena district had almost forgotten us when the mail brought that interesting budget from Bro. Couey. The workers are not idle. We praise God for the general prosperity of the work as evidenced from the reports in this issue. The best of all is, God is with us.

—There will be more ground in cultivation this year in Bitter Root Valley than at any previous time in its history. As we travel on the cars and along the by-roads leading up the little streams on either side the river, everywhere new ground is being cleared and fenced, and fields are being enlarged. May our farmers be favored with a bountiful harvest.

—A number of editorial notes are crowded out this week.

—With all our care to prevent it, an occasional clipping will get into our columns without credit being given. It is not our wish to continue the practice.

—Rev. E. G. Michael writes to the "Pacific Methodist Advocate," characteristically thus:

"We need more men; we need consecrated men; we need self-denying men; we need tough men; we need courageous men. We do not need any who have not the above qualities.

Brethren, we may be poor all the way to heaven; but we will be rich when we get there. Glory to God, "we are on our journey home," but in no hurry to get there, while there is so much work to do for God here; and we are going to keep the devil awake and busy while we linger by the way!"

—Bro. Gross sends us an excellent letter from Oklahoma. It is good reading. We rejoice at his success, and are not at all surprised to hear of it. He will have success anywhere.

—We are in deep sympathy with Brother Skee, for we had just such experiences in our time. He is pure gold, and will come through such fires only the brighter and better.

—Quarterly meeting (the third) at Stevensville, was an enjoyable occasion. A delightful sacramental service. Brother Bell is still doing well with the Sunday School. Bro. Parnall, the pastor, and his wife are mending slowly. We rejoice with them.

—Sister R. S. Fowler, of Victor, has been quite ill, but is some better now.

—The weather has been somewhat raw and disagreeable for a week or two, but not sufficient to prevent farmers from going forward with their seeding.

—Easter, glad Easter-time, is upon us again. What memories it calls up. What thoughts are suggested by it. What emotions it stirs in our bosoms, and what bright anticipations it awakens in the believing soul. From childhood, Easter day in our home, before we knew its true meaning, has been a time for the exchange of pleasant greetings and of general good cheer. The opening butter-cups and forget-me-nots, the verdant hills so near the snow-line and the tens of thousands of sparkling, laughing streamlets, born of the genial rays of the returning sun, amid our rugged snow-capped peaks, and grow into rivers that roll away to the great ocean that is out of sight beyond the mountains—these all make us think of Him who brought life and immortality to light, who was dead and is alive again forever more. In this short note we have only time and space to say with Peter, "Blessed be the God and Father of our Lord Jesus Christ which according to his abu

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Let us strive to walk worthy of the high calling wherewith we are called and of the glorious destiny that awaits those who are faithful unto the end.

—o—

A SAD NOTE.

Just as we are closing the matter for this issue, the following sad note comes from Brother Price, of Helena. I start to-day to St. Louis to be absent about 20 days. Our little son Olin is worse, that is, his knee grows worse, and we are going to an Orthepedic surgeon in St. Louis. Wife will meet me there. This is a sad mission on which I go, but we hope for the best. The work here prospers. The ladies of the church have just bought a communion set for the church which was used yesterday for the first time. It is plain but durable, and will last many years.

I regret to miss our District Conference at Boulder; but man proposes and God disposes. The Lord doeth all things well. [We deeply sympathize with our brother and sister and sincerely trust that dear little Olin may find relief and be restored to health.—Editor].

—o—

Missoula District Conference.

The Missoula District Conference will be held at Corvallis, Montana, the 26-29th of May. The opening sermon will be preached on Thursday evening the 26th. The conference proper will be held on Friday, and religious services will continue over the following Sunday. A cordial invitation is extended to our brethren of the Helena District, and to all others who can, to come and be with us on that occasion. We pray for a time of refreshing from the presence of the Lord,

E. J. Stanley, P. E.

—o—

EASTER.

Leave the winding sheet at the sepulcher! Easter, glad, happy, joyful day is with us once again! A "risen," LIVING Christ is ours.

The sweet, pure lily and fragrant rose will deck God's altars, comforting, hopeful messages will fall from the sacred desks, and triumphant strains of music will burst and linger like harp-notes from celestial strings, in the long drawn aisle and fretted vault.

The sun in the heavens with resurrection power has clasped with his warm loving arms of golden light the cold clay form of the earth and warmed and verified; the flowers have sprung up and blossomed; and, as these flowers in sportive gladness ding balm kisses back and forth on the Spring zephyrs, they seem in their joy to say, "We have left the winding sheet of a cold, lifeless winter at the sepulchre of the dead past, and instinct and thrilling with LIFE and fragrance we are fulfilling OUR MISSION to brighten and sweeten this earth below, and make it as much like the Eden of old, and the Eden above as we possibly can." Friend, is there wrapped about you in your sepulcher of sin, a winding sheet of cold, chilling indifference to God and his love? Let the beams of the risen "Sun of righteousness" fall on you with their moral and spiritual RESURRECTION POWER, and feeling their life imparting energy you will live, and grow, bud and blossom, and bear fruit unto holiness and life eternal"—fulfilling YOUR MISSION to help the world and glorify God. Leave the old winding sheet at the sepulcher. "Risen with Christ" into "newness of life," help sweeten existence, bless men and WIN them to look "unto Jesus."

How sad, solemn, sour some souls seem! Souls that profess the religion of a risen Christ, too! They think a smile a sin (because they do not often smile), and light-heartedness is their abhorrence in one who is glad and gleesome just because Christ is living and precious, and he is living in the living Christ. DIGNITY is what these superlative solemn sons of sorrowful sighs insist upon! DIGNIFIED DEADNESS is generally the result. For stolid solemnity only an owl can beat some men, and preachers too. Let us come out of the night of moroseness and sadness into the "resurrection day," where the birds sing, the flowers bloom and nature laughs under the love smile of God. "Joint heirs" with a living Christ, who is infinitely happy in the abode of the infinite blessedness, and whose heart is thrilling with the realization of the joy that was set before him, and for which he so patiently and divinely bore the cross" of agonized shame, joint heirs with such a Christ ought to be the happiest folks in all this world. Sunshine should be all about them, dimpled gladness playing ever on their cheeks, with springs of joy bubbling up in their hearts, and running over in happy laughter. Our Jesus is ALIVE, "alive forevermore!" Blessed be His holy name! And we, if we "are Christ's, while DEAD to the WORLD, are ALIVE unto GOD. "Born again," and BORN LIVING, LIVING children of a LIVING God.

Let us leave the winding sheet of gloominess at the sepulcher—it never was of any use except to hide the deformity of death—and with hymns of thanksgiving, songs of joy, and shouting of rapturous praises go on our way rejoicing; and others seeing our gladness and peace, and learning whence it came, will join in with us in the triumphant journey to glory-land. The following incident illustrates the point I make: A poor, little street girl was taken sick and carried to a hospital. While there she heard the story of Jesus. It was new to her, but she believed it and Jesus became very precious to her, and she was happy as she lay on her little cot. One day the nurse came around at the usual hour, and the little girl held her by the hand, and whispered:—

I am having real good times here—ever such good times! 'Spose I shall have to go 'way from here just as soon as I gets well; but I'll take the good things along—some of it any way. Did you know bout Jesus being born, dead and live again forevermore?" "Yes," replied the nurse, "I know, why?"

"I thought you looked as though you didn't, and was going to tell you."

"Why, how did I look?" asked the nurse.

"Oh, just like so many folks—kind o' glum and solemn-like. *I shouldn't think you knowed about Jesus* being *born*, dead and *live again forevermore!*'

Do we "know 'bout Jesus being born, dead, and live again?" If so, let us live and act accordingly.

Doubt, fear, distrust fell upon the disciples of old before the resurrection. But how strong was their faith afterward. With a blessed Savior risen, talked to, ascended and interceding, Peter worried no more, but was faithful unto the end. Paul gloried in a risen Christ, and just because Christ was risen, and living, (and Paul expected to live with Him) he could cheerfully, exultantly stand persecution, and stripes and imprisonment. His whole being was energized by the thought: We doubt so often. Cold distrust gathers about us. We become benumbed, our energies all paralyzed. Faint-hearted, weak and weary, we STOP. A LIVING Christ is with us "ALWAY." Victory will come! The world is going to be saved. Let us leave the winding sheet of doubt and fear at the sepulcher, and going forth in our Master's name, help like Paul, to turn this "world upside down"—turn it right up to the focal rays of the "risen" "Sun of Righteousness." In the Ministry, in the Church, and OUT of it, Montour needs a resurrection, a quickening, a life of energized power, and consecrated enthusiasm; a life of action and not stagnation—a life that is lived by faith in the Son of God." Sever this and all the bones in the whole valley of dry bones would come together and live, and an "exceeding great army" would lift up the banner of Jesus and sweeping all before it would march on a glorious immortality!

As we stand by open graves, the winding sheet of sorrow wraps us in gloom and darkness. Souls very full of rich gifts, treasures of knowledge, and running over with tenderness and affection have left us! Where are they? What are they doing? We can't see them, hear them, or touch them. No telephone connects them with us. Messengers leave us laden with fond messages of love. They may reach our dear ones over there, and speak of our longings and yearnings to see them, or they may not. We know not. They send no messages to us—that we know. The terrible separations of death unfold us in chilly gloom. We gaze out in the darkness for some sure comforter, some certain help in trouble. We find it alone in the "Risen Redeemer." Let us leave the winding sheet of unillumined gloom at the sepulcher, and stepping towards Christ, look up to Him. On the tear showers will shine a bow of promise—through the gloom will gleam a light, and as we look and listen the light will grow, and the faithful ear will hear a voice, the voice of our "well beloved," our Savior, saying, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live." Thank God we shall meet one another again. "Whosover liveth and believeth in Me shall never die." Lord Jesus, in thy life we have life—we believe and we shall "never die." Leave the winding sheet at the sepulcher. In Christ let us live here, and then with Christ we shall live forevermore."

Tenderfoot.

—o—

KILL THE "LEOPARD!"

OR,

A STRONG PULL AND A PULL ALL TOGETHER.

Macedonian hands are waving to us from the shores of Cuba, Venezuela, Siam and Africa. More formidable than mountain ranges, rivers, or seas, our debt blocks the way to them all. On this debt we are sinking eight or ten thousand dollars in annual interest—a sum sufficient to support a strong mission in Africa, or to place 13 missionaries in other fields. Some of our noble laymen are having their credit impaired in the commercial world by endorsing our paper in the banks. These brethren could better afford to support a missionary each, than have their credit thus discounted. Our secretaries have done splendid work in their laborious travels and eloquent appeals at the Annual Conferences; thus, very much reducing the debt, by providing for the special support of many missionaries.

The Annual Conferences have all been held. The secretaries will now have to work on other lines. We, of the pew and pulpit, are too much inclined to lean back in complacent admiration of the zeal and devotion of the secretaries, and let them work out the problem, which they can no more do, without our earnest co-operation, than the children of Israel could make the best bricks without

straw. If we can adopt some plan for a "strong pull" and a "pull all together," we can get up some morning and pay this debt off before breakfast. One hundred thousand dollars would be a very small amount for Southern Methodism to raise, if only one man in every hundred of her membership realized that he is not his own, that he has been "bought with a price," even the precious blood of our Savior.

We suggest to our secretaries the following plan: Start a general subscription, "payable when the whole debt has been subscribed." Then urge Bishops, Mission Bands, Pastors, Editors, Churches, Epworth Leagues, Sunday-schools and individuals to fall into line and throttle the "Leopard" at once. There are earnest business men who will give $1,000 to extinguish the entire debt, who will not give $100 simply to reduce it.

The undersigned is willing to start such a subscription with $1,000, and will receive the names and amounts of all others who wish to subscribe. This is not a case of alms-giving, but a debt we owe to Christ, to our church and generation. Therefore, it is not a question of mock-modesty, but one in which we can provoke others to good works.

W. B. Palmore,
1404 Lucas Place, St. Louis, Mo.

—o—

WHO WILL DO LIKEWISE?

Rev. P. M. Bell writes: "I have a brother on my work who is not able to subscribe for the "Methodist," but I want him to have it, so ask you to please send it to address given below and I will pay for it as soon as I can. It gets better all the time, and its visits always comfort and encourage my heart. It is brimful of enthusiasm and has the spirit of the Master."

Who will follow the example of our brother in sending the "Methodist" to a friend who is unable to pay for it? Your dollar thus invested will do duty in several ways. Send us the names.

—o—

MUST HAVE IT.

Brother J. H. Snow, who deals in stock and grain at Stewartsville, Mo., writes: "I do not know whether I am delinquent or not, but this one thing I do know, I enjoy reading the "Montana Methodist" and must have it. Enclosed find exchange for two dollars which will place me all right [yes, and away ahead. Many thanks. Editor] on your subscription list and secure the continued visits of your excellent paper."

Rev. F. F. St. Clair requests us to continue sending the paper to a lady subscriber with the assurance that the money will come as soon as she can sell her chickens. We only wish we could get 500 other subscribers who are just as sure of paying.

—o—

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

How the Battle Goes

LA GRANDE, OREGON.

Henry Barnhart: We are moving along nicely in regard to our church building. Hope to complete it this Summer.

OAKESDALE, WASH.

W. S. Hornbuckle: Our District Conference will commence here on Wednesday night, June 22nd. You are invited to come and be with us. Our work is still on the upward tendency. People are becoming more friendly to us as the days go by.

BUTTE, MONT.

J. E. Squires: I was rejoiced to know that the work still goes on at Corvallis, and that Bro. Waggener is to push it through till Conference. Brother Flowers did the graceful thing in yielding. I had La Grippe last week, used the "Keely cure" (not for drunkenness) and got out the next day. Have had a constant revival for several months. Two ladies converted at prayer-meeting last night. Another stood for prayers. Two accessions since last Sunday—making 16 since I came from Corvallis. Our congregations are better now than ever before, and convicting and converting power present at almost every service, "and there are added unto the church daily such as shall be saved," is the ideal Christian work.

"The Marriage of the King's Son," seemed to encourage others, and I have had five "cases of matrimony" within ten days past, "and still there's more to follow."

[They must have known of your going away soon.—Ed]. My third quarterly meeting comes next Saturday and Sunday. We look for a time of refreshing from the presence of the Lord. I am expecting to start back to Pike after my family, and I don't think anbody will call me "April Fool."

HESSELTINE, WASH.

A. Y. Skee: I intended to write you a while ago, but as Brother Hodge says, "The way to hell is paved with good intentions," and lest I be found in that way, I will try to tell you how the battle goes. I began the winter campaign at Washington school-house, holding a week's meeting with Brother Coart, of the Presbyterian Church. Good seed sown, but no immediate results. From there I went to Broad Axe, preaching every night for two weeks. A gracious revival. The church strengthened and eight souls were born into the Kingdom of God. Four united with us, one by profession and three by baptism. They were converted, received the Holy Ghost and "arose and were baptized." The man who led the singing for me, John Low, trained to sing songs in our church at Tangent, was one of those converted. It was a soul-stirring sight to see him rise from the altar, tears streaming down his face, and sing songs of invitation to bring others to Christ.

From there I came to our own school-house, a new one just built on the corner of my brother's farm. It is between the other two and about three miles from each. Here I expected the greatest results, as the people came from all sides, the congregations sometimes reaching two hundred. But the devil made a grand stand. The division of the Methodist Church, and the war, and a good many other things were trotted out to save his interests, and by people who call themselves Christians, and Methodists, too, claiming to be the "mother" of us all. The tide would ebb and flow until Brother Swift came, the second week of the meeting. He preached in demonstration and power of the Spirit. On Sunday the ice broke and penitents came to the altar. Monday was a precious day and six persons were converted. Brother Swift was worn out and had to leave. An M. E. brother came along that night, as he had sent an appointment, and I asked him to help me. He would not, but said if we were going to close the meeting he would preach on during that week. As he would not work with us I thought I would work with him, and turned the meeting over to him with five penitents at the altar [and a preacher soon to be among them.—Editor]. The next night he turned me out [of course—Editor], and when he got through organized a class and an M. E. Sunday-school to meet the same hour that a union school was to meet, and announced that he would preach on the same days that I preached there, although I had been preaching in the place a long time before he set foot in the place or had any appointment in the neighborhood. I would like to ask Brother Couey if he can see any of the spirit of the Cape May Commission about that. The result is that the neighborhood is in an uproar, the devil laughs, angels weep, and Christ's kingdom suffers. Oh, that men would be so filled with the Spirit as to drive out personal hatred.

After resting awhile I opened fire at Wilbur, Satan's headquarters in these parts. Weather bad, impossible to reach the school house. No church here, and I fitted up a room and commenced preaching to a congregation of twelve. Preached on through the week at night, working on plans for a church during the day. Bro. Hodges came out from Spokane and did some good work, made many friends and strengthened our cause. We had the same M. E. brother, however, to contend with, who went about telling the people that we split off from them because we upheld slavery, that we were all rebels, etc., etc. [Such an evil worker would be ready to tell anything that he thought would further his cause—Ed]. The meeting closed with good congregations. I have over $600 subscribed in cash and lots, besides the location, and 3,000 feet of lumber on the ground for a church, so that we will build as soon as possible. I cannot do much with the church until I get my crop in. I might tell another chapter about the ranch, as I am on a new ranch (which came into my hands through my mother's death), as well as being on a new circuit, to give you a sample of what I have been doing, so that you will excuse me for not writing more. I preached 47 times in succession to the same people, and during that time I cut and hauled, a distance of eight miles, posts enough to fence my ranch, besides wood enough to last me till harvest. Cut this down to suit yourself, and may God bless our dear little paper, which is always the first one opened at our house. Come to the dedication of our church in Wilbur.

FAIRVIEW, WASH.

Rev. F. F. St. Clair: I am now recovering from a severe attack of "La grippe," followed by nervous prostration. I am submissive. He doth all things well. Our God continues to bless us. Our foreign mission assessments paid in full. Home missions ($50) secured and will soon be in. All glory to God. We have one of our church papers in every family in the church here, except one. Let us press the battle to the gates on these lines. A paper in each one of our people's homes. Amen. God bless you.

DAYTON, WASH.

Dear Brother Stanley: I will now write a few lines for your excellent paper, that the brethren may know how we are getting along on the Dayton and Pomeroy circuit. We have just closed our second quarterly conference with good reports. Bro. Michael, our Presiding Elder, preached in demonstration of the Spirit and in power; and God was glorified in every service. The collections for Missions and other objects are all in sight. We expect to have a full report at the Annual Conference. We are fighting with all our might for Christ, the Great Captain tha never lost a battle. We know we are fighting for him, because we are gaining the victory. We have completed our new church at Covello. It is a beautiful building 30x50 feet, well finished. Bro. M. Larkins deserves praise for the faithful work he did here last year. He is greatly loved by this people. The Lord is abundantly blessing us this year. Six months ago we had only 12 members at Covello, and no church property of any kind. Now we have 67 members and a good church worth $2,000. We have had a glorious revival since the church was built. Bro. William, the pastor of the M. E. Church (North), and myself assisted each other in revival work at Covello; each of us holding about three weeks. There were over a hundred conversions in the two meetings, and about 33 additions to the M. E. Church (North), and 55 to the M. E. Church (South).

I expected Bro. J. H. Shelton, our preacher at Dayton, to assist us in my meeting, but he was sick and could not be with me. This I regretted very much, for Bro. Shelton is a fine preacher. Bro. M. V. Howard, of Walla Walla, and Bro. Earl, a local preacher from Pendleton, were

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

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Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M, Fa ther, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

with me 4 days, and rendered good service. Bro. Howard is one of our best preachers.

The angels must have rejoiced over the meeting at Covello. There were a number of outspoken infidels happily converted, and united with the church at this meeting. They have all, with many others, erected family altars. Nearly all the new converts pray in public. Praise the Lord for a praying church.

We will begin another meeting next Sunday at Winnette School House, seven miles from Dayton. We hope to have a good meeting. It thrills my heart with joy to read such good reports from the brethren. God bless the true and brave men in this great Northwest, who are fighting the battles and bearing the burdens of the church in this wicked country. I rejoice that I am counted worthy of a place among them. I must close, for I am getting my letter too long. I will not be silent so long anymore, but will write oftener, and then I can cut my letters shorter. "Blessed is the man that trusteth in the Lord."

G. H. Gibbs.

[There is but little danger of getting such letters as the above too long.—Editor.]

OKLAHOMA CITY, OK. TER.

Dear Bro. Stanley:—It may be a few words from this new country, this "wheel within a wheel," would be of interest to some of your readers. I felt sad at Hillsdale, Kans., when you said to me, "You are no longer a member of the Western Conference." I loved the Western Conference. It made me sad to tell the brethren good-bye. But such is life. I felt it my duty to change climates, so I am here. We arrived here Sept. 14th. Were met at depot by kind friends who gave us comfortable quarters until we could look around and take our bearings. As we came into this city, not three years old yet, with six thousand inhabitants, and saw the rush and bustle of the people, it was not difficult to tell that we were in a new country. It was not difficult for us to adjust ourselves to the situation. We had been accustomed to rushing for ten years. So we rushed into work and are still on the rush. The winter here has been much milder than we have been accustomed to in Kansas. I like the change. It has been decidedly beneficial to my throat. We have had somewhat of a blizzard recently, but all is bright and clear to-day.

There is considerable activity in business matters recently; quite a good deal of real estate has changed hands at fairly good prices. We have some fine good business houses here, and others in course of erection. This is destined to make a good city. We have the climate and the soil; capitalists are coming; the resources will be developed.

What activity is demanded of the church in a new country like this! While our church is in advance of any church represented here, it behooves us to be active, for many others are making great efforts to establish themselves in this fair land. This country will not wait for a slow church. The one that comes first and shows signs of life and permanency is usually the one that wins. Nine denominations are represented here now. We are getting along very nicely with our work in the city, our church not being completed hinders our progress. We will have by far the best church in the city, when completed, and decidedly the best location. We are having regular class and prayer-meetings, which are very profitable. Our congregations are growing. We have had 25 accessions since conference. We are well and happy, and well pleased with the country.

Come and see us.

J. M. Gross.

HELENA DISTRICT—A. C. COUEY.

I began the third round of quarterly conferences in Deer Lodge, in February. Our work here is certainly very encouraging. The quarterly conference was followed by a protracted meeting which continued several weeks, resulting in great good to the membership, and the addition of five persons to the church. Bro. Tabor had Rev. D. B. Price two weeks, and Rev. J. E. Squires something over a week to assist him. The congregations at Deer Lodge have about grown to the capacity of the house—especially on Sabbath evenings. The Sunday-school is one of the most satisfactory character in the district. It is well supplied with efficient officers and teachers who are very regular. This school has the largest proportion of adult members in it that I know about. The Epworth League, the prayer-meetings, the Woman's Home Mission and Parsonage Aid Society, all show life. The women of the church propose now to make some decided improvements on the church in the interior. By Easter, the church will be a charming place of worship. Bro. Tabor and his people grow upon each other. If he is changed another year it will be because he is badly needed elsewhere, and not because of failure in Deer Lodge.

BOZEMAN.

Bro. Goulder continues steadily in the work at Bozeman. The pruning knife has been pretty freely used there during the quarter, so that the membership has decreased in numbers, but I trust increased in real value to the cause of the Master.

Bro. Goulder has several hundred dollars subscribed toward the building of a parsonage in his charge. With what may be added, in the town, and that which we hope to get from the Woman's Parent Board, we hope to guarantee a parsonage there at the beginning of another conference year, if not earlier. This will greatly help that work. A great many think this step declares some of Bro. Goulder's personal plans to change his "modus vivendi," but I am persuaded he is innocent of such purpose.

The third quarterly conference at Bozeman was very pleasant indeed. A very fair per cent. of the membership was at the sacrament of the Lord's Supper, Sunday morning.

TOWNSEND.

This circuit has gone unsupplied this year. I have made quarterly visits, hoping from one time to another that we could furnish them a preacher. I was with them from Thursday to Sabbath the last quarterly conference, and had a very pleasant time preaching at Duck Creek. Circumstances did not favor preaching at Townsend, as I usually do. A protracted meeting in progress at the M.E. Church made it unadvisable to divide the Methodist force of so small a town. I don't know that our M. E. brethren would have been so considerate, but our people can afford to be truly Christian in all their bearings toward the other Methodism, no matter what they do in return.

The class at Duck Creek paid the whole claim for Domestic Missions made upon the circuit, on Sunday night. Arrangements were made to collect foreign missions by the time I return another quarter. Miss Alpha Keene was appointed collector of this fund, and I hope she may be successful. I think the members there will be pleased to pay the assessment in full, with a fair part borne by the class at Townsend. The Lord bless this flock without a shepherd.

HELENA.

Both the pastor and his people seemed encouraged over the quarter's work at Helena. The congregations had averaged considerably larger than those in the previous report. The prayer-meetings had been better attended. The spiritual interest of the membership had grown—some valuable additions made to the church, finance better than any time during the year. Bro. Price's health had not been good. His family were still in Arkansas, where they will likely remain for some time.

The elder and pastor received royal entertainment at the home of Mr. S. C. Ashby, whose Chinaman knows just how to cater to the taste of "Melican man," though the Mrs. of the house be away. Mrs. Ashby and the children were in California for a short time.

Bro. Price's chief difficulty was in eating too much. I suppose it was mine too.

EAST HELENA.

I found Bro. and Sister Bramble both well and cheerful in their work in the East Helena charge. Bro. Bramble had me remain with him after the quarterly conference to assist in a protracted meeting. The work at this place is doing fairly well. Bro. and Sister Bramble have the esteem of all the community. The membership here is small, and financially weak. But they and the friends of the church are doing nobly in the support of the pastor. For their strength no charge is doing better in this respect. The pastor writes me in a letter received yesterday, that recent charges have taken place much in favor of the church over which he is greatly encouraged. I am quite sure the remainder of the Conference year will be pleasant for the laborers in that vineyard.

WILLOW CREEK & WHITE HALL.

Bro. Britt, with five of his Board of Stewards were present Saturday afternoon at the quarterly conference.

I was certainly very much gratified to have such a full representation from his large circuit on such an unfavorable day, for it was quite stormy. Two of the brethren had come about twenty miles, a third fifteen, and still a fourth about ten.

The work of the quarter showed industry and fruit. Although the pastor was not satisfied, good results had attended his efforts in several protracted meetings.

The financial report was very good indeed. The pastor and people are mutually pleased with each other, and work in great harmony.

BUTTE.

The third quarterly conference in the Butte charge was an occasion that brought great pleasure to me. The congregation at 11 a. m. was the largest I have seen at that hour during the year. The number of communicants after the sermon, at the sacrament of the Lord's Supper, was the largest in the history of the

charge. The chancel was filled three times. The pastor's report was very encouraging on all the lines of church work. Sixteen had been added during the quarter. The spiritual state was very gratifying. The finance just a fraction in arrears. It will be remembered that this charge is trying its first year at self support. It is succeeding finely. When the financial system becomes so adjusted that all the members who can pay something do so regularly, it will be a very easy matter for the people to meet the demands upon them.

Bro. Squires was to leave Wednesday following the quarterly conference, for Missouri. He goes to make a visit to his parents, and bring back Sister Squires and the children who have spent the winter there. He is to be gone about one month.

BOULDER

I have not yet been with Bro. Clark the third quarter. Learn, however, that he has had the best quarter, possibly of his ministry in Montana. Such arrangements have been made between Bro. Clark and the pastor of the M. E. Church, occupying the same field, that there is no longer any friction. We now have the field exclusively at Boulder. While the M. E. pastor has sole occupancy at Elkhorn. The arrangement proves to be a wise one. Great blessings have attended our work at Boulder, which has virtually become a station. I understand that full houses, morning and evenings wait upon Bro. Clark's ministry. A number of souls have been converted in the recent revival meetings. I am not aware of the number of accessions to the church. Hope there has been a considerable ingathering.

BOZEMAN CIRCUIT.

I am to be with Bro. Warren next week. Good reports came to me of his work since being with him the second quarterly conference. The new work in Park county continues with unabating interest, so far as I can learn. The class organized at Clyde Park, fully expect to build a church this Spring. They say they will do so if they can secure $200 from the Church Extension Board. The application for that sum has gone in, and is on file. Dr. Morton writes me encouragingly about helping us. Bro. Warren has had two protracted meetings lately, respectfully at Middle Creek and Belgrade. I have not heard particulars yet.

Sister Warren's health has been very poor of late. About the first of March she had an attack which for a time gave reason for the most serious apprehension. There is not a more self-denying preacher's wife in Montana, than Sister Warren, and our deepest sympathies are touched in her sad affliction. I hope Spring may add to her bodily comfort, and restoration.

The District Conference will close up the work of the third round. We have an interesting programme, both for the District Conference and Sunday School Conference.

——o——

Editor Methodist:

We are now in the midst of a glorious meeting at my country appointment. Several conversions and 10 accessions to date. A general awakening among the people, many deeply convicted and deep seriousness pervades the congregations. Yesterday we baptized 7 infants. Last Sunday we had an "all-day basket meeting." I preached three times. It was a feast to our souls. I had no help except a band of true, faithful laymen as are to be found in the connection. By the way! this circuit has furnished two preachers to the East Columbia Conf. who are doing good work for the Master; namely, F. C. Adkins and C.E.Kirk, each of whom has a brother living here, and both are stewards, and of the right kind. Praise God for saving grace!

P. M. BELL.

——o——

East Columbia Conference.

SPOKANE DISTRICT — Third Round.

Oakesdale circuit	—Pine City,	April 2, 3.
Davenport "	—Pleasant Valley,	April 9, 10.
Lewiston "	—Tammany,	April 16,17.
Genesee "	—Leland,	April, 23, 24.
Colfax "	———	April 30, May 1.
Big Bend "	Wilbur	May 7, 8.
Spokane Station	———	May 14, 15.
Rockford circuit	—Rockford	May 28, 29.
Potlatch "	—Texas Ridge	June 4, 5.

The Spokane District Conference will be held at Oakesdale, June 23–26.

Reg. B. Swift, P. E.
1524 West Fourth Ave.
Spokane, Wash.

——o——

Married.

March 16th, at the M. E. Church, South, in Bozeman, Mont., Mr. Steven B. Newman and Miss Lulu M. Biggs were Married by Rev. W. T. Goulder.

The house was crowded to overflowing with happy spectators who joined in wishing the newly wedded pair a prosperous voyage over the sea of life.

——o——

Obituary.

Mrs. Elva Melissa, wife of A. L. McMillen, and daughter of Lyman and Mary Blodget, departed from earth at her home about five miles southwest of Corvallis, the 24th of March, 1892, age 20 years, 1 month, and 12 days.

She was born and raised in Bitter Root Valley. The writer knew her when she was a bright-eyed and happy-hearted little girl. She had not been married two years. A darling infant preceded her a few months to the spirit land. She was a great but patient sufferer. She had a large circle of friends. We can but think when persons depart so young, that they are taken from the evil to come. She expressed to a friend a willingness to go. May the presence and promises of the Great Comforter abide with husband, parents and all the sorrowing ones and prompt them to make sure of a happy home beyond the river of death.

"The Montana Methodist"

IS A

Wide-awake, religious family paper, containing eight pages, with large, clear type, and published semi-monthly, on the 15th and 30th of each month, excepting those dates come on Sunday.

Rev. E. J. STANLEY, Editor and Business Manager.

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BY REV. L. B. STATELER.

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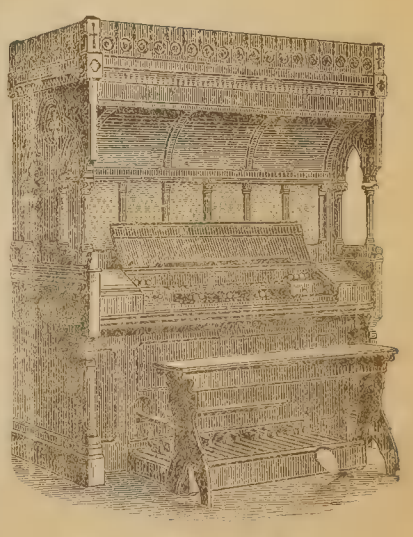

WASHINGTON LETTER.

WASHINGTON, D. C., }
MARCH 29, 1892. }

ENGLAND MUST BACK DOWN in the Behring sea matter so far as a *modus vivendi* is concerned, for the United States will not and cannot, and the sooner the fact is made known the better. A report from London says that Salisbury will assent to such a measure after the ratification of the treaty. No one here has counseled a retreat and so far as the sentiment of this country is represented at its capital, it is solidly united in the determination to make a stand, not for the sealing industry, nor for a sealing company which war would destroy and bankrupt, but for self defense. No one doubts that when the whole country speaks it will be with one voice, and a bold tone. Lord Salisbury and British politicians cannot receive aid and comfort here whatever bad advisers may promise.

ENGLISH CAPITAL invested in the United States bonds and other property which would be confiscated; English possessions on this continent which would in the end be wrested from her; Irish unrest; Russian pressure on her Indian border; French jealousy in Egypt; and last but not least a large degree of English fairness and justice will all unite to hold back the Government from war.

If ever arbitration is reached and an award made all will bow to its result, though many say we shall be tricked and made to pay a large bill as we have done before. Many, in and out of congress, say "Let us stand on our rights bought of Russia and unquestioned until now. The more we give way the more we shall be crowded. England points too many guns our way. She wants commercial supremacy in South America; she wants the Sandwich Islands; she wants Alaska; she wants the Nicaragua canal; she wants a foot hold in lower California; she wants the earth. Let us refuse to be bullied, we shall be better respected and future troubles avoided." Many of both parties feeling thus declare that arbitration is a mistake and that the administration has conceded too much and that Salisbury's contemptuous diplomacy and annoying and causeless delays have been encouraged by such concession. Arbitration is, however, approved by the majority and all are agreed that pending the trial destruction of the seals must be prevented if possible even at the risk of war.

PREPARATION. In the mean time preparation for a conflict has already been made and is in progress. The Chilian difficulty hastened the assemblage of a large part of the navy in the Pacific and south Atlantic. Monitors and torpedo boats are being put in readiness. A large part of our army of 25,000 men is already stationed along the Canadian frontier at Forts Buford, Spokane, Sherman, Assinaboine, Niagara and Potter, at Detroit, Sacketts Harbor, and Vancouver. It is quite possible that some communication more or less formal has been had with the Russian Government. She is reported to have ordered war vessels to her north eastern waters.

THE SILVER CONTEST in the House will probably be settled this week. The anti-silver side has developed a surprising strength which renders the result doubtful. The main question is not of immediate importance because of the certainty of a veto, but the political strategy involved lends much interest to the matter. Nothing can be done, however, that will commit the republican party as a whole to free silver or the democracy against it. CAPITAL.

—o—

A Father to His Son.

BOTH PREACHERS.

The Presiding Elder of a young itinerant Methodist preacher in Arkansas has furnished us the following letter, the message of a father to his son. The father has long been a preacher of great ability and knows the things whereof he writes. He did not write for the public, not supposing the public wonld ever see his letter; but for the benefit of his son, whose success in the ministry is the most fondly cherished wish of the loving father's heart. Let others read, inwardly digest and profit by the wise counsel here given:

DEAR SON:—Yours of the 1st is to hand; glad to know that you are pleased with your place. I hope you will be a success as an instrument in God's hands to bring sinners to Him and to build up your Church in the gospel of Christ. You will find a great difference in the station and circuit work. You will spend all your time with one congregation, and you will find it a difficult task to be social and at the same time to maintain that dignity and reserve that becomes a minister of Christ. You will have to do much studying and praying, to have two fresh and vigorous sermons every Sunday, and a fresh prayer-meeting talk each week. Too much familiarity with the people on the streets will make you less interesting on Sunday. Too much reserve will make you seem proud and vain to your people. A village pastor should spend almost all of his time with his books and visiting from house to house. You will have to visit systematically. Get you a Pastor's Visiting Register, visit every family of your church regularly, praying at every visit, putting down the number and names of all the members of each family, their individual relation to the Church, etc. Pastoral visiting is not social visiting. You should visit socially when convenient but pastorally whether convenient or not. A pastor should be a messenger of grace in every family, and carry light and cheer and comfort to every house. You should be careful not to indulge in the gossip of the people. Let the sick, the infirm, and the indigent poor be your special care—O what a task to scatter the seeds of kindness from house to house. But, son, Jesus will help you. You must forbear foolish talking and jesting, which are inconvenient, and keep out of street talking and wrangling—argue nothing on the streets or business houses. The place for you to do your arguing is in the pulpit. Keep out of town politics.

O what rules are given to a preacher in the Discipline! "Never be unemployed, never be triflingly employed. Do not spend any more time at any place than is strictly necessary." I hope you will read carefully "Pastoral Theology" and the rules given by Adam Clarke to a preacher. Take the Advocate, THE ARKANSAS METHODIST and the Quarterly Review, and read by way of recreation the North American Review and occasionally a daily paper, say a Little Rock or Memphis daily—but O the Bible, the Bible, the Bible, the Bible, the Bible, the Bible, the Bible, THE BIBLE. I know you are good and a good preacher, but I want you to be better and better. Preach better and better. Do not preach everything at once. No, no; save something for next time.

You have become a station preacher quite early, and you will have to live and study by rule to be able to fill the place. Take notes and keep from repeating, except the great soul-saving doctrines, and present them with a studied variety. Do not be awkward in the pulpit. I urge you to preach every sermon in two places, before you preach it in the pulpit. Preach every sermon before the glass and on your knees. An awkward, slobbering young preacher, who snorts and raves and stares and murders the King's English, is a disgust to a cultivated congregation. Be spiritual, but not noisy; be deliberate, but not prosey. A short and sweet sermon, delivered in a spiritual, religious mood, does more good than a long, labored thing, that has but too teeth in it—logic and length. I pray that you may become a polished preacher, as well as a spiritual preacher; have an ambition to excel, but avoid vanity. Do read Pauls 1st and 2nd letter to Timothy every week as long as you live, and read his Epistle to Titus. Son, do not be bitter and sharp and smart in the pulpit nor out of the pulpit. No, no; but be pacific, mild, spiritual and forbearing; be gentle toward all men. It is a hard piece of business to reprove, to exhort with all long suffering and doctrine. Be faithful to the souls of men in reproving sin, but do not curse and swear in the pulpit. When you get so mad at sin as to curse the sinners, then you drive them away from you. Be self-confident, just in proportion to your sense; and never think more highly of yourself than you ought to think. Never mind your salary, let the stewards see after that, and do you see after preaching and visiting. Do not let any man on your official board see you in a hasty or angry spirit. Keep yourself spiritual and prayerful, and then you will not be fault-finding. Let the stewards do what they may, do you keep in a good humor with them, and tell them of their virtues and their power to do good, and never find fault with them about money matters. Talk only when strictly necessary about money. But it is getting late—do right, and if it is God's will you can stay at———four years. God bless you, my noble promising son. Pray for your father. One son a station preacher, the other a steward. It is enough. I am, &c.

———.

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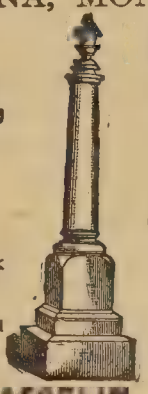

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THE

Montana Methodist.

Vol. 4. APRIL 30, 1892. No. 90.

EDITORIAL.

Thoughts About Grafting.

Not long ago while stopping at the hotel in Missoula we met with a fruit tree agent who claimed superior excellence for his stock because the practice of "short-root" or "piece-root" grafting, he said, was not tolerated in his nursery. Short root grafts, we learned, are made by simply using a short piece of the root of an apple tree for the stock and grafting a scion to it in ordinary the way. Our friend claimed that a tree propogated in this way will put out but few roots, and they probably on the same side, and hence fail to furnish propper sustenance or give necessary support to the tree. Besides, there is not sufficient vitality in such a root to form a perfect union. The dead matter is not thrown off. A sort of fungus substance is left, and although it may be covered up and the tree appear vigorous for a while, yet just as you begin to expect fruit you find that your tree has the "black heart," begins to wither and soon dies. The whole root graft is made by taking the entire root of a plant grown from an apple seed as the basis for the tree. This has all the elements of a perfect tree; all the fullness of life from the parent stock, from every part of it—not from one portion or one side only—is reproduced in it. There is sufficient vigor to throw off all foreign matter, to form a perfect tree, to stand the shock of transplanting, to send out roots in every direction deep into the soil, keep a good sound heart, produce plenty of fruit in its season, grow to a good size and live out its allotted time.

While our friend discoursed most earnestly upon the conditions of apple tree life in the physical or natural world, illustrating his ideas by use o wood cuts and actual specimens brought from nursery and orchard, we readily assented to the correctness of his theory, and at the same time could not help thinking how forcibly it illustrates the condition of soul-life in the spiritual world. How much short-root grafting is practiced in our religious nurseries. The results are seen in the visible growth and in the quantity and quality of the fruit produced. In this day of haste and bustle, in the endeavor to make a great show with as little outlay and in as short a time as possible there is a great temptation to neglect thoroughness. Men desire fruit, but like the disciples who followed the Savior while he fed them with the loaves and fishes and went back when he made known the conditions of true discipleship, they are not willing to make the sacrifice required, and are disposed to manufacture a spurious article. Some will take up with one part of the Bible, that which suits their tastes and coincides with the views that they already hold, and throw away the rest. Others will fall in love with one or two attributes of the Deity—His love, goodness and forgiveness, for instance—and would exhaust them if they were not infinite, while perhaps they ignore His justice or His holiness altogether.

One will take up with one or two phases of Christian duty, Sabbath observance, temperance, etc., and manifest great activity in promoting them, while perhaps very indifferent towards other duties just as binding upon the Christian. We have known persons who would lay great stress upon one or two doctrines or ordinances of the Christian religion and seemingly pay but little attention to others just as essential. Such are apt to become hobby-riders. One man is wedded to one particular mode of water baptism and denies salvation or communion to all who have not gone down under and come up from under the yielding wave. We have heard a man argue on water baptism by the hour and make light of heart conversion and deny the existence of a commandment to keep the Sabbath holy, illustrating his faith by his practice in starting on a journey, a business trip, on Sunday. Some brethren are as zealous in urging the second blessing," that we fear they do not attach sufficient importance to the "first," and are in danger possibly of not giving due diligence in attaining following ones. We knew a man once who had been the leader of a holiness band, but who refused to take part in a revival meeting where help was greatly needed, offering as his excuse that he had to work on Sunday, irrigating his crop, where he then lived, and he was unwilling to give up the practice. Saturday as a day of rest and are not preaching and expecting the immediate coming of Christ to dwell in person on the earth a thousand years.

We might go on, *ad infinitum*. Such persons have a zeal that is not according to knowledge. They are one sided in their views and wanting in the wisdom that cometh from above, and while possibly claiming the witness of the Spirit do not always bring forth the fruits of the Spirit. They cry, "Lord, Lord," but do not the commands of the Lord. They are short root grafts, and possibly short lived—short in everything but profession. When one hobby is knocked from under them, or they are transplanted to a field where the climate is not the most favorable they die at once, or receive a wonderful shock from which they never recover.

We need more whole root grafting in our spiritual nurseries. A whole Bible in the creed, a whole Christ in the heart, and "the perfect law of liberty" embodied and exhibited in the life of every Christian, should be our motto. Christ the "root of David" and the "life and light of the world," was the doctrine of John; while Paul prayed that Christ might dwell in the hearts of man, that they might be rooted and grounded in love and be "filled with all the fullness of God." The great mystery is Christ in us the hope of glory. The Christian's life is hid not with a creed, a dogma, an ordinance, a profession, or a performance, but with Christ—a real living Christ—in God. The divine life is imparted and the divine presence revealed to the individual believer as really, as graciously, and as fully as if there were not another soul in the universe. The great bounding, loving, bleeding heart of the Infinite One, of the Living Vine is made bare and the poor withering, dying branches are grafted in, not by man's device or ability, but by His own infinite power, and we are strengthened with might by His spirit in the inner man and prepared to bring forth fruit unto eternal life.

—o—

Notes.

—Some of our Baptist friends have endeavored to make the impression that the great and honored Baptist, Mr. Spurgeon, was not strictly an open communionist, saying that "open communion by Mr. Spurgeon extended to three services only, to the same individual. After that he must submit to Christian baptism as held by the preacher, or the privilege ceased." But the incorrectness of this is proven conclusively by a letter from Mr. Spurgeon himself to Rev. Z. T. Bennett, D. D., editor of the "Arkansas Methodist," bearing date May 13, 1889, answering particular inquiries on this subject. He says:

Members of other Christian Churches are welcomed to the Lord's table with us as visitors; but if they come several times, it would be proper to inquire why they neglect to worship with their own church. "The limitation is placed to prevent the formation of a class who are not under the discipline of any church. Good reasons being given, there would be a continuance of the permission."

This settles the question. We would rejoice to see our brethren of this vast family of God's people in this country following the example of the greatest Baptist preacher and one of the greatest preachers the world ever produced.

—The Russian famine continues to increase in extent and severity. The government is exerting itself to afford relief, but cannot meet the demand upon it. As there was a general failure of crops throughout Europe last year, and a great surplus produced in America, this country must furnish much of the help necessary to relieve the starving millions. What is done should be done quickly. Ship loads of wheat and flour and meat are being forwarded. Let all do something.

—The application of Utah for admission as a state has been practically laid aside. While the leaders avow their renunciation of polygamy in obedience to a professed late edition of a revelation from heaven, yet upon investigation it is evident that the old ideas and feelings remain, and if admitted the new state would be controlled by the Mormon church.

—The Upper Works at the Anaconda Smelter have shut down, it is said, indefinitely. The cause is unknown. About five hundred men are thus thrown out of employment.

—Increased attention is being given to fruit-raising in Missoula county, especially in Bitter Root Valley.

—We regret exceedingly to learn of the dangerous illness of the wife of Bishop Haygood. The Bishop has been kept from attending a number of District Conferences. We sincerely trust that there has been a change for the better ere this.

—If our friends who are connected with the Epworth League will furnish us reports we will gladly give them one or two columns in each is-

CHURCH SERVICES.

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Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
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Prayer Meeting, Wednesday at 8:00 p m.

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Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
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BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

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Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

sue for this department of our work. We are greatly interested in the movement and desire to see it prosper here in the Northwest. Sometime ago we published some articles written by Epworth Leaguers which were copied into other periodicals. We would not object to more of the same sort.

—At a meeting held in honor of Frederick Douglass, at which there were many negroes, Col. Ingersoll was among the speakers. Disregarding the principles of ordinary courtesy he made it a point to bring out his stock in trade, and assail the Christian religion, although there were several ministers present and on the program. He advised the colored people "not to follow the God of the whites or any God who had permitted slavery in the world." Mr. Chauncey Depew replied by telling them that slavery was universal in the world when Christ appeared on the earth, and that just so far as true Christianity had extended over the earth slavery had disappeared. The appeal to reason and the rebuke to the proud infidel, and the defense of religion were so effective that there was a scene of great enthusiasm.

Dr. Buckley, in commenting upon Ingersoll's speech and the reply, says:

As for endeavoring to induce the negroes not to follow the God of the whites, "who hath made of one blood all nations of men for to dwell on the face of the earth," it was the Christian religion that sustained them in slavery and made them oftentimes preachers of the gospel of peace and good will to their masters by their spirit and conduct as well as their words. It is that which is saving them from the consequences of being thrown into utter ruin by the sudden gift of freedom.

From whom did the negroes get the principles and spirit of that religion that did so much for them but from the preachers and Christian people right among them? And yet these are the people whom Bishop Mallalieu has characterized as having a "so-called Christianity," and that the "blood poison of slavery still taints the circulation," etc. If it is a "so called Christianity," and tainted with "blood poison," surely a great editor like Dr. Buckley, one so full of resources, would not rush to it so readily for aid in defense of the truth when assailed by a foe like Ingersoll. As the "Texas Advocate" says in commenting upon the incident, "the truth will out."

—We rejoice at the revival influence that is prevalent throughout the length and breadth of the M. E. Church, South. God is owning the labors of his servants, and people are being converted by thousands. The work here in the West and Northwest is no exception to the rule. This has been pronounced the most prosperous year in the history of our work in Montana. Almost every charge has been blessed with a revival and nearly two hundred conversions and accessions have been reported. The revival fires are sweeping over the East Columbia and Columbia Conferences. There have been a hundred conversions on one charge in Pendleton District. While the "Pacific Methodist" says that they have never seen it after such a fashion in our church in California before. The same good news comes up from our frontier fields in Kansas, Colorado, New Mexico, Oklahoma, Indian Territory and Texas—all along the Western border. Bishop Marvin, in an urgent appeal to the church, once exclaimed, "From the Rio Grande to Puget Sound an Empire calls us." What would the sainted Bishop say were he here on earth now and could hear the pæns of victory coming up from this vast field that he traversed and mapped out. He would shout, "glory to God in the highest! 'just as many of God's people are doing. Praise the Lord for what he has done. "We feel like going on."

—We were greatly shocked on last Sunday, as we went to our appointment for preaching, to see a man plowing in his field, and particularly, to learn that the field and team were owned by a professing Christian. While there is no law here to prevent such conduct, yet it is painful to think that there are those among us who so disregard the public sentiment in a Christian community, to say nothing of the claims of the higher law upon the conscience, as to openly and defiantly desecrate the Lord's day. Shame on such a course.

—It appears hardly possible that while we are having such open weather here in Montana, and farmers are going forward without interruption in their work that they are having such storms in the East and South. Our friends will have to emigrate to Montana.

—The Board of Missions will have met and performed its work before another issue of the 'Methodist." Its doings will be watched with solicitude by many hundreds of people. Knowing the spirit of the men who compose it we believe the best that is possible will be done for every needy field. Hitherto it has moved slowly in extending its work in the West, and particularly in the Northwest. This has resulted in the loss of some fields to us, and has caused no little hardship, attended with much solicitude, to many faithful workers. But we believe that our work here is beginning to be regarded with more favor by the entire church. It is being found out that there is a work for us to do here; that the difficulties encountered are not peculiar to our church; that while we do encounter opposition, yet that in proportion to the expenditure of money and the men sent by the home church our success equals, if not surpasses, that of any other church in the same field. Other organizations receive their increase largely by transfers; ours principally by conversions and from those who were never with us before.

We are doing what we can to encourage the idea of self-support. But this cannot be effected in a day or even a year. There are some charges that will require assistance for a long time. This is the case in all the older conferences. There the weaker charges are helped by the stronger; here, as yet, all our help has to come from the General Board. But the missionary fund is coming to be regarded more and more as a sacred fund, to be used where it will best promote the cause of Christ.

There are new and inviting fields that we are kept from entering because of a lack of funds and of men. People of our own flesh and blood and native land—our own household—are without the Gospel; their children growing up godless, and they going to the bad. They call for help. We plead with the Board to do all in its power for the increase and enlargement of our work in Montana, Idaho, Washington and Oregon. Many of our workers are crippled in their efforts to do the work of the church and are practicing the most rigid economy in order to avoid debt and squeeze through to the end of the year. Would that their hands might be untied and their hearts unburdened so that they could get into the Lord's vineyard, and do with their might the work that is so near their hearts.

—Mr. Spurgeon has been called the most fearless and popular Gospel preacher since the days of Wesley and Whitefield. There is not a little concern as to who shall be able to fill his place, hold his vast congregation and carry on his work. The same spirit of unrest and solicitude has followed the decease of other noted preachers who were settled over local congregations. There seemed to be a fear lest the work should not be kept up. How different when Mr. Wesley passed away. While he was mourned by countless thousands and there was none to take the place that he had filled, yet his work, the forces so wonderfully set in motion through his instrumentality, was so effectually organized that there was no demand for any particular man as a successor. Ten thousand tongues, inspired by the self-denying zeal and heroism of him who said, "the world is my parish," were already busy preaching in many lands the doctrines that he had taught and emphasized. The great victory that he gained in death seemed to give them fresh courage and they went forth to greater conquests shouting the dying words of their leader, "the best of all is, God is with us." It will be much the same when Gen. Booth is called home. A movement that is so manifestly of God will not lack for a leader. Though the Lord buries his workman he carries forward his work. The Lord will not lack for a man to stand before him, whether it be in Spurgeon's Tabernacle or any other place where souls are to be saved and his Kingdom advanced.

—A recent writer in the "St. Louis Advocate," advocates the establishing and maintenance of an orphanage under the care of the church in Missouri by distributing and providing for the little ones in Christian homes, instead of keeping them all together in one place. He claims that it is cheaper, and much better for the children as they have more of the parental and real home influence thrown around them in this way. There is much to be said in favor of this plan. We know of a little blind child here in Montana who was thrown upon the county. She was provided for in a private home where she won her way to the hearts of her guardians, that she was cared for with all the tenderness that could have been bestowed upon an only child, and to-day is scarcely aware that she is an orphan. The plan has been worked with wonderful success in Chicago and other places. Why could we not organize such a work under the auspices of our church here in the Montana Conference? A board could be appointed to make provision for homeless children, and all our preachers authorized to act as agents to look out for needy cases and also for homes, soliciting correspondence with the board. In this way Christian training might be secured to hundreds of helpless ones for whom Christ died, and joy and gladness carried to many homes that are now without the glee and sunshine of youthful life. Let us think about it.

—A gentleman professing to be a Christian, and living in a Montana community, remarked to a friend not long since that they had been "fighting the Methodists for twenty years." As a matter of fact the Methodists are stronger there than they have been for many years. What a pity that our brother had not been fighting the devil instead of the Methodists. How much better it would be for himself, for his home, his community and his church. It is high time that professed Christians should quit fighting each other and devote their energies to the overthrow of the common enemies—whisky drinking, Sabbath desecration, gambling, swearing and a hundred other vices that abound in almost every community.

—Certain ministers in Chicago have united in a call for a "Parliament of Religions" at the World's Fair, to consist of a convention made up of representatives from all the

various religions of the world, both Christian and pagan. It is not to be for worship, nor for discussion, but to learn from each other, see wherein there is agreement, etc., etc. We may be considered too old-fashioned in our notions, but we have no sympathy with it whatever. It is too much like declaring a truce and inviting the devil to the biggest banquet that has ever been held—publicly recognizing him in the presence of an assembled world. The old fellow tried that scheme with our Savior nearly nineteen hundred years ago when he took him and showed him all the kingdoms of the world. The proposition was promptly rejected. We trust it will be so in this case.

—There have been several strong and well tempered articles of late in the "Nashville Christian Advocate" upon the tobacco habit, especially as indulged by ministers of the Gospel. We would steer clear of fanaticism, but from the depths of our heart we would that every minister in our great church could be prevailed upon to give up the filthy habit of using tobacco. We know of brethren beloved for their gifts and their works' sake, but whose presence can hardly be endured in many homes because of the offensiveness of the tobacco fumes that they unavoidably carry with them, to say nothing of the influence that they exert upon the younger members of those families. We are jealous of the influence of our standard-bearers and we want them to be ready and able to carry the Gospel with clean hands, clean hearts and clean lips to every creature.

—Is there any folly greater than that of the parents who give their children a finished education in selfishness by granting all their requests and humoring all their whims? We pity from our heart the poor children who are reared in this way. Better for them by far the hard and bitter lessons of poverty and self-denial than the perpetual indulgence which checks all kindly feeling and perverts the most generous instincts of the heart.—*Nashville Advocate.*

—The young preacher has many advantages. He may lack knowledge and experience; but he is possessed of strength and enthusiasm. The disappointments of life have not cooled down his ardor, nor made him timorous and distrustful. He believes that great things can be done, and is willing to try to do them. If, over and above this fact, he have a solid piety, there is hardly any limit to his possible usefulness.—*Nashville Advocate.*

—In his book on "Methodist Union," Dr. Harrison shows that the Methodist Episcopal Church has increased 81.76 per cent. since 1868, and that in the same period the Methodist Episcopal Church, South, has increased 137.43 per cent. These are very gratifying figures. The form of Christianity which can achieve such results is neither dead nor dying.—*Nashville Advocate.*

—The "St. Louis Christian Advocate" of April 13th comes out in charming Easter attire and chuck full of choice contributions and selections, with suitable illustrations and mottoes for an Easter occasion. Among the good things are Easter greetings from the editors of a number of our church papers and the Bishops of the two branches of the Methodist church, North and South, as well as from Dr. Morton, Church Extension Secretary and Dr. Barbee, Book agent. We hail with joy such substantial evidences of enterprise and prosperity. Long wave the grand old "St. Louis Advocate."

—The "Pacific Methodist Advocate" of recent date contains the following:

The MONTANA METHODIST came to us last week with its four inside pages blank. Not quite so bad as getting a slice of good old-fashioned Calvinism sandwiched in between upper and nether chips of well-leavened Arminianism, as happened recently with ours. We regretted the loss of the "inside" of the MONTANA, though a *carte blanche* is always a compliment. An interesting editorial on "A Bishop of the Northwest" stopped in the middle of one of Brother Stanley's finest periods describing the fertility and promise of Montana. We endorse the recommnedation so far as the printer forwarded us. A Bishop for the Northwest and vigorous, business-like policy! The Spirit of God waits on consecrated industry and generous confidence.

We regret the mishap referred to. It is not our intention to do things by *halves*, especially in sending out the METHODIST to our subscribers and exchanges, though we confess our preference for a blank page rather than a dose of the blue stocking diet that our brother refers to. But worse still a number of our preacher subscribers have complained of not receiving several issues of the METHODIST at all. For this we are sorry, and shall endeavor to correct all such irregularities. Afflictions will come to editors and publishers as well as to other people. However, we are disposed to get all the good possible out of the ills of life, and have found no little compensation in the knowledge thus furnished us of the extent to which "the little MONTANA" is read and appreciated. The Pacific survives and flourishes. So does the METHODIST. May it ever be thus.

Rev. Joseph King writes us from Nevada, Mo., "Have just closed the best District Conference it has ever been my privilege to attend. Our Conference has lost another strong man, Rev. V. J. Sevier. This makes two of our most robust men who have fallen since Conference. The work in Lexington District is in good shape."

——o——

Don't tell your pastor when anything in the sermon cheers you, he might get puffed up if you did.

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

A Bishop for the North-west.

MR. EDITOR:—In an editorial in the "Montana Methodist," of March 30th, the above heading appears. I have an impression that our church has two Bishops on the Pacific coast, equally deserving notice, yet from said editorial it would seem I am mistaken. I fully endorse all said as to Bishop Haygood, but there is "another man," and Bishop of our church, who has done more for Southern Methodism in California, and on the Pacific coast, than all the other Bishops combined, I think. Yet he is ignored throughout the article mentioned. Bishop Fitzgerald went to California in 1855, and assisted in paving the way for those who came after him. His home is in San Francisco; the home of Bishop Haygood is in Los Angeles. How you happened to overlook him, I am at a loss to understand. You had to pass him by in order to reach Haygood. We read all in the "Methodist," and cannot let you make a break like this without calling your attention to it. But I do not propose to be a critic, so I will quit.

Bro. R. S. Clark received five into the church yesterday, but I will let him report as to church affairs. Now, if you don't ignore Bishop Fitzgerald again, you may have a rest from me, but if you do then look out. This is all meant well.

Truly yours,
J. B.

We appreciate the candor and the kindly spirit of the above criticism. We would be very sorry to think that we had done the slightest injury to our good Bishop Fitzgerald. He is our personal friend. We helped to make him a Bishop. He has been the fast friend of Montana and the West almost from time immemorial; has talked, prayed, voted and worked for us when many others stood aloof, though most of this work was not performed before he was a Bishop. We doubt not that he is still with us in spirit and only lacks time and opportunity to do all in his power for the West, and every other portion of the Lord's vineyard to the oversight of which he has been called by his brethren. We shall be delighted to have him with us in Montana when assigned by his colleagues to this field. It was the general expectation that he would make his home on the Pacific coast, and but few, if any, thought that Bishop Haygood would come West. But moved by a mighty impulse, which we believe was divine, the latter got to California first, and having been assigned to that episcopal district, and on the ground continually, and working heroically and successfully since then, he is more intimately associated with our work on the coast in the public mind as a Bishop thus far, than Bishop Fitzgerald, whose duties have called him elsewhere and who has spent but little time, comparatively speaking, on the coast since his election, for which no accusation is brought against him by this scribe.

In the article referred to we were simply urging the need of an episcopal residence in the Northwest, and naturally enough referred to Bishop Haygood and his work in California, with which the entire church is familiar, to illustrate and give force to our argument. If it had been Bishop Fitzgerald, or Bishop Duncan, or Bishop Granbery, or any one or more of our chief pastors on the ground and doing the work, the reference would have been in correspondence with the fact. Our brethren here in the Northwest have tried to secure the services both of Bishops Haygood and Fitzgerald, but the latter was away (and neither he nor his family are on the coast now) and the former was busy, and the expense would have been heavy in either case for new charges to bear, and so we had to get along without them. Hence our earnest plea for "a Bishop for the Northwest." We are not particular who it shall be so that he is "blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers."

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Day-Dreams that Come True.

Don't laugh at the young and enthusiastic because of their day-dreams. We often hear it said of the high expectations of noble men and women: "They are only day-dreams." But some of the grandest achievements of human history were once only day-dreams. Joseph's elevation above his brethren was once only a day (night) dream. The escape of Israel from Egyptian bondage was once only a daydream. The rebuilding of Jerusalem was once only a daydream. The spread of the Gospel the despised Nazarene throughout the world was once called only a daydream. Yes, thank God for the grand daydreams that have been realized, and for the blessed assurance that others equally grand are to be realized in the future. The possibilities are wrought into actualities by the living faith of active conscientious working daydreamers. The grand daydream of a heaven to be gained thrills the soul and strengthens the hand of the toil-worn saint. The grand daydream of the possibility of being instrumental in saving a soul from death and thereby hiding a multitude of sins inspires the faithful pastor and the earnest layman to be instant in season and out of season in their efforts to bring sinners to Christ.

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An average of four persons die daily in England from delirium tremens.

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—There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see.

The Montana Methodist.

E. J. Stanley, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

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C. C. Eagle, Boise Circuit.
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E. P. Warren Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

TIDINGS FROM THE FRONT.

Oakesdale, Wash.

W. S. Hornbuckle: We are in a meeting at Rosalia. Will keep you posted as to results. We held our third quarterly meeting at Pine City, April 2nd and 3rd. Our presiding elder was with us preaching to the delight of all. We baptized two and received one from the Baptist Church. Our church is well established there, composed of those who are true and tried.

N. B.—Will the preachers of the Spokane District please inform me what delegates will attend the District Conference at Oakesdale, June 23rd, so that homes may be provided for them? Please state who will come by private conveyance so that provision may be made for the animals.

Address, W. S. Hornbuckle, Rosalia, Wash.

Corvallis.

Brother Waggener is much encouraged at the outlook. At his last appointment at Corvallis the large church was well filled with delighted hearers and there were two accessions to the church. We look for a time of refreshing at our District Conference at Corvallis the 26th to the 29th of May. Let all of our preachers and people who can do so make it a point to attend, and let all pray that it may be a set time to favor Zion.

Demersville.

The third quarterly meeting for this charge included the second Sunday of the present month. The morning service was held at Demersville. The congregation, though small, was attentive, and the service a profitable one. A small debt, caused by failure to collect all the subscriptions made on the day of dedication, was provided for in a few moments. We were greeted in the new town of Kalispel at night by a large, orderly, intelligent and very attentive congregation. Brother Lee, thus far, has been unable to secure a house in which to preach regularly at this point, which is much to be regretted. Our services were held in the house occupied by Rev. Mr. Fisher, the Presbyterian minister, who at this time was away attending Presbytery. Quite a number came up and expressed their gratification at hearing a sermon by a Methodist preacher once more. Kalispel is on the Great Northern railroad, and numbers about 1,200 inhabitants. Brother Lee was invited, while we were there, to preach at two different points in the valley, one man remarking when he promised to announce the appointment, "It will spread like wild-fire." We sincerely trust that a fire may be kindled by the Holy Spirit through the preaching of the word in that community and that Brother Lee will report a good work wrought there. Our visit at the home of Brother and Sister Lee was an enjoyable occasion. How sweet to the soul is Christian fellowship. What a privilege for Methodist preachers to meet and talk and take counsel of each other. The battle may press us at times, but the victory is sure to come by and by. We were glad to find our Brother and Sister and their two sweet children in fine health. May the Lord crown their self-sacrificing labors with abundant success.

Grantsdale.

Brother Flowers, on account of the illness of his wife, was unable to fill his appointment at Canyon Creek school-house, west of Hamilton. At his request the writer went and preached on Easter Sunday to a good and very attentive congregation. This is a new point. We took dinner with a Brother and Sister Watson. He is a Baptist and his wife is a member of our church. Brother Flowers has made a good impression, and we trust that good results will follow his labors here.

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Pioneer Life in Montana.

By L. B. Stateler.

About the 20th of July, 1864, we pitched our camp near a little mountain stream and slept that night on the ground, as we had been accustomed to do on our journey. The next morning I walked a few steps from the tent when I came on to a large rattlesnake which I killed with a stick. I went only a few steps farther when, behold, I ran onto another which I also dispatched in the same way. I returned to the tent and told my wife that we were right in a rattlesnake den and would have to fix up differently for our lodging. So, during the day, I cut wooden forks which I planted in the ground and upon which I laid poles and made our bed about two feet or so above the ground, and we were thus protected during the night from those dangerous reptiles.

There were two or three hundred miners scattered along up and down the gulch, taking out gold. It was what they call placer diggings. The gold is found in the dirt or gravel and is separated or "washed," as it is called, by streams of water, called "sluices," conveyed through pipes or long boxes or troughes to the place and turned with great force against the embankment. The water is then forced through sluice boxes, carrying the dirt and gravel with it (though in some instances the latter has to be shoveled in), which are so arranged as to catch the gold in crevices in the bottom of the boxes, while the dirt and sand, being lighter, are carried away.

The bunch grass, which is peculiar to this country, grew here in great profusion, as most of the country, both mountains and valleys, was one vast prairie. The horses and cattle that we brought along, and which were greatly jaded by the long fatiguing journey, were turned out and very soon were in good condition again.

In the little herd of stock that we brought along were six cows and calves. We at once made an enclosure of pine logs, called a "corral," in which we kept the calves during the daytime and the cows at night. The grass was so very nutritious that the cows soon gave us an abundance of rich milk. We had carried with us tin pans, in which the milk was kept, and a tin churn for churning it, and we were soon supplied with plenty of butter. A mountain stream ran near our tent. A long house was built over it in which the milk was stored, where it kept cool and nice. In addition to that, we constructed a rude water-wheel which was placed in the rapidly flowing stream at one end of the milk-house and so adjusted it as to furnish power to do our churning. Thus, much labor was saved. The butter was sold at the rate of one dollar and a half per pound in gold or three dollars a pound in greenbacks. This was the prevailing price at the time. I mention these items merely to show how we were enabled to live; for aside from our few cows we had not one dollar in the world with which to purchase food or meet our expenses.

Everything in the shape of the necessaries of life had to be brought a great distance by wagons or pack animals across the mountains. We were more then four hundred miles from Salt Lake, away in the midst of the wild mountains, and two hundred and fifty miles from Ft. Benton, the head of navigation on the Missouri river where an occasional steamboat brought a load of groceries and goods from the States. Hence everything was very high. The average price for flour was twenty-five dollars per hundred weight, in gold, or fifty dollars in green-backs. It was a little cheaper at one time, and then went up to double that price—$50 in gold and $100 in green-backs—at another time. I give the above as the average. Coffee was one dollar a pound, and sugar a half dollar. Coarse blankets were twenty dollars a pair in gold. Calicoes and coarse plain goods were fifty cents a yard, and everything else in proportion. We had brought a cookstove with us from Denver, the price of which would have been two hundred and fifty dollars. When our cabins were built we provided them with fire places. We made bedsteads and tables with our own hands, using the tools that we had brought along. For chairs we used stools, which were sometimes made more comfortable to sit upon by being covered with the skins of animals, and backs were sometimes improvised by fastening an inverted ox-bow on one side of the stool. Lumber was sawed with whip-saws or hewed out of the trees with axes, much like that used in the old time puncheon floors.

From July till the approach of winter, my wife, with her own hands, made three hundred pounds of good butter, which at the prices named, provided us with food to eat and raiment to put on, sufficient to take us through the winter, as we thought till grass should come again.

Game being abundant, we managed to get our meat from the forest or wild prairie, and by dressing the skins of the wild animals I provided myself, in part, with clothing. I preached to my congregation, clad in a buck-skin suit made by my wife's own hands.

One item I should mention in connection with the first winter that we spent in Montana. Our stock of supplies purchased in the fall gave out before the wagon or pack trains could reach us in the spring. A "corner" was made on the goods that were in the stores and everything went up to exorbitant prices. Flour sold for one dollar a pound. This caused much suffering among the people and for a long time we had to live on "meat straight," and wild meat at that, just such as could be killed in the mountains in mid winter or early spring. Relief was on the way, but between us and the supply trains, which were on Snake river, in Idaho, there were deep snows through which it was impossible to force the wagons.

In the meantime our cattle were grazing in the Jefferson Valley not far from the camp, which had been removed to this place because the range was better and it was a more desirable place in which to spend the winter. The following incident occurred: A deer had taken up with the cattle and we had noticed it there a

time or two. My wife said to me one morning: "Yoke up a pair of the oxen and let us go up the valley and look after the cattle, for I think there is a cow up there with a young calf." I replied; "All right. I will take the gun along. There is a deer that stays up there with the cattle, and maybe I can kill him." When we drew near to the little bunch of stock, sure enough, there stood a great big buck near them. So my wife said, "You get out and walk on; the dear will be looking at me driving the oxen and won't notice you, and you can easily get near enough for a shot at him." Thus it turned out. The deer, attracted by the wagon, didn't seem to observe me. I got as near as I wished, drew up and fired, and down he came right in his tracks. I hastened up, cut his throat, and turned away with a feeling of shame, and prayed that I might have forgiveness if I had done wrong in betraying the confidence of the poor animal, which seemed to have no fear and look upon us as his friends. We now had a supply of meat sufficient to last us quite a length of time. We felt that it was providential—that animal had been sent to supply our want in a time of need. It is true that in the last extremity, to keep us from starving, we could have killed one of our domestic animals, but they were our dependence for a living in the future, as they had been in the past, by the supply of milk and butter that they furnished.

—o—

A Preacher's Wife Abroad.

Dear Brother Stanley: Since my arrival in old Missouri on Dec. 19th, 1891, I have been intending to send you a few lines, but another preacher has claimed my time on the writing line, and three children the rest of the time.

My visit again to my old home where childhood days were spent was pleasant. Father, mother, two sisters and one brother are there to visit, and the grave of my oldest brother—Fayette, who has gone on before and will welcome the next one of our family at the beautiful gate. God grant that ours may be an unbroken family in heaven.

The winter has been so disagreeable—mud, mud, snow, rain, hail and sleet, then fog, and a little sunshine once a week. How I appreciate the climate of our dear Montana. Give me the West for my home after this.

At present I am on a visit to one of our old works—"Jamesport Circuit." How delightful to be at the District Conference of Gallatin District. The preachers were enjoying themselves as usual with the work in hand. Just think of as many preachers at the one District Conference as we have at our Annual Conference in the great, big state of Montana. Oh, why can't our preachers here in the old home state see the need of our western work? [Some of them do see and feel it, but their wives, unlike the writer of this letter, cannot be made to see it, and they are kept away—Editor.] And even when a few have gone out to help, one or two of the old war horses here sneer at the boys now in the front of the battle [Perhaps they fear they will have to give up some of their favorite preachers. Shame!—Editor], and say they are like the "fox in the fable"—is the reason they try to get others to come. I told them it was not that way—it was because they know the need of the field and know the Missouri preachers [Not those, however, who distrust and sneer at their brethren on the borders of our land. We rejoice that there are only a few such "war horses," and their number is growing beautifullv less—Editor] were the ones for work.

I am trying to get subscribers for the MONTANA METHODIST [Amen to that. Would that a hundred others would do the same—Editor], and trust that I can send in some names soon. It is taken already in the home of our Brother Hill, Jr., whose place was such a delightful home during our two years' stay on this charge. But how we miss the loving voice of his dear wife, who is singing with the angels and joyously awaiting the coming of her husband and Nellie and Fondie, her two children. Her crown will be decked with jewels of precious souls that she helped on to God, and many around old "Ketron Chapel" will meet her in the "Crowning Day" that's coming by and by.

Little J. E. Jr., can walk, and gets many compliments. Eugenie is much petted, as she was our baby when we were here; and Ruth, my baby girl, is quite a favorite, as she "talks like her papa."

MRS. J. E. SQUIRES.

Jamesport, Mo.

—o—

From the Church Extension Sec'y.

Brother Morton, our Church Extension Secretary, whose office is like a perfectly fitting and never fading garment, loves the West, and cannot forget the men whose lives are devoted to its spiritual welfare. The West can never forget him, neither will the great Church of which he is such a faithful and efficient servant. The following is his Easter greeting to the St. Louis Advocate (leaving out one paragraph, for which he will excuse us), which we thought our readers would appreciate. It is characteristic:

This Easter Greeting goes from the Church Extension office to your venerable senior editor, who, of all that occupy the tripod in the Church today, was the earliest, and has ever since been the staunchest advocate of our cause. May his bow abide in strength, and may his mantle fall upon his juniors so that their eastern travel may not eat up the devotion of the paper to the interests of the Great West.

TO YOUR CORRESPONDENTS:

Stateler, who has traveled and talked and taught and toiled, of whose estate a larger per cent. has gone into God's treasury than of any one of whom I wot, save her who gave all her living.

Needham, the Kentucky cavalier, a born pioneer, whom no danger can affright nor disability estop, who, without purse or scrip, accomplishes

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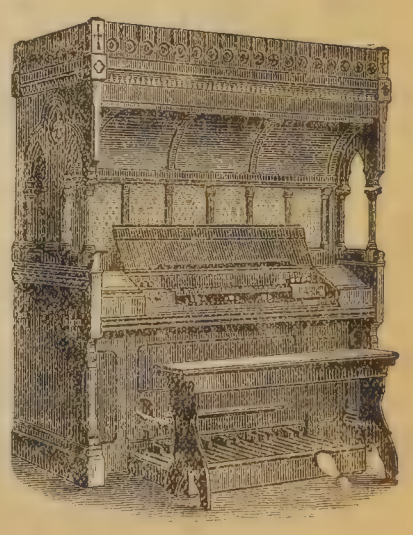

financial wonders, and builds the church where it was not.

Bush, whose pick digs food from the mine, and whose plane fashions the house that shelters him, and furnishes the shavings that make his bed, and who, by pluck and push, plants the tree whose leaves are for the healing of the nations.

To these, whose reports and example have supplied the information and inspiration which has been so helped in our work, let this greeting go.

TO ALL WHOSE MEANS AND INFLUENCE

Has aided us in the collection and disbursement of a half-million dollars and the erection of the 2,000 churches and 200 parsonages, our Board has assisted, we issue invitation to join us in thanksgiving on this, the day our Lord arose and became the first-fruits of them that slept.

Louisville, Ky.

WASHINGTON LETTER.

[From our regular correspondent.]

WASHINGTON, D. C., APRIL 5, 1892.

The war clouds that hung about the horizon have hid their heads and local political storms of more peaceful character now attract attention. A tremendous "low" has developed in Rhode Island. That little State has proved big enough to be the center of an electioneering cyclone. Huge popular gatherings, enthusiastic outpourings of voters, vast, intelligent, and highly-appreciative audiences addressed by distinguished gentleman and masters of debate, with remarkable power, learning, and stirring eloquence; all on *our* side of course. A regular hippodrome; a gang of imported blowers; a howling, artificial, brass-band excitement, with stock arguments and economic fallacies, worn out policies and stale logic; that's the other fellows' side. Both sides proclaim that the enlightened and self respecting yeomanry of the gallant little State will not suffer the wool, whether free or not, to be pulled over their eyes.

Picket firing on the tariff question has been the order of the day in Congress, while the battle has been raging among the factories of Rhode Island. Congressional orators here at the front have been blazing away at the enemy all along the line, one part insisting upon the beneficent, practical success and necessity of a discriminating, high-protective tariff and the other denouncing such tariff as an oppressive robber-tax, making the poor poorer and the rich richer. Each side is earnest, sincere, abounding in logic and is cock sure that it is right.

But if the tariff provokes picket shooting preliminary to the great struggle next fall, the silver question is fruitful of deep strategy. The Republicans have been laughing at the Democratic free silver quandary, but the Democrats have now masked their position and are watching for the Republican Senate to walk into the free silver ambush. In the mean time sincere men of both parties declare free silver to mean debasement of the currency, practical repudiation of debts and financial ruin, and on the other hand others declare it essential to the prosperity of the country and justly demanded by the people. Amid these arguments and contentions what can the poor fellows, and there are a good many of us, who confess they do not understand the tariff and silver question, but we vote as our respective fathers did, with the old party unless indeed we break loose and follow new leaders as many have done in the West and South?

CONFLICTING TESTIMONY. Truth and falsehood are strangely blended in political as well as in other discussions. The newspaper is much blamed for its misleading, partial, imperfect, fallacious, prejudiced and contradictious news and reports of men, things and beliefs. But what are the newspapers except so many challenges to intelligent, sound and well-considered opinions on all subjects political and non-political?

THE SCHNEIDER MURDER TRIAL in this city is a fresh illustration of the necessity of judging between the true and the false. The prosecution asserts in effect that the accused husband wantonly shot his wife and her unarmed brother; that he immediately began preparing evidence for a plea of self defense by throwing his pistol down by his victim, and trying to impress upon witnesses when on his way to surrender to the police that he had bullet holes in his clothes; that his friends subsequently deposited near the place of shooting an extra pistol, and that holes were punched in his clothes while in his cell. Witnesses contradict each other at every material point. Some swear that five shots and no more were fired, all inferentially from the pistol of the accused. They noted the number at the time. They counted them. They counted them mentally. They were aware of five shots without counting. Others swear they heard more than five shots and all the way from seven to twelve; they heard a fusilade; a succession of shots like exploding fire crackers; two distinct shots and then rapid firing as though two pistols were at work. They saw flashes going into opposite directions. Even the dying wife stated that she did not know who fired the first shot, and that her husband fired them all. The jury and the public must need hunt through all this tangle of testimony to find the truth. Similar contradictions extended over the whole field of inquiry. And what is true of this trial is true of all practical questions. We must hear the story of all witnesses and find the facts. Little by little the truth which is mighty will prevail. Even the tariff and the silver questions will be settled some day, and give way to others.

FASHIONABLE FANCIES. Leaving war, politics, murder and philosopizing, let us take a hasty look through the plate glass windows of our most fashionable purveyors of female adornments. Colored night gowns with ribbons to match are to be "the thing."

PARASOLS are rainbow-hued. Red in combination with other colors is a favorite, as for example, black trimmed with chiffon, and changeable silks, will be common.

HATS are to be sky scrapers and regular May pole affairs so abundant are the streamers of colored ribbons. One of the prettiest of the new materials is gauze finely plaited, having the edge just tipped with ostrich down.

CAPITAL.

A Trifle Inconsistent.

We clip the following paragraph from a recent number of the *Michigan Christian Advocate*, a paper which we read with pleasure and profit. Our object is not to condemn the paragraph, but simply to ask a few questions which are suggested by it:

"Dr. C. H. Payne very properly resented the indignity put upon Dr. Albert, because he was refused, in the South, equal privileges with him. Why was this discrimination against Dr. Albert? Was it lack of intelligence? No, for he is editor of the *Southwestern Christian Advocate*. Was it lack of any quality that goes to make up real essential manhood? No! What was the objection to Dr. Albert? He is a colored man."

And yet at the very time when the incident occurred which particularly aroused Dr. Payne's wrath he was traveling from one Conference organized exclusively on the "color line" to another of exactly the same sort. Will Dr. Potts tell us how he can consistently condemn hotel keepers for classifying men according to the color of their skins, until he first brings his own Church up to the point of squaring its practice by its theory in this regard? Why is Dr. Albert a member of one of the colored Conferences of his Church? Is it because of any lack of "intelligence" or of "any quality that goes to make up real, essential manhood?" No; it is simply and solely because "he is a colored man." We occasionally hear it brought as a reproach against our Church that we once put a quarter of a million of our members into the galleries. Our dear brethren who have a vocation to twit us thirty years after the event for the "caste spirit" which we thus displayed, have thrust (thrust is the proper word) this same class of members into separate congregations and Conferences. We boldly affirm that, exceptional instances apart, there is not a tithe of the Christian fellowship between the two races in the Methodist Episcopal Church that once existed in our own communion. It is one thing to lay down an abstract theory, and draw out all the conclusions and inferences that it can be made to yield; and it is quite another thing to apply this theory to a real, concrete condition of affairs. We do not impeach the sincerity of our brethren from over the line. In the face of a very perplexing problem, they have done what they candidly supposed was for the best, and we honor them for the benevolent spirit which they have exhibited in contributing so much money for the education and evangelization of the colored race. The fact that their actual conduct has not always reached the heroic level of their avowed principles, is not a reason for questioning the honesty of their purposes. Every human programme is modified in its execution by the force of existing circumstances. We ask Dr. Potts in all kindness to consider whether our Church did not also do the best it could, when, instead of becoming the inciter of a servil insurrection, it contented itself with doing simply what St. Paul did; that is, with preaching the gospel to masters and slaves alike, and allowing its principles to accomplish their own results in their own way?—*Nashville Christian Advocate.*

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Montana Methodist.

Vol. 4. MAY 16, 1892. No. 91.

The Narrow Way.

I know Thy hand, dear Saviour,
Has led me all along;
I know Thy loving kindness
Should ever be my song.

But while I try to follow
Thy leading every day,
The pathway seems so narrow,
And rocks are in the way.

I know Thy hand assists me
To climb the rugged hills;
But *must* the way be narrow,
And life beset with ills?

Is there no grassy meadow
To cool my burning feet?
Or must I always suffer,
To be for Thee made meet?

Thou knowest best, my Saviour;
Perchance, if smooth the way,
If streams and birds and flowers
Beguiled the sunny day.

My hand from Thine withdrawing,
And walking in my pride,
I'd miss the way at evening
And in death's vale abide.

Then lead me, O my Saviour,
I'll follow trustingly,
And by Thy grace sustaining
I'll enter heaven with Thee!

—*W. Anwyl Jones.*

—o—

Editorial.

On the Wing.

From Corvallis to Nashville.

After several days of busy preparation, on the morning of April 30 th, we bade adieu to wife and wee ones and boarded the Missoula-bound train on the Bitter Root railroad on our way to attend the annual meeting of the Board of Missions at Nashville, Tennessee. The surplus space in our grip was packed with exchanges and writing material. But the car was so full of old acquaintances who got on at the various stations that there was no time for perusal of papers nor penning of paragraphs.

It is interesting to note the great change that is going on in this valley. Only a few short years ago a small two horse "jocky" (and a rickety one at that) carried the passengers, and Silver Thorne's mule teams (two or three of them) carried most of the freight back and forth. Now there are frequently two well filled passenger and fifteen or more well loaded freight cars in the daily train from Grantsdale to Missoula. The green prairies and grainfields and budding orchards appeared fresh and inviting since the recent rains. The frosty nights have kept the fruit buds from blooming, which has thus far saved the fruit crop from destruction. There never has been such promise of abundant crops of cereals, vegetables and apples in this region before as there is now. At Stevensville Mr. Bass told us that he expected to raise three thousand boxes of apples this year. A year ago we predicted that this valley would, in time, become famous for the production of vegetables, standard apples and small fruits; that the large farms would be cut up into smaller tracts, and observation proves that this is rapidly coming to pass. It will mean greater prosperity for a far greater number of people. There is no reason why this region should not almost equal Walla Walla as a vegetable and fruit producing country, and we know what that is now, where land is worth from one hundred to two hundred dollars per acre. We knew of no more desirable place in all the great Northwest to make a home, and with industry and proper management, a good comfortable living, than right in the beautiful Bitter Root Valley, in Missoula County, Montana.

At Missoula we tarried till six thirty p. m. and boarded the splendidly equipped Northern Pacific east bound train. Overcome with fatigue we were soon lost in slumber. At Helena we awoke to find that the falling rain had turned into snow. Reaching Bozeman at two twenty a. m., we stopped off to spend Sunday, repairing to the Hotel Bozeman. By a little strategy—the only way to accomplish our purpose—we got to hear an earnest, orthodox and edifying sermon by the pastor, Rev. W. T. Goulder. We did not go in until he was just ready to take his text. Even then he tried to back out and work us in, but it was too late.

The snow came down—it storms nearly every time we go to Bozeman,—and at night it was three or four inches deep. But we spent a pleasant and profitable hour at the Sunday-school in the afternoon, and had a delightful service at night—a good congregation for such a stormy time. It was refreshing to meet with old friends whom we have known for fifteen or twenty years. Goulder sat up and we talked and talked and talked till the wee small hours came and brought the hack to take us to the train. What would Methodist preachers do if they could not occasionally meet and hold fellowship one with another? Here we found the ministers of the Helena District Conference and learned much about our fellow-workers whom we so much longed to see. We made the most of our time, for it was the last time we were to come in contact with a soul that we knew until we should reach St. Louis or Nashville.

We were greatly refreshed in spirit and at two twenty a. m. were aboard the train once more and soon were testing the capacity of a "sleeper" to furnish a weary body with needed repose. The next morning we were gliding down the valley of the Yellowstone, where there is but little to interest the traveler after the first or second trip through it. We passed Billings, Custer, Keogh, Miles City and Glendine during the day. The entire country appears to be one vast stock range where the cattle graze upon thousands of hills. There appears to have been abundance of rain, though the grass is short while the cattle are in fair condition. The presence of scattering teepes and groups of Indians on the Crow reservation remind us of the thrilling adventures and the scenes of strife and blood-shed enacted in this region in comparatively recent years. Here on these plains the red man made his last great stand in his refusal to bow to the superiority and scepter of the pale face, and here were peformed the military feats that gave him a world wide renown and that will cause him to live in history forever. We were just in the midst of the "bad lands" as the sun went down and darkness closed in upon the desert place through which we were passing.

We formed the acquaintance of a young Swede minister who is engaged in evangelistic work among his country men in Porland, Seattle and other cities on the coast. He appears to be a consecrated man. We also met with a Rev. Mr. Brown, a congregational minister from Ohio, who had been on a trip to Washington. He contributed much to relieve the monotony of the trip. He furnished us with half a dozen good papers—exchanges—that he had brought with him from the editorial office of the *Advance* when leaving Chicago.

Next morning we had reached the level prairies, the wheat growing region of North Dakota. But how different from last fall. Scarcely a furrow had been made in some fields. They were soaked with water, and the last year's crop had not yet been threshed. Winter was loth to relax his grasp. We saw some snow. The buds on the few trees we saw had scarcely begun to swell. As we got into Minnesota things improved, and the farmers were busy seeding. They are hopeful that the excessive rains will insure them against drouth later and thus help in the end.

We reached St. Paul about six P. M. on Tuesday. The change from the dreary solitudes of the great plains to the center of a great bustling city, is one for which the average Westerner is not prepared, unless he "has been there before." A man may be perfectly at home on the back of a bucking broncho and be able perfectly to manipulate its movements, or preserve his equilibrium on the hurricane deck of a jolting stage-coach, while threading the rockiest defile, or rounding at breakneck speed the rugged edge of the most frightful chasm; he may be accustomed to the roar of the cataract, the thunder of pounderous quartz stamps pounding out the precious metals, but when for the first time he is set afoot and alone (a stranger) amid the rumble of moving trains, the ringing of bells, the screaching of whistles, the snorting of locomotives, the shoutings of train callers, and the general din and uproar that prevails, and is jostled by a thousand people all rushing hither and thither to get off the train or to get on, or to do something, they hardly know what, in the Union depot at Kansas City or St. Paul, if he does not have sensations never experienced before, then he must be stolid indeed. But there need be no trouble if the traveler will use discretion and follow directions of the men in uniform who are on hand and when properly approached are gentlemanly and obliging.

The season here is much later than at the same time two years ago. The trees are hardly beginning to put out their buds. The yards are looking the least bit green. The city was full of excitement on account of the municipal election on that day. We had only time to get a lunch, and at half past seven were aboard the Burlington train, and on the Wisconsin side gliding along the bank of the Mississippi toward St. Louis. Overcome with the fatigue of labor and travel, we retired early, and next morning we were in northern Illinois. The change of latitude was quite evident in the green pastures and wheatfields. The trees were just putting out, and by the time we reached

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a. m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

Monmouth, a town of six thousand people, the orchards were in full bloom. This is a delightful country. We have much to say of it, but space forbids. The land is water-soaked, and crops will be delayed and cut short. Fat cattle and fine porkers fed leisurely in rich clover pastures. The blood tells. Steam threshers were busy threshing out the corn in the long rows of cribs or bins along the road. The country is gently undulating. The people appear to be well to do, but the farm buildings and general improvements are nothing extraordinary.

As we approach Beardstown, where we take dinner, the country improves. The crops are further advanced, there are more orchards—apple, peach and cherry trees—and they are out in full bloom. The scene is most refreshing. The improvements are better. The cornstalks increase. We saw shocks of corn standing in the field from last year. But rain, rain, rain, water, water, water, mud, mud, mud—everywhere we could see and hear from it was wet, wetter, wettest. The Illinois river was out of its banks, and adjacent fields undated. But little plowing done for corn yet. The rain pours down. The lightning flashes, the thunders roar as our train presses southward to St. Louis. Whether we will be carried away in a flood or blown to pieces by a cyclone before we get there or not, we cannot say now. Of this our readers will be advised in our next. For the present we thank God for journeying mercies thus far, trust him for future ones and go forward.

(To be continued.)

NEWS AND NOTES.

—Henry M. Stanley is educating three negro boys about 12 years old whom he rescued from slavery, by paying three cents a piece for them.

—There are now fifty-two licensed deaconesses in the Methodist Episcopal Church. When shall we have them in the M. E. Church, South?

—The London *Methodist Times* endorses the proposal made at a recent session of the Sheffield Methodist Council by which it is proposed so to relax the three years' limit as to permit a suitable person "to remain a chairman of a district, year after year, without a circuit, fulfilling the office of a Bishop, stimulating the circuits in turn by visiting them, and by general oversight." The *Times* think that such an arrangement would be of immense advantage to the general interest, and proposes a reduction of the present thirty-five districts in Great Britain to twenty, and that twenty of the most capable men in the British ministry be elected to the office of separate chairman.

If that is not a confession of the need and a movement in the direction of our American Methodist episcopacy or something very near like it we would like to know what it is. John Wesley knew a thing or two when he gave the episcopacy to his people in America.

—Dr. Parkhurst's course in visiting the dens of vice in New York in order to get affidavits and evidences to vindicate himself in certain statements and charges made concerning the great laxness in the administration of law, has been severely critisicised. A secular paper in Montana, condemning his course, thinks that instead of a policeman, he should rather have taken his Bible and hymn book and had prayers with the denizens. The devil is sure to make a noise when he gets hurt and try to defame the character of his assailant. Whatever may be said of Dr. Parkhurst's methods, he is a thorn in the side of evil-doers, and his faithful denunciation of wickedness in high places as well as low will bring good fruit. Somebody had to perform the disagreeable task, and we quite agree with the *Examiner* in saying that when a man goes into a cess-pool to clean it he does not wear his Sunday clothes.

—The United States cruiser Raleigh was recently launched at the navy yard at Norfolk, Va. There were forty thousand people present. She is provided with the most approved modern appliances for offensive and defensive action. We will soon have a strong navy. This is well.

—The official estimate of the cost of the World's Fair is $22, 226, 400. It will be worth seeing.

—The will of William Astor leaves the bulk of his fortune to his son, John Jacob. The amount will be about $60,000,000. Each of the three daughters receive $2,000,000, and the widow an annual income of $500,000 a year during her lifetime, which at her death also reverts to the son. It would be far better for the race, and the son, too, if it had been given to the poor. That is the divine plan. When the moisture accumulates in clouds it is precipitated upon the earth in showers; when earthly products are hoarded He has ordained that they rot and go back to enrich the atmosphere and the soil. Even animals, when they get enough to supply their wants, are content. Man alone, poor selfish man, alone tries to hoard, to hold fast all he gets and fret because he can't get more. But God will not be mocked. It is only a question of time when the silver and gold kept back from Him will canker and rust and the souls of its possessors will perish with hunger.

—Dr. Parkhurst, in an article opposing the election of new bishops at the ensuing general Conference, and in which candidacy for office is deplored and purification of "church politics" is called for, says:

Our position on this subject has been taken, as we have said, in the interest of "conservatism." We have a tolerable reputation for "radicalism," and wish not to compromise it; but the best radical is the reformer who stands firmly on fundamental truth, and guards sacredly that foundation. The Methodist episcopate is, "taken all in all," one of the grandest facts in ecclesiastical history. May God preserve it in its purity and power! Let us guard it with sacred scrupulosity. Let us promptly correct, and annihilate the slightest attempt to pervert it. Let us forbid, in absolute and unmistakable terms, all efforts to apply to it the usual intrigues and artifices of politicians. Let us seek, in every possible way, to make it a model of sanctified character, of the most unselfish piety, as well as good sense and practical usefulness, before our people and the world. Let us guard it, as with a circumvallation of fire, against the intrusion of personal ambition and the plottings of ecclesiastical demagogues. And, further, let us not be afraid to avow scrupulous and conservative policy in our Conferences, by our presses, and before whomsoever it concerns.

—The editor of *Zion's Herald* follows in the footsteps of his famous predecessor, Gilbert Haven, in his predilections and prejudices on the color question. He gives prominence to an incident that occurred on a railroad train in Texas, in which there was an "ebillition" of race prejudice upon the part of some persons whom he recognizes as belonging to the "poor whites" and by no means a representative class, and takes occasion to dilate upon the virtues of the people of color whom he recognizes are vastly superior to those who had indignantly scorned their presence. Human nature is much the same everywhere. The same inherent predjudice exists and the same "ebullition" is not uncommon among the same class in the North, where there is occasion to call it forth. (We know this to be a fact.) But the geography of this particular case gives it special significance. It is easy for the editor of the *Herald* to sit in his sanctum and soliloquize upon the social sins of the South, but not so easy for him and the great Church which he represents to make their practice correspond with their theory when brought to deal face to face with the social problem as it is forced upon the people of the South. The color line has not been entirely obliterated by our brethren whose bearings are taken by observations made on Bunker Hill.

—Well, the "Montana" is not the only member of our Methodist newspaper family that is designated as "little." A correspondent writing to the *Pacific Methodist Advocate*, says in closing: "God bless you, with your good little paper." It sounds funny to hear the General Conference paper called "little," though really it is only one-third larger in its material dimensions than the METHODIST. Doubtless many things in connection with our work in the West appear to our brethren toward the rising sun to be small. But we have learned not to despise the day of small things. We are in a land that is great and large, and represent a great cause, have large expectations, and do not expect to remain "little" always. Already "Jacob" is beginning to "rise."

—The report on the general state of the church at the Fresno District Conference, California, has these stirring words: A tidal wave of salvation seems to be sweeping over this valley, quickening every interest of the church, and men of all classes—drunkards, gamblers, saloon-keepers, infidels, horse-racers, and sinners of all classes—are turning to God and leading new lives under the power of the Gospel. Our church and ministry are going in to conquer. We realize that there is as much power in the Gospel to-day as when Jesus ascended, leaving the promise, "Lo, I am with you alway." We rejoice with our brethren in the great prosperity of our cause in the Golden State.

—Bishop Keener, the senior bishop of the M. E. Church, South, is a native of Baltimore. He studied at the Weslyan University, and after his graduation went into business at Baltimore, and in 1841 he entered the ministry. He was elected to the episcopacy in 1870. He has held the Baltimore Conference four times during the last twelve years.

—Rev. Geo. Needham, of the Rocky Mountain Methodist, has made an extensive trip through Texas, Louisiana, Mississippi, and other states. His letters are quite readable, and we hope he will get many new subscribers to his paper.

—Our readers will be rejoiced to learn of the safe return of Rev. L. B. Stateler from his winter trip. He is much improved in health and already has preached once or twice for Bro. Goulder. He thinks of making his home at Bozeman. Brother and Sister Clarke, of Helena, have also returned to their home.

—From private sources we learned that our Bro. Britt was to take the train that day after we left Bozeman, on his way to Ky. We suppose the purpose of his visit is an open secret. We wish him a safe and prosperous journey, and shall reserve space for congratulations later on.

—It was quite a disappointment to us not to be at the Helena District Conference. But the demands upon our time and pocketbook forbade it, meeting just at the time it did. An oversight prevented a communication from the METHODIST. But we are glad that our brethren remember the paper and their kind words are duly appreciated. But we beg leave to kindly remind them that it is going to take a little more "rustling" as well as resolving to sustain the reputation for

"financial success" which the paper seems to have gained and which gives our friends such pleasure. Let all delinquents dispatch us a dollar at once and thus deny us the duty of inditing a dun, and afford us the delight of saying "Well done." We mean what we say. We must have more funds from some source.

—The first state convention of the Christian Endeavor society of Montana was held in Helena, commencing April 28th. Dr. F. E. Clark, of Boston, the founder of the society, Rev. E. P. Town, of Helena, and Rev. Reed, of Deer Lodge, delivered addresses. The convention was in session two days.

—The twenty-first session of the General Conference of the M. E. Church (North) was convened in Omaha the second day of May. Bishop Bowman called the conference to order, and was assisted by Bishop Foss and others in the opening exercises. S. D. Munroe, of Pennsylvania, was elected secretary and Manly Hurd and Charles Hudson assistants. There were five hundred delegates and four thousand visitors present. Bishop Foster arrived the second day. There was much discussion over the seating of the lay delegates, who demanded seats all in a body, and much unworthy and unfortunate contention for the "chief seats." A colored delegate from Missouri drew the first choice and took his pick of the house amid much laughter. Sambo starts in on top. We shall see how he comes out. Grave questions are to be considered by this body. For the sake of our common Methodism, of Christianity and the cause of humanity at large, we pray that it may be guided by divine wisdom.

—Things have gotten to such a pass that the silver question, the Chinese question, the temperance, Mormon and other questions to be considered by our law makers, are not decided so much by the personal convictions of the representatives of the people as by the probate influence they will have on approaching elections. Would that the country had more men who are not afraid to speak and vote for the right.

—Both Bishop Duncan and Dr. Morton wrote us, just in time to be too late for last issue, that the Board of Church Extension at its recent annual session had appropriated $500, for the building of a church at Corvallis and the same amount for Whitehall. We will have the abstract of the proceedings of the Board either in this or the next issue.

—Much of this issue of the METHODIST is prepared en route between Corvallis and Nashville while the editor is traveling at the rate of from twenty to forty miles an hour. If we appear to scatter, the occasion for it will be understood.

—Brother F. C. Adkins writes that he held a union meeting which, like most such meetings, was a failure. He has good congregations at all points. Prayer-meetings well attended. Large crowds of young people at almost every service. Expects to hold a camp-meeting, and wants to see us at their District Conference, and we greatly desire to be there.

—Rev. H. D. Groves, President of Howard Female College, Fayette, Mo., writes: "The MONTANA METHODIST is a welcome visitor to this office. I read with great interest of the success attending the labors of the brethren "on the bard." Surely the Lord has a work for you to do. Howard College is having a prosperous year. There are 230 students enrolled, and with our new building completed and the old one remodeled, we are prepared to accommodate more.

Latest Church News.

—All the Bishops of the church except Bishop Haygood, who was kept at home by the sickness of his wife, were present at the annual meeting in Nashville, and apparently in fine health and spirits. The result of their deliberations will be seen in another column. We welcome Bishop Duncan to the Northwest again. He will have the advantage of experience gained by his visit last year to help him in this year's work.

—The editor arrived in Nashville at ten minutes past seven o'clock on the morning of the 5th inst. At this writing we have met with a number of members of the Board and with many other brethren from different parts of the church. All speak kind words for the Western work. While the annual report of the Board shows that there has been a gratifying increase in the collections over the previous year, reducing the debt $39,474.04, yet we fear that it will be impossible to make any advance in the West over the past year. All will be done that is possible.

—"Our Homes" is the title of one of the brightest, newsiest little papers that we have lately seen. It is edited by Miss Lucinda B. Helm, in the interest of our Parsonage and Home Mission Society. It is published quarterly and the price is only twenty-five cents a year. Let our people subscribe for it.

From Jamesport, Mo.

Dear Montana Methodist:

You know by this time that this scribe is outing back among the old scenes and old friends.

My 3rd Quarterly Conference was held the last week in March, and we had a good report; 16 members added to the church, finances well up, and other interests prosperous. So they voted me a rest for a month, and sent me away—I was easily sent. My family had been away for three and a half months, and I was glad to see them.

The trip to Omaha was pleasant, and we barely escaped the storm the 31st of March, which did so much damage in Kansas and Nebraska. Two or three incidents on the way are of note.

A man took very sick, hemorrhage of lungs, on the train between Butte and Dillon. He was out of money and was to be put off at Dillon; although he wanted to reach Salt Lake, where he had a friend.

The conductor and myself took a collection for him of $24.85, to be used for funeral expenses if he should never get better, and to buy a ticket to Salt Lake if he should ever be able to travel.

A woman got on the train at some point in Wyoming, whose drunken husband had threatened to kill her, putting a gun to her temple one hundred times within the ten days just gone. She had him arrested, and while he was in jail, she took the train for her friends. He had sworn he would follow and kill her for leaving him. She was covering up her tracks to save her life. Who is responsible for the open shops that turn out this kind of samples?

At Kearney, Neb., there came on board the train a negro man with a white wife and a yellow child about nine months old. The unusual combination caused much comment, and by common consent, the old ladies on board determined that if their daughter should bring home such a husband, they would not kill any "fatted calf." I was amused at his pride of her.

On the way down to St. Joe, I found a Mr. Newbury, the editor of the "Agricultural Herald," and his wife, who is pastor of the "Free Methodist Church" at Omaha—she has a sister who is Missionary in Africa. You know "my sentiments," Mr. Editor.

Once more and I am done with the incidents of the trip.

At Hamburg there came on board the dear brethren of the St. Joe. District, whose Conference had just adjourned—Grimes and Shook and Garret and Williams and Dinwidie and Cooper and Sitton and Gibson and Vandeventer—the feelings in my heart were like those which I think will fill us "when we meet."

The Sunday at Rupe Grove with my own brother Robt., was pleasant and profitable; two at the altar, and three added to the church. I baptized Robt. LeRoy Squires, my nephew.

The next week I met my family down at Jamesport, where we spent several days among some of the warmest friends we have ever made almost anywhere. Sunday was a high day, with crowded houses and warm congratulations and tokens of love. Many prayers follow us to Montana. But I am too prolix now, and must close. The spring is late and very wet—roads terrible.

I am resting at my father and mother's and their children. We had a delightful "Easter" service together. Am sorry to miss our District Conference at Boulder, but I hope they will have a profitable time. We will return to Butte (*D. V.*) the last of April, and trust we may do some more good work before Conference.

Lovingly,

J. E. SQUIRES.

From Fairview, Wash.

Dear Methodist:

Our Third Quarterly Conference was held on our Ct., embracing the second Sabbath in April. Bro. Swift was with us, and at his best. His sermons were of a high order, and the results will be seen on "that day." The quarter has not been as fruitful as we wished; yet the Lord blessed us, and there were some valuable accessions to the church. Our Sunday School interests are improving.

The cry for more workers is heard all over our country here. O Lord, send forth laborers into thy harvest fields, which are now ready for the sickle.

We have a church paper now in nearly every home. As fast as they come into the church, we present them one of the many we have, and we rarely ever fail to secure subscribers.

Brethren, we could not do a better work than this, especially in the great West; for here our church is comparatively unknown, and the fact of our publishing such papers as the "Nashville Advocate" and others, inspires confidence in us, and to those who never heard of us before, the fact is revealed that we are not a puny infant, but a giant, and a tower of strength to the fallen.

Then the books we publish. *Sell them.* Get all of "Bingham's." They sell at sight to the young people. They are pure, uplifting, ennobling and Methodistic to the core.

Then Oxfords Teachers' Bible. We have sold a number of them. Get a Catalogue of them. We have a hundred styles from which to choose.

"Peloubet's Notes," on the "International Sunday School Lessons," is a valuable work, and should be in the hands of all our teachers and Superintendents. Scatter the "Standard Hymn Book." Sow them "*knee deep.*" If you are troubled about getting your people to have their children baptized, sell or give them "Nichol's" Works.

By doing this, deporting, you leave behind you, indelible prints on the "sands of time?" Nay; verily, but on human souls.

How sweet the thought, that in after years, to the sometime guest, will be related how this book, and that one, was bought from brother So and So, and then with tears glistening in the eye, they speak almost reverently of you. Have we not seen it before? We shall look for you at District Conference. Coming? Now, farewell. God bless you and yours. Pray for us.

Yours in Love,

FRED ST. CLAIR.

Fairview, Wash.

Helena District Conference.

The tenth session of the Helena District Conference was held in Boulder, Montana, commencing April 21st, 1892, at nine o'clock A. M.

There were present, clerical: A. C. Couey, P. E.; R. S. Clark, W. T. Goulder, W. M. Britt, S. B. Tabor, L. Bramble, B. E. H. Warren.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official [illegible] of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 91 3rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton. Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Fasher, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa., as second class matter.

Lay delegates: J. W. Good, from Butte; J. B. Taylor, J. W. Currin, from Boulder; S. F. Tuttle, Willow Creek; Mrs. J. W. Reeves (!) East Helena.

W. T. Goulder was secretary and W. M. Britt, assistant. The conference resolved to act as a whole in matters of business, and but two committees were appointed, one on District Conference Records and one on Public Worship.

The following is the substance of the reports made by the pastors of the various charges:

BOULDER.

R. S. Clark: At beginning of Conference year, the charge was very low in all its lines. Attendance is now good in all departments of the work. A very fine meeting had been held. Finances all behind. Preacher says he is a poor financier, would rather let the people attend to that matter. No Conference collections taken yet. Twenty persons received into church, net gain of thirteen. Large per cent. of membership attend prayer-meeting. Pastor insists on the people fasting and sets the example. Preaches in all to about two hundred and fifty people.

DEER LODGE.

S. B. Tabor: Twelve accessions to the church; ten by profession of faith; four adult baptisms, two infant baptisms. Finances well up. Only about $80 now due the P. C. and P. E. on salary. Home Mission and Church Ex. assessments collected and sent to the Board. Two-thirds of Foreign Mission assessments collected. Paid $1.50 on church debt. Sunday School expended $40. Have expended $250 for work on church building. Spiritual state good. Attendance at prayer-meeting not quite equal to membership, but good. Holds church conferences each month. Preach to 150 people. Preach to the prisoners at the penitentiary two or three times a month.

WILLOW CREEK AND WHITEHALL.

W. M. Britt: A large work. Spiritual condition not encouraging. Have held several good meetings. Received three members. Finances well up. Assessments up. Two preachers are needed to do the work. Preach to 250 or 300 people. Congregations good. One third of the people attend church.

HELENA.

In the absence of pastor, A. C. Couey reported: Finances well up. Congregations vary—sometimes small, sometimes large. Fifteen added to the church. Five adult baptisms, six infant. Pastor preaches to about 300 people. Stewards are doing good work in raising pastor's salary.

BUTTE.

A. C. Couey: (Pastor absent). The pastor is a good "rustler." Knows more people in Butte than any other pastor. Preaches to crowded houses. Has received about 30 members. Attendance at prayer-meeting good. Preaches to 500 people in a quarter. Six infant baptisms, 12 adults. Finances in good condition. Preacher well paid. Conference collections well taken up.

BOZEMAN CIRCUIT.

B. E. H. Warren: Preach at six places—five in the Gallatin Valley. Received 25 members. Have built a parsonage this year. Preach at Clyde Park in Park County. Have commenced to build a church. Part of material on the ground. Church papers well circulated. Travel 400 miles each quarter. The pastor much encouraged at outlook. Another preacher is needed on the work.

TOWNSEND.

The P. E. reported a large auditorium at Townsend. In the absence of a pastor, he preaches to the people as often as he can reach them. Finances of the charge in good condition. A preacher is badly needed for this work.

EAST HELENA.

L. Bramble: Ten members received since Conference. Two adult and three infant baptisms. Regular prayer-meetings are held and well attended. Preaching services very well attended. Preach to 150 people during the quarter. Preacher has received $160 in money and $100 in donations. Ministerial support well up. Spiritual condition is encouraging. The pastor and his people fast and pray.

BOZEMAN.

W. T. Goulder: Six members received. Two adult and four infants baptized. Congregations vary. Collected nearly all the general assessments. Adopts the plan of taking subscriptions in raising general collections. Expect to have a parsonage built by the time the Annual Conference meets. The amount of $577 subscribed for it.

STATISTICS.

The reports of the preachers showed that 2,575 waited upon the ministry of the word, 119 had been added to the church, and there had been a net gain of 93 since the Annual Conference.

MEMORIAL.

The Board of Missions at Nashville was memorialized to appropriate $4,500 to aid in carrying on the work in the Helena District.

—o—

INCORPORATION.

The Conference designated and authorized the District Trustees, viz: W. A. Hensley, Nathan P. Evans and M. O. Reed, to incorporate the Helena District Parsonage, and appurtenances thereunto belonging.

Resolutions.

The *Pacific Methodist Advocate* was recognized as an ably edited paper, and because of its bringing the church into closer connection with our work in the West, and in view of the fact that it has been furnished us at an expense of $10,000 for four years, our people are urged to take the paper, especially the preachers.

A resolution asking for a particular member of the Episcopal college to be sent to Montana, did not pass. The same lot befel one asking that the work in the entire Conference be included in one presiding elder's district.

The hearty thanks of the conference were extended to Brother R. S. Clark and his wife and to the good people of Boulder for their hospitality in entertaining the Conference.

A resolution expressing appreciation of the "Montana Methodist" was adopted.

DELEGATES ELECTED.

The following were elected delegates to the ensuing annual Conference: George L. Duke, J. W. Kemper, H. W. Currin, A. G. Clarke; Alternates: J. W. Johnson, S. F. Tuttle, William Beall, Charles A. Blackburn. The alternates come in relation to principals as in the order named.

THE NEXT SESSION will be held at Deer Lodge.

RELIGIOUS SERVICES.

Prominence was given to the devotional exercises. W. M. Britt, S. B. Tabor and B. E. H. Warren did the preaching, which was first class. The services were spiritual and refreshing, and the business sessions harmonious.

The Conference adjourned on Friday afternoon, after a two days' session.

DISCUSSIONS.

An interesting discussion was had on the duty of preaching the distinctive doctrines of Methodism, led by W. M. Britt, who was followed by Bramble, Tabor, Clarke, Warren and Couey.

R. S. Clark led in a discussion on the proper training of children. The presiding elder questioned each preacher upon some practical question regarding his method of work, in which some good thoughts were brought out. Rev. W. M. Britt said that the best way to make a prayer-meeting a success was to give the people something to talk about and to pray for. In answer to a question as to what he did when he had worked hard all week to prepare a sermon, and on going to the church Sunday morning found that it was not suitable to the congregation. W. T. Goulder said he took to the brush. We have known preachers or a preacher, to take to the "brush," even without as good an excuse as that.

The above items were hastily gathered by the editor from the secretary's minutes, so as to secure their publication in this issue.

—o—

The Montana Methodist.

RESOLUTIONS PASSED AY THE HELENA DISTRICT CONFERENCE.

Resolved, that in expressing our convictions as a District Conference on the importance of the "Pacific Methodist Advocate," our connectional paper in the great West, as an invaluable factor in the development of the interests of our Zion therein, we do not disparage the Montana Methodist, for we cherish with commendable pride its financial success, while we regard it as an agent in the upbuilding of the cause in Montana, from which we cannot afford to withhold our hearty support. Nor would we seem to fall below a proper appreciation of the self-denying service and devotion of its editor, Rev. E. J. Stanley, to which is due largely its financial success, and its efficiency as the organ of our Conference. And we do not only believe that it should be in the homes of all our people as a promoter of religious information and true piety, but we shall endeavor to put it in the homes of our people; and we shall not only anxiously look for it to become a weekly with twelve pages, but we shall labor to accomplish this result.

{ R. S. Clark.
{ S. B. Tabor.

—o—

OBITUARY.

Miss Ella S. Sanders was born May 18, 1872, and departed this life April 20, 1892. She was of a cheerful disposition, and was an active worker in the church, of which she became a member in Georgia at the age of 10 years. She had been much afflicted for years, but was apparently better until a short time before death came. She was conscious that her end was near, and retained her reasoning faculties until the last. She had no fear of death, but was confident and happy at its approach. After bidding adieu to the members of the

family, all of whom had assembled around her bedside, she quoted a passage of Scripture, and after exultantly exclaiming, "I'll die in Jesus," fell asleep without a sigh or groan. She was the only unmarried daughter of a widowed mother, to whom she was a great comfort. Bro. T. W. Flowers conducted the funeral services in the presence of a large concourse of people. We deeply sympathize with Sister Sanders and all the bereaved ones. The departed was one of the gentlest and purest spirits that we have known. She was without reproach, and had a kind word for every one. She loved the Master and loved His cause. We shall miss her when we go to Ambrose again. May we all be as ready for the final change as she was. Praise the Lord for the hope of eternal life.

—o—

Report of Helena District S. S. Conference.

The Second Annual District Sunday-school Conference convened in Boulder, Montana, April 20, 1892, at 9:30 a. m. After religious services Rev. S. B. Tabor was elected President, and Laura K. Davis Secretary. The following pastors and delegates were enrolled:

Helena—Mrs. Callie Price, Mrs. L. R. Morris.

Butte—J. W. Good, Miss Ina Stoner.

Deer Lodge—Rev. S. B. Tabor, pastor; Mrs. A. C. Couey, Mr. Alfred MaCron.

Boulder—Rev. R. S. Clark, pastor; J. W. Currin, Mrs. Bell, John Nottingham.

Bozeman—Rev. W. T. Goulder, pastor; Laura K. Dawes.

Willow Creek and Whitehall—Rev. Wm. M. Britt, pastor.

Bozeman Circuit—Rev. B. E. H. Warren, pastor; Miss Cora King, Miss Virgie Spain.

The following reports were made:

Helena—One Sunday-school; scholars, 50; teachers, 7. Well supplied with literature. Contributions good.

Butte—Sunday-school in good condition. Enrollment of 75; average attendance, 45; officers and teachers, 8; average collection each Sunday, $1.75. Butte Mission School has an enrollment of 50. This school is in the suburbs of the city in a much needed place, and is doing good work.

Deer Lodge—Interesting Sunday-school. Enrollment, 70; average attendance, 45; teachers, 8, school and collections increasing.

Bozeman—Enrollment of officers and teachers, 10; scholars, 80; average attendance of officers and teachers, 75 per cent.; scholars, 70 per cent. School composed mostly of children under 12 years of age, and mostly from non-religious homes.

Willow Creek and Whitehall—Four schools on the work, but only one under the supervision of the M. E. Church, South.

Boulder—An enrollment of 94; average attendance, 54; teachers, 6; collections for one quarter, $20.00; school doing good work.

Bozeman Circuit, from Belgrade—An attendance of 45; officers and teachers, 9. Well supplied with literature. The pastor reports two Union schools on his charge as doing good work.

East Helena—School has been a Union school, but is now under the supervision of the M. E. Church, South; has an enrollment of 60; average attendance, 45, and doing well.

The subject, "The Model Sunday-school Superintendent," was discussed; opened by Rev. Bell, of the Congregational Church, followed by short and spicy remarks by Revs. Couey, Clark and others.

Adjourned to meet at 2:30 p. m. After religious services conducted by Rev. W. M. Britt, the following subjects were read and discussed:

"The Present Demands of the Sunday-school Work;" a paper by Mrs. Callie Price, ably discussed by Bros. Couey, Bell, Warren and others; "Why Should I Study the Bible?" by Alfred MaCron;" "The Model Teacher," by Laura K. Dawes; "Relation of the Sunday-school to the Church," an excellent paper by Rev. S. B. Tabor.

This finished the program. Conference closed by singing the doxology, and benediction by Rev. S. B. Tabor.

LAURA K. DAWES, Sec.

—o—

Plan of Episcopal Visitation—1892-3.

FIRST DISTRICT.—BISHOP KEENER.

Kentucky Conference—Middlesboro, Ky....Sept. 7
Western Virginia Conference—Clarksburg W. Virginia September 14
Illinois Conference—Panna, Ill September 28
North Albabama Conference—La Fayette, Alabama November 16
Memphis Conference—Mayfield, Kentucky November 30

SECOND DISTRICT.—BISHOP WILSON.

Brazil Mission Conference—Taubate, Brazil July 27
Arkansas Conference—Bentonville, Arkansas November 30
Little Rock Conference—Magnolia, Arkansas, December 7
White River Conference—Batesville, Arkansas-December 14

THIRD DISTRICT.—BISHOP GRANBERY.

Holston Conference—Wytheville, Virginia, October. 14
Indian Mission Conference—Ardmore, Indian Territory, November, 16
North Mississippi Conference—Corinth, Mississippi, November, 30
Mississippi Conference—Natches, Mississippi, December, 14

FOURTH DISTRICT.—BISHOP HARGROVE.

German Mission Conference—Houston, Texas, October, 28
West Texas Conference—Gonzales, Texas, November 2
Texas Conference—Calvert, Texas. November, 10
Northwest Texas Conference—Waco, Texas, November, 23
North Texas Conference—Sherman, Texas November 30
East Texas Conference—Nacogdoches, Texas, December 14

FIFTH DISTRICT—BISHOP DUNCAN.

New Mexico Conference—San Marcial, New Mexico, July 13
Denver Conference—Durango, Colorado, July 27
Montana Conference—Boseman, Montana, August 4
East Columbia Conference—Palouse City, Wash. September 21
Columbia Conference—Eugene City, Oregon, October 5

SIXTH DISTRICT—BISHOP GALLOWAY.

Missouri Conference—Montgomery City, Missouri, September 7
Southwest Missouri Conference—Independence, Missouri, September 21
St. Louis Conference—Kirkwood, Missouri, September 28
Tennessee Conference—Tulip Street, Nashville, October 19
Louisiana Conference—Lake Charles, Louisiana, December 14

SEVENTH DISTRICT—BISHOP HENDRIX.

Western Conference—Elk City, Kansas, Aug. 31
Virginia Conference—Norfolk, Virginia, Nov. 16
Western North Carolina Conference—Winston, North Carolina November 30
North Georgia Conference—Madison, Georgia, December 7
South Carolina Conference—Charleston, South Carolina, December 14

EIGHTH DISTRICT,—BISHOP KEY.

Japan Mission—Kobi, Japan, July 20
China Mission Conference—Soochow China, September 28
Baltimore Conference—Front Royal, Virginia, March 23

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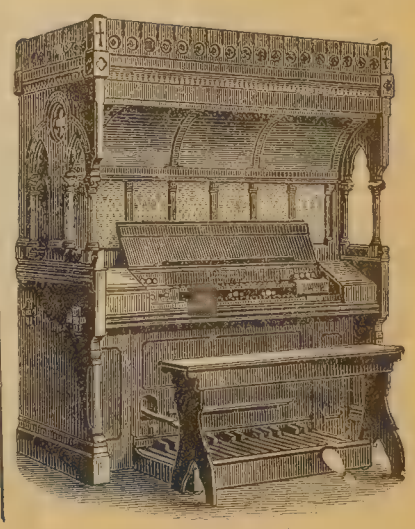

NINTH DISTRICT.—BISHOP HAYGOOD.

Los Angeles Conference—Ventura, California, September 14

Pacific Conference—Sacramento, Cal. October 12

N. W. Mexico Mission Conference—Nogales, Arizona November 2

Central Mexico Mission Conference—City of Mexico, November 16

Mexican Border Mission Conference—San Marcos, Tex. November 24

North Carolina Conference—Goldsboro, North Carolina Dec. 14

TENTH DISTRICT.—BISHOP FITZGERALD.

Louisville Conference—Campbellsville, Kentucky Sept. 21

Alabama Conference—Eufaula, Alabama Dec. 7

South Georgia Conference—Columbus, Ga. Dec. 14

Florida Conference—Ocala, Fla Jan. 4

—o—

Blue Gentian and Edelweiss.

Mrs. Ballington Booth is reported to have said, that in her work in Switzerland she had noticed that the blue Gentian did not grow in the low valleys, but higher up near the snow line, and that higher up still where it is difficult to reach, grew the Edelweiss. To the Swiss the Gentian is the flower of hope, and the Edelweiss of purity. She used this to illustrate that there are people so crushed by sin that the flower of hope does not grow where they live, much less aspiration after purity, and that the Christian worker must inspire hope before he can spur the abandoned sinner to desire and seek after purity. The figure is very beautiful, and although it might not bear critical scrutiny, yet contains much of truth. Many there are indeed who have lost hope. Their passions have overpowered them, and borne them downward. The struggle has been marked in defeat. The first sin forfeited the respect of the community. Increasing sin only widens the chasm between them and pure manhood and womanhood. What they need is some one to stand by and whisper words of hope. There lies the philosophy of the attractiveness of evangelistic reformed drunkards, gamblers, prize-fighters and the like. There is in the lowest some little longing after better things. The reformation of an occasional degraded man or abandoned woman affords some ground for hope that they too may be saved. Thence they flock to hear him. Sam Small drew an entirely different class of hearers from that which attends upon Mr. Mills ministry. It is unpleasant work, but it is Christly work to go among the degraded and try to lead them up where the Gentian grows, and then point still forward to the Edelweiss.

—o—

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WANTED.

Money wanted, men wanted, women wanted, wisdom, faith, strength, zeal, time, influence, opportunity, power with God and with men, never wanted so much in my life. Wants enlarged, increased, augmented. Want churches, halls, homes, stores, shops; want missionaries, workers, helpers, supporters, teachers, evangelists; want denominations, churches, communities; want N. Y., the State, the nation, the continent, the globe, the universe; want dollars, clothes, food; want every thing I can beg or get for God; the Holy Ghost to do his work here and elsewherd. Want the milionaire and the beggar; want the black and the white, want the learned and illiterate; want everything I can see—take everything I can see—and be glad. — Old clothes or food. Money! money! money! money! money! Did I ever ask before? I ask now. I ask because I want the heathen for a possession and the uttermost parts of the earth for an inheritance. I want it for Jesus, my Jesus, my Elder Brother, to whom it belongs. He is coming soon to enter upon it, and He says to me, occupy till I come. Come, Lord Jesus, come quickly.

—o—

A BEAUTIFUL LETTER, written by Von Moltke during the close of the melancholy ninety-nine days' reign of Emperor Frederick I., is published. It contains passages full of the spirit of Christianity: "*Dear Ludwig*: Life through another spring I regard as a special gift from God. But when a man has passed the biblical age he can only ask the Lord to treat him gently, to send him few of the pains and troubles of many years. True, death is never a quite welcome guest, but yet I do not wish to live another year. There are sad days ahead for Germany, and if alive when they come, I may not withdraw into still retirement, as I desire." Referring to a wedding which he had just attended, he closes thus: "Then came the emperor, his tall, stately form erect, and greeting all with a friendly smile. Only his eyes seemed dulled, and his breathing quick and difficult. It moves my heart to see him thus, with inexhaustible patience and cheerfulness, fight his dark fate, one foot on the throne and the other in the grave. And now, God bless you. Your old and shattered brother, Berlin, May 24th, 1888. Helmuth."

—o—

At a recent meeting of the Pittsburgh presbytery resolutions were adopted declaring that unless the World's Fair is closed on Sunday and the sale of liquor prohibited on the grounds they will not visit the Fair and will use their influence to prevent others from attending.

The reason an urchin gave for being late at school was, that the boy in the next house was going to have a dressing down with a trunk-strap, and he wanted to hear him howl.

Angel's Work.

I wonder if you have read that pathetic little story of the poor tired mother who took her three little children into a parlor-car by mistake, and was rudely driven into another car in a way that brought smiles to some faces, but a great pity into the tender heart of one of the passengers, a little boy. He showed his sympathy in true boyish fashion by taking some of his own fruit and luncheon to the abashed little group in the common car.

So sweet and gentle was the ministry of the bright-faced, beautiful boy, that one of the children, watching his retreating form, asked, "Was he an angel, mamma?"

"No, dear; but he was doing an angel's work, bless him!" answered the mother.

And this answer rings in my ears so persistently that I pass it on to you: "Doing an angel's work."

Is there not a little bit of angel's work for each one of us every day no matter how common place theday, may be? Perhaps you are not quite sure just what an angel's work is, but a little searching of the Scripture will make it quite clear. And having found what the work is like, suppose each of us, for just one week, watch diligently for such pieces of it as may lie in our path.

—*Selected.*

—o—

The Human Touch.

A visitor to a glass manufactory recently saw a man moulding clay into the great pots which later were to be used in shaping the glass, and noticing that all the moulding was done by hand, said to the workman, "Why do you not use a tool to aid you in shaping the clay? "There is no tool that can do this work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch." In this simple reply is the philosopy of all successful Church work. Neither money nor machinery can take the place of individual effort and sympathy.—*The Congregation.*

—o—

Good Advice.

If you find yourself irritated and unhappy—and with fairly good reasons for being so—take hold of yourself by the collar, and set yourself down hard, and say to yourself: "Well, what of it? Supposing that is so, how long will it be so? What difference will it make at a short time from now? A good night's sleep will dissipate the most of it. If nothing else will remedy it, death will—and that is not far away. Why should I allow the brief time I have to be happy in this life to be turned into misery? I will not do it, I will not permit myself to be fretted and chafed and imbittered." Then go and dash cold water over your head, and take hold of some sort of work.—*The Interior.*

—o—

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THE

Montana Methodist.

Vol. 4. MAY 30, 1892 No. 92.

EDITORIAL.

EXPLANATORY EXHORTATION.

The editor of this paper is away attending to the business the church has committed to his care. An inexperienced hand is getting out this issue. Do not hold Bro. Stanley responsible for any shortcomings in it. He is not responsible except in so far as his bad judgment in selecting the man he did to bring it out, makes him responsible. Faulty as the work is, brethren, yet may we not ask you to pray God's blessing on it, in that He may use it, as He often does "the *weak things* of this world?" He made effective use, in the days of old of a "ram's horn" in pulling down a stronghold — may he not use a "green-horns" as well?

"SEND MORE MEN."

Dr. John's note announcing the death of Dr. Lambuth, in Japan, brings grief to the heart of the entire church. His life belonged to the whole church. Years ago he laid it and his all upon her altars, and ever since he has been, not his, but ours. The sufferings he endured, and the works he wrought men cannot compute. God knows. Separated for well nigh a lifetime from kindred, home and country, he has nobly held aloft the red cross banner in the lands of gloom and sin and night. "In labors more abundant than us all, counting not his own life dear unto himself," heroic, saintly Lambuth has showed us how to live, and how to die. He has showed us how the missionary spirit, the Spirit of Christ, can enable a man to do and dare, work and win for Jesus; "fight the good fight of faith; finish his course with joy, and fall at the head of the column in sight of Heaven." His dying words should prove an inspiration. They were needful for our encouragement and help—not needful to tell us how he died. His abiding trust in Jesus, his pure, holy and diligent living was the preparation for his triumphant dying. "Send more men!" What a call to the church! Listen, ye men and women of our Israel—one of our dying leaders speaks. From the open grave comes the trumpet call: "Send more men." It is as if he said: Shadow of death you affright not. Cold waves you cannot overwhelm. God takes care of the dying of his children, but the work, the work here in Japan! that is the burden even in death. "Let not the work cease." "Send more men!" Hear it, heed it, O man of God, called to the ministry of the Son of God. From over the waters, from the angel thronged shore the call comes to us *to-day*. How many will say, "Here am I, send ME?" Who will be the first to be baptized for the dead? He has dropped his work, faithfully done to the end of his life, into our hands. God forbid that it should suffer for his absence, or our want of devotion. Oh, thou God of Paul and Lambuth, answer the need of the living, the prayer of the dying, the wish of the glorified, and call many to the work and give the church religion enough to send them—to send them NOW! Montana needs them, the entire West needs them; Japan, China, Mexico and Brazil needs them. The whole world, that Jesus has committed to the church to save, needs them, and is almost in hell for lack of them. "SEND MORE MEN!"

A slave to a false public opinion is that man who keeps his hand back from a known duty through fear of what a wicked world may say.

What this sin-burdened world needs is holy loving LIVING—not harsh, hurtful quarrelling about holiness PROFESSING. As an old Christian once said: "Let us seek the BLESSER;" and when, on our knees the better to behold Him, we catch His answering glance of love, we will be too humble to be selfrighteous, and too happy to berate the "poor in spirit" Christian who feels it needful often to pray: "God be merciful to me, A SINNER."

Why are you a Methodist, brother? Have you ever read a Discipline through? If not; get one. The investment of a quarter, coupled with a heart that loves the church, and a mind in earnest after knowledge will add materially to your experience and to your intelligence. Try it.

"He can't preach." Can't he? Well, friend, can you beat him preaching? If not, be modest in your criticisms, and if you can you ought to have sense enough to make allowances. Do what he tells you and you will know more and be better. If each of us only lived such a Christlike life that no other life could touch ours without being drawn from the evil to the good, the world would be won for Christ in the next six months. This is meant for me and meant for you, brother.

Judging from the volume of sound, the fellow that stalks out of church during services has the biggest feet and "more of 'em" than any other man in the house.

Wonder if some of our Montana congregations are dreading an Indian surprise? It looks so from the way some of their heads revolve, when a late comer arrives.

The coming great contest in this country will be between Romanism and infidelity on one hand, and Bible Christianity on the other. METHODISM on account of her numbers, her influence, her intelligence, her doctrines, and her spirituality will have to bear the brunt of the onset. Brother Methodist, get ready for the fray by exercising with our weapon, "the sword of the Spirit"—the Word of God. Study it, preach it, live it, and the issue will not be doubtful.

We sympathize more than ever with an editor. He can't please everybody. Some folks will not be pleased with Heaven—they won't get there. An editor's trials, perplexities and scoldings are enough to make the hair on top of his head "unanimously adjourn" sine DIE.

We see it announced that Dr. E. J. Stanley was to preach in Nashville last week. We suppose it means our Editor. He was not sick when he left home.

GEM GLEAMS.

There is a word in one of the Psalms which touches the deep and heavenly chord in every spiritual mind—"Lead me in the way everlasting." Oh, how many ways are not everlasting! How many of life's rivers run into the desert, and end in a heap of burning sands and the wastes of the bitter disappointment! But, oh! there are things that shall last forever; loves that shall never die; friendships that shall never be rent asunder; joys that shall never wither; hopes that shall never fail; treasures that shall never corrode; lessons that shall never be lost; beginnings that shall never end like broken columns; works that shall never cease to abide; lives that shall live on in grander fullness and larger development as the ages shall ever roll. Oh, that our days and years may touch the days of heaven.—*Exchange.*

A good story about an old Methodist minister baptizing an infant is told in "Echoes from Welsh Hills." "He took the babe in his arms very affectionately, and addressed in a paternal fashion a few words of advice to the young parents: 'See that you train up the child in the way that he should go, that you surround him with the best influences, and that you give him a good example. If you do so, who knows but that he may become a Christmas Evans or John Elias? What is his name?' 'Jane, sir,' replied the mother."

Nothing under a thorough change will suffice; neither tears nor trouble of mind, neither good desires nor intentions, nor yet the relinquishments of some sins, nor the performance of some good works, will avail anything, but a new "creature," a word that comprehends more in it than words can well express; and perhaps after all that can be said of it, never thoroughly to be understood by what a man hears from others, but by what he must feel within himself.—*Robert South.*

Some months since a rector in the Established Church visited a Wesleyan chapel during a period of religious excitement. After a little watching he arose and said: "Friends, this is all wrong; this disturbance is unseemly, this excitement uncalled for. When Solomon was building the temple there was sound of neither hammer, nor saw, nor chisel!" The Wesleyan pastor replied: "That's all right, brother, but we are not building; we are just blasting."—*Selected.*

"A Chip of the Old Block."

That means, as the father is, so is the boy. It might be more truthfully said, "he is the old block himself." The father reproduces himself in his boy. Not more certainly does the subject transmit his image to the plate in the artist's room than does the father make his real impress upon the son. The fathers of to day are preparing the men who shall bless or curse society and the world in the future.

The worst kind of unbelieving i not to believe God.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

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Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

Plan of Episcopal Visitation—1892-3.

FIRST DISTRICT.—BISHOP KEENER.

Kentucky Conference—Middlesboro, Ky., Sept. 7
Western Va. Conf., Clarksburg—W. Va., " 14
Illinois Conference—Pana, Ill., " 28
North Alabama Conference—La Fayette, Ala. Nov. 16.
Memphis Conference—Mayfield, Ky., Nov. 30.

SECOND DISTRICT—BISHOP WILSON.

Brazil Mission Conference—Taubate, Brazil, July 27.
Arkansas Conference—Bentonville, Ark., Nov. 30
Little Rock Conference—Magnolia, Ark., Dec. 7
White River Conference—Batesville, Ark., Dec. 14.

THIRD DISTRICT—BISHOP GRANBERY,

Holston Conference—Wytheville, Va., Oct. 14.
Indian Mission Conference—Ardmore, I. T., Nov. 16.
North Mississippi Conference—Corinth, Miss Nov. 30.
Mississippi Conference—Natchez, Miss., Dec. 14.

FOURTH DISTRICT—BISHOP HARGROVE.

German Mission Conference—Houston, Tex., Oct. 28.
West Texas Conference—Gonzales, Tex., Nov. 2.
Texas Conference—Calvert, Tex., " 10.
Northwest Texas Conference—Waco, Tex., Nov. 23
North Texas Conference—Sherman, Tex., " 30
East Texas Conference—Nacogdoches, Tex., Dec. 14.

FIFTH DISTRICT—BISHOP DUNCAN.

New Mexico Conference—San Marcial, N. M., July 13.
Denver Conference—Durango. Colo., July 27.
Montana Conference—Bozeman, Mon., Aug. 4.
East Columbia Conference—Palouse City, Wash., Sept. 21.
Columbia Conference—Eugene City, Ore., Oct. 5

SIXTH DISTRICT—BISHOP GALLOWAY.

Missouri Conference—Montgomery City, Mo., Sept. 7.
Southwest Missouri Conference—Independence, Mo., Sept. 21.
St. Louis Conference—Kirkwood, Mo., Sept. 28
Tennessee Conference—Tulip Street, Nashville, Oct. 19.
Louisiana Conference—Lake Charles, La., Dec. 14

SEVENTH DISTRICT—BISHOP HENDRIX.

Western Conference—Elk City, Kan., Aug. 31.
Virginia Conference—Norfolk, Va., Nov. 16.
Western North Carolina Conference—Winston, N. C. Nov. 30.
North Georgia Conference—Madison, Ga., Dec. 7
South Carolina Conference—Charleston, S. C., Dec. 14.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission—Kobi, Japan, July 20.
China Mission Conference—Soochow, China, Sept. 28.
Baltimore Conference—Front Royal, Va., Mar. 23

NINTH DISTRICT—BISHOP HAYGOOD.

Los Angeles Conference—Ventura, Cal., Sept. 14
Pacific Conference—Sacramento, Cal., Oct. 12.
N. W. Mexico Mission Conference—Nogales, Ariz. Nov. 2.
Central Mexico Mission Conference—City of Mexico, Nov. 16.
Mexican Border Mission Conf.—San Marcos, Tex. Nov. 24.
North Carolina Conference—Goldsboro, N. C., Dec. 14.

TENTH DISTRICT—BISHOP FITZGERALD.

Louisville Conference—Cambellsville, Ky., Sept. 21.
Alabama Conference—Eufaula, Ala., Dec. 7.
South Georgia Conference—Columbus, Ga. Dec. 14.
Florida Conference—Ocala, Fla., Jan. 4

NASHVILLE NOTES.

—The first person that we met on entering the Methodist Publishing House was Rev. David Morton, our Church Extension Secretary, who had come down from Louisville to attend to some business connected with the Board of Missions. The work of the two Boards—Church Extension and Missions—is very intimately related. The one supplements and helps the other. We are glad to see them working in such harmony. Brother Morton looks hale and hearty as ever. Hard work seems to agree with him. He is planning to attend the sessions of Montana, Columbia and East Columbia Conferences this fall, and hopes to bring Sister Morton along. They will meet with a genuine Western welcome.

—Rev. J. A. Orman, Presiding Elder of Nashville District, is one of the strong men of Tennessee Methodism. He has a warm feeling for the men on the Western border. It was a pleasure to share the hospitality of his home. With eighteen quarterly meetings to hold every three months, a presiding elder is bound to have some capacity for work, if they use him in Tennessee as in Montana.

—A visit to the home of Dr. Leftwich, in Nashville, revived pleasant memories of a former visit and a delightful service at Tulip street eight years ago. The Dr. has many warm friends in the West. We were pleased to meet Mrs. L. B. Noland, who was home on a visit from Missouri, where her husband is engaged in itinerant work.

—It did us good to shake the hand of the assistant editor of the "Nashville Advocate," Rev. E. M. Bounds, D. D. He wields the pen of a ready writer, and his timely editorials are doing much to elevate the standard and mould the type of spiritual life and character in our great church.

—The burden of publishing house perplexities seems to rest lightly upon the broad shoulders of the book agent. Dr. Barbee is the type of good health and the soul of good humor. He inquired particularly about the church at Deer Lodge and Stevensville, and asked concerning the welfare of many friends, both preachers and laymen in Montana.

—How we were delighted to meet with Rev. W. T. Haggard, in Nashville. As he put his arms around us he exclaimed: "I want to hug you and with you the great Northwest." His heart is in the work there, and he has a warm place in the hearts of his brethren of the East Columbia Conference. He is now at Lebanon, Tenn.

—Rev. W. A. Freeman, who was once an active worker in Colorado, but whose health failed there, was one of the first to greet us at Nashville, and to renew his subscription to the METHODIST. He was accompanied by his wife. Both their hearts beat in sympathy with our Western work. Their postoffice is at Paris, Tenn. It is interesting to observe the strong hold the West has upon the affections of most men who have ever been there.

—We were entertained in the shopitable home of Bro. J. S. White, a steward of Elm Street Church, and a substantial and well-to-do wholesale merchant. He has one of the finest locations for a home in the city. It was a privilege to enjoy the society of that household where the Lord is honored and worshiped. We can never forget those dear children, and trust that they may not only acquire the accomplishments that will fit them for life, but also for the society of angels in the life to come.

—We were made welcome again in the elegant home of our friends, Mr. Nat Baxter, Jr. and family, whose hospitality was so richly enjoyed on a former visit to Nashville, and the memory of which will not be effaced very soon.

—Bishop Hargrove has a typical southern home in the suburbs of the city. We regretted that we could not accept the pressing invitation to abide there during our stay in Nashville. The Bishop has the happy faculty of making you feel perfectly at ease in his presence, whether in his home, in his cabinet, his conference, or standing up to preach before him. We count it a pleasure to have been entertained under that roof. Sister H. made particular inquiry about many old friends in Montana.

—What a joy it was, while being conducted through Wesley Hall, at Vanderbilt University, by our dear friend, Dr. Coke Smith, to meet with Mrs. Conwell and Miss Florence Conwell, the former the daughter, the latter the grand-daughter of Bishop Soule. Miss Jennie Conwell, another grand-daughter, we met in the mission rooms. Our gratification did not decrease (to put it very mildly) when we learned that they read the MONTANA METHODIST with interest. The lives of these noble, cultured women like that of their illustrious sire, are given to the service of the church, and meeting with them is indeed an inspiration.

—The bodies of Bishop McTeyire and wife, and of Bishops McKendree and Soule, are entombed in a little square on the Vanderbilt campus. On a plain substantial stone that stands in the center of the enclosure and is some three or four feet high are the inscriptions. Over Bishop McTeyire's tomb is the simple epitaph, "A leader of men, a lover of children." Over that of his wife, "A silent but golden link that bound this university to Methodism." Near the head of McKendree's grave is the following: William McKendree, Born July 6th, 1757, Ordained Bishop May 18th, 1808, Died March 5th, 1835." Near the head of Bishop Soule's tomb: "Joshua Soule, Born August 1, 1781, Ordained Bishop May 28th, 1824, Died March 6th, 1867." Dr. Summers was buried here, but his body was afterward removed by his son to the cemetery to rest by the side of his wife. We could not keep the tears back as we stood, or knelt, in such a presence. We were taught from childhood to reverence the name of Soule McKendree, whose biography we read when but a boy, was our model pioneer preacher and bishop until the time of Marvin, upon whom his mantle seemed to have fallen. While McTeyire was our friend and always took a kindly interest in us and our work in the far West from the time we first met him at the organization of the Western Conference in 1870, until the Lord called him to his reward on high. We love to linger where reposes dust so sacred. Our faith is made stronger, our heart purer and warmer, and we gather fresh inspiration for the work before us.

—The Nashville College for young ladies is fast becoming one of the most popular educational institutions of the South. It has a patronage of 260 day pupils and 162 boarding pupils from fifteen different States. Among them is our dear little friend, Marie Barret, and her sister Annie, of Montana. We would like to speak more fully of a musical entertainment that we attended there, also a missionary meeting where a young lady presided, and others made motions, seconded them, discussed questions, introduced resolutions, voted upon them, and welcomed visitors, etc., with a grace and elegance of manner that was most refreshing. Dr. Price has rare gifts as an educator. We could but wonder, while there, if our own little Rachel would ever enjoy such rare advantages as those possessed by the girls and young ladies of that institution. The missionary society of the college has furnished six or seven missionaries for the home and foreign fields. Who can comprehend the extent of the influence of cultured and consecrated womanhood upon our land?

—Nashville is quite an educational center, and the presence of professors and pupils, representing the best families of the land, in the churches, Sunday-schools, at entertainments, and in the homes of the people, must have a wholesome influence upon the social life of her people. What a blessing when all this is leavened with the spirit and teaching of the Master.

—The grounds about the Vanderbilt are just delightful. We suppose it takes hard work to solve problems and master the arts there, as elsewhere, but surely the boy who cannot get an education in the midst of such environments as nature, grace and art have furnished him there is a hopeless case. We learn that something over 700 students have matriculated there. The writer was honored with an invitation by the noble chancellor, Dr. Garland, to conduct the devotional exercises in the chapel one morning, and also by the professors to "talk to the boys." This institution is exerting a wide influence throughout our land.

—We visited our young friend, Brother Adams Morris, who lost his eyes by an explosion at Boulder, Montana, several years ago while we were holding a protracted meeting there. He is at the Tennessee School for the Blind, located at Nashville. Though not in the best of health, and feeling a little "blue" the day we were there, yet we were glad to learn that he is making good progress in his studies. The president of the school, L. A. Link, is a local preacher. There are about 80 pupils under his charge. We could but drop a tear or two as we entered the building. But a few moments later as the words of the grand old hymn, "Joy to the world, the Lord is come," sung by a chorus of fifty voices, engaged in the morning chapel exercises, came ringing down the corridors and echoing through the halls in such melodious strains as we had not heard for many a day, we began to feel that we needed the sympathy rather than the inmates of that school. They knew things that we were ignorant of. The pupils sang several pieces for us. We hesitate not to say that it was about the best music we have ever heard. The professor of music is totally blind. But what a grand work he is able to accomplish. This is a grand institution. Our heart was deeply stirred as we first listened, and then spoke a few words to the students. We could but breathe an earnest prayer for the president, the professors and teachers and all the pupils.

——o——

DEAR BROTHER :

A cablegram received by Dr. Walter R. Lambuth, yesterday, reads as follows: "Father dead. Dying message. I fell at my post. Send more men." Cablegram dated Kobi, Japan, April 28th, 8:30 a. m.

Yours Truly,

I. G. JOHN.

The above sad note explains itself to a sorrowing church.—EDITOR.

——o——

WASHINGTON LETTER.

From our regular correspondent.

WASHINGTON, D. C., May 3, 1892.

ARBITRATION of the Bering Sea matter will be against easy going Uncle Sam. Arbitrators appointed by European governments under the shadow of England's power and influence will lean to the English view of the case. And how about future disputes sure to arise from time to time? Is the American eagle to be played with by cat-like diplomacy, pushed with this paw and then with that? Are our rights to be questioned, evaded and our government postponed and snubbed until European arbitrators are called in to give a practically pre-determined and hostile verdict?

GUNS, DIPLOMACY AND ARBITRATION. The main difficulty is that Great Britains diplomatic demands are backed by half a thousand floating war batteries and by a ring of forts and defended harbors extending from Vancouver in the northwest round to the Gulf of Mexico in the south. She could capture and destroy Washington and every coast city, not excepting those on the lakes, before this country could move. In every diplomatic demand she practically says "Hands Up." Peace is good, but a rich, careless, defenseless nation does not promote peace. It is the duty of express companies and railroad corporations to make train robbing practically impossible and it is Uncle Sam's duty to render national aggressions in this part of the world a dangerous Business.

THE GIVING OF SIX MONTHS notice to Great Britain to end the agreement not to build war vessels on the lakes will also be recommended. This stipulation is unequal in its effect and practically binds the United States only.

TWO NEW MILITARY stations are to be established near the Canadian border, one in northern New York or Vermont and the other in the far northwest.

THE SHIP-LOADS OF FOOD given to the starving Russians are a national defense, though given without that intent. When during the late war Europe was ready to profit by our dissensions a Russian fleet quietly anchoring in our waters silently said "Hands Off." In future emergencies we may possibly need a friend in the east. At all events these great popular international charities indicate the rising tide of civilization and universal good will and are a rebuke to greed and oppression. And no nation needs the lesson more than does Russia our silent ally.

THE CHINESE must go, driven out by new law which requires every laborer to prove by a white witness that he was lawfully in the United States in 1882, that being the date of the exclusion act. This witness must be produced by the Chinaman in the district where he now is. A Chinaman in an eastern state who came to San Fransisco over ten years ago must produce before the collector of internal revenue in the eastern district where he may reside the white San Franciscan who will swear that he was legally a resident in this country over ten years ago. The law will practically force all Chinese laborers to leave the country. Whether or not China will drive out of her territory American missionaries, merchants, clerks and others is a serious question for them and for this country.

SILVER BILL. Representative Pierce, of Tennessee, and other friends of silver legislation have been quietly circulating a petition to the rules committee for an anti-filibustering rule whereby a vote on the silver bill can be had. They have secured nearly enough names to meet Speaker Crisp's requirement and there is a fluttering among the timid. It is possible that the bill will be passed by the house, as it certainly would be if put to vote.

HAWAII TERRITORY would be something new and is quite possible if Congress favors it. A quiet canvass is said to be in progress to ascertain what congressmen think about it. Hawaii would be a nice outpost for Uncle Sam—his sole resting place in mid-ocean. England will practically take possession of the Island if we do not.

SWIFT SHIPS. The proposition made in Congress to register the twenty one knot ships City of Paris and City of New York upon condition that a like speedy steamer shall be built in this country for every one so admitted to registry creates a sensation in England. The rules of that country watch every move around the world that threatens her primacy of the seas and no nation's naval growth is more closely watch than ours.

WILL HARRISON be nominated on the first ballot? is a question much discussed. Politicians who have other favorites and those who simply oppose Harrison will bring into the field every promising candidate to keep down state delegations instructed for Harrison increased by the scattering votes below a majority. Just now it is urged by some that Sherman can carry New York, and that Harrison cannot.

THE DEMOCRATS are more at sea if possibly than the Republicans. Gorman seems as probable a nominee as any, but nominating conventions are uncertain and apt to be shy of too ardent wooers. As everybody is stimulated to name the candidates in advance, the dark horse business is discounted. Flower and Campbell are one of the latest suggestions.

CAPITAL.

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DAYTON, WASH,, MAY 5TH, '92.

DEAR BRO. STANLEY:—Since I wrote my last letter, I have held a protracted meeting at Winnette School House, seven miles from Dayton. The farmers were very busy and the weather disagreeable, but we had a good meeting. There were several conversions, 5 additions, and the church greatly revived. Rev. J. H. Shelton, our preacher at Dayton, assisted me in the meeting, and rendered us good service. He is an excellent preacher. I hope we may have several more such transfers this year. We are gaining ground all the time. "The Lord of hosts is with us; the God of Jacob is our refuge. O clap your hands, all ye people; shout unto God with the voice of triumph," G. H. GIBBS.

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A Demoralizing Sentiment.

The public sentiment that requires of the church amusements, many of which would be degrading to any respectable family, as auxiliaries to invite its attendance to and secure its patronage of her honest entertainments that she provides to carry on her Lord's business of soul-saving in the earth and which should, therefore, be distinctively religious, is to be deplored. But the disposition on the part of church members to cater to, say nothing about creating or encouraging this sentiment, is more to be regretted by far, as this makes the church worldly and thereby destroys her power to prosecute successfully her divine mission of human redemption. This is doubtless a fine strategitic effort of Satan to render the church a working institution; while spiritually, she is neither cold nor hot but lukewarm, and thus exciting by this abnormal life, expulsion from the system of salvation through our Lord Jesus Christ, which we see will be the condition of the church in its seventh and last epoch. This is one of a great many of the forms of the mystery of iniquity or lawlessness that is stealthily invading the very heart of business, social and moral life of the civilized world, in this age of optimism when everything that moves is called progress. We see and hear much about the decline of revivals and revival power in the church today. And it is almost the universal opinion of those who are engaged in this work that this state of spiritual barrenness in the church is attributible to the fact that the Holy Ghost is not with her in that measure of efficiency that this work requires. And the remedy for this deprivation of spiritual power in the church is sought in fasting and prayer and in a more complete ministerial consecration, all of which is well, indeed, can not be dispensed with. But will all of this and more if possible woo the Holy Spirit when the church is making love to the world by the use of unholy methods to secure its co-operation in carrying on the enterprise of her Lord? Such an expectation on the part of the church is the heighth of folly, because her God "is a jealous God, and will not accept of a lame sacrifice." If therefore, she would be "clothed with her beautiful garments" of salvation and become "more terrible" to sin in all of its forms," than an army with banners, let her come back to God's own plan, that of "laying back in store as the Lord hath prospered" her, and then give it, with that disinterestedness taught in the divine instruction to dispose of her gifts to the Lord, contained in the words: "Let not thy left hand know what the right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly." And (2) let her faithfully observe her covenant in dedicating her houses of worships purely for God's service, and not as lecture halls for temperance and everything that comes along that claims to be for the social elevation and good of man, that she may claim that promise of God to Solomon: "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.' Let the church prove God along these evident lines of her endeavor to save men, and see if he will not open the windows of heaven and pour out to her such a blessing as she shall not be able to contain.

Boulder, Mont. B. S. CLARK.

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PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

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Entered at the Pittsburg Post-office as Second class Mail matter.

Editorial Correspondence.

ON TO NASHVILLE.

We left the reader in southern Illinois in the midst of blooming orchards, but where the turbid waters were overflowing their banks and flooding field and garden far and wide. But we got through to St. Louis in safety and on good time to take a hurried stroll through the busy streets of the great city, and secure our ticket ready for departure at 7:30 p. m. The St. Louis *Advocate* office was closed, and so we missed the refreshing experience of a handshake from its trio of able editors. The loss was made up in some measure by meeting Dr. Werlein, pastor of the old Centenary, on the street on his way to prayer-meeting. He was full of his work, urged us to stop over, attend prayer-meeting and share his hospitality. It was a strong temptation. We longed to join in another service at the great church, associated in our minds with many precious memories of the General Conference two years ago. Finding that we could not go, our brother took time to give us some items of interest connected with his work. We greatly rejoice that there was and is a man in our midst capable of bearing the burden and meeting the responsibilities of such an important charge as that of Centenary. May the highest degree of success crown the arduous and painstaking labor of our pastor there. The Moser Hotel, where we got our supper, is surely one of the most popular resorts in the great city.

There was one carload—and it was crowded—of Baptist preachers and laymen and their families on the train enroute (by the L. & N. road) to Atlanta, to attend the Baptist Convention that was soon to meet there. They were a jolly company. Our route from St. Louis, through southern Illinois and Indiana, crossing the Ohio at Evansville. But we could see nothing in the darkness. The next morning we were in the midst of hills and forests and groves and fields, orchards and gardens of Tennessee, beautiful, grand old Tennessee, the State from whence our ancestors come. We were now made fully conscious of the fact that we were really in the "sunny South." The sunshine was softer, the air was balmier, the foliage of the forest was denser. The fruit trees had dropped their blossoms, and the young apples and peaches were as large as marbles. It was a great change from the wintry climate of North Dakota that we had passed through but forty-eight hours ago.

Nashville is a great and growing city, but a real southern city. There is not the rapid rush and bustle some of our northern towns have, but things appear to be substantial. People are there to stay. Even the horses hitched to our carriage protested against the gentle entreaties of the colored driver to get them to move out of a walk on our way to the Maxwell House, where we stopped. The city numbers 75,000 inhabitants, and is doing quite a manufacturing business, and has many large wholesale establishments. The State Capitol building, the Fisk University building (for colored men), and the Vanderbilt University, with its two immense towers, more ponderous than portly, overlooking the surrounding country, attract the attention of the visitor. Nashville has one of the best electric street car systems in the United States. There is a central depot located near the market square and only two blocks from the Methodist publishing house. Every car belonging to the system passes through this depot on each trip it makes, and five cents will pass you over the entire circuit of any line that you desire to take. The same fare will take you from one extreme portion of the city to the depot and then admit you to another car, which will carry you as far in the opposite direction. It is wonderful to see the speed that is made by these cars and the loads they carry.

There is an open-heartedness, an air of easy elegance and good nature about these people that is refreshing. An utter stranger will often bow to you on the sidewalk, while the well-bred negro will not unfrequently tip his hat to the passer-by. Both white and black ride on the same street cars, and we never saw even a colored woman allowed to stand while a gentleman occupied an adjacent seat. Nashville is quite an educational center. It boasts of two universities, one for white and the other for colored students; a number of the best female colleges in the South; a school for the blind, and a public school system for both white and colored pupils (though in separate schools), of which her people are justly proud. This is a city of churches.

The buildings are large, substantial and apparently well attended. It is a stronghold for Methodism. McKendree is perhaps the leading church in the city. It is centrally located. We went there on Sunday morning. The large auditorium was literally packed, and the people listened with undivided attention to a grand sermon by Bishop Galloway. Dr. S. A. Steel is the pastor. He is youthful looking. He has created no little stir of late by his plain pointed preaching against the sins of "society" people. We attended Sunday-school at Elm street, where Brother Powel is pastor, and Crugen, Superintendent. We sat in the Bible class and listened to a lecture on the lesson by Prof. Baskerville, which was rich in thought and happy in illustration. It was food for the soul. The infant class of the school numbers one hundred and fifty. The singing is led by a chorister and accompanied by a piano and a dozen or more violins and other instruments in the hands of well trained boys who appear to take great pleasure in this part of the exercise. The music is lovely and well rendered, but stirs the heart no more than some that we have heard in our plain churches and little log school houses out West.

It was our privilege to preach at Blakemore chapel on Sunday night. The building is that formerly occupied by the West End congregation. It is now located beyond the Vanderbilt grounds, and in charge of a former student of the university, Rev. J. W. Rowlett, who has had great success in his work. He appears to be consecrated as well as cultivated. Hence many people are added to the Lord.

Nashville is located on the Cumberland river, and is built upon more than seven hills. It is beautiful for situation and said to be very healthful; though the atmosphere, however balmy and fragrant, was not so exhilarating and refreshing as that of Montana. We could not help longing for a mouthful of good, pure, fresh mountain air. The Southern people keep up their reputation for hospitality. It is uneffected, dignified, refined and generous. We were made to feel perfectly at home in every home that we visited, and we were unable to accept all the invitations extended. We shall ever cherish with delight the recollections of our stay at Nashville.

THE BOARD OF MISSIONS.

This body held its annual meeting in the mission rooms, at Nashville, May 6–9. There was a general attendance of the members from every part of the church, including representatives from a number of the foreign mission fields. This is, everything considered, the most important Board in the church. Its particular work is to carry into effect the great commission, to "preach the gospel to every creature." The reports of the secretaries and treasurer were full of interest. The past year had been one of solicitude and effort upon the part of the management at home, and of marked success in the mission fields. God had greatly honored the advance made two years ago, but the church had not honored Him by giving the money necessary to meet the pressing demands. It was painful to hear the urgent calls coming up from every quarter of our home and foreign work without the means with which to answer these calls. Free and full discussion was had upon every question that came up. The claims of the West were faithfully presented and favorably received. More money would have been given if it had been at command. The appropriations were about as last year, excepting perhaps a few items of additional expense in the foreign field caused by failure in health and the return of several missionaries. The collections for foreign missions the past year were $304,744.72, which is an advance over the previous year of $53,618.18. While the Board is now in debt a little over $118,000 borrowed money, yet the appropriations are so much less than they were two years ago, that with the increased collections, it is hoped, the debt will soon be removed, together with the danger of future indebtedness.

The Board adopted the following resolutions:

Resolved, That our secretaries be requested to make personal and public appeal in order to discharge the present obligations of the Board contracted in the extension of our work in the foreign and home fields, and that a week of prayer and self-denial be appointed, and the secretaries be requested to prepare a program for its proper observance.

Resolved, That January 1–8, 1893, be appointed as the week of prayer and self-denial in the interests of missions.

The first resolution was afterward amended by adding the words, "And the amounts raised shall be applied to the liquidation of the debt."

Dr. W. R. Lambuth was detailed by the Board to act as missionary secretary, and thus fill the place made vacant by the death of Dr. Potter. His wife's health is such that he cannot return to Japan for some time.

The next meeting of the Board will be held at Kansas City, Mo., in May, 1893.

An impressive memorial service was held at McKendree church on

Sunday afternoon in honor of Rev. J. W. Lambuth, our senior missionary in Japan, who was taken to Heaven in April. Able and beautiful tributes were presented by Bishops Keener and Wilson, Drs. John Reed, Tucker, Andrews, Cunningham and Yoshioka, a Japanese student now at Vanderbilt University, who was converted under his ministry.

The assessments on the western conferences remain about as they were last year. The following are the appropriations, as taken from the treasurer's list after there had been full revision and correction :

APPROPRIATIONS.

Brazil, $30,695; China, $37,458; Japan, $37,771; Central Mexico, $39,124; Mexican Border, $19,557; Northwest Mexico, $16,209; Indian, $19,660; Pacific, $5,100; Los Angelos, $4,800; Columbia and East Columbia, $6,500; Denver, $6,500; Montana, $4,000; Western, $4,000; New Mexico, $5,200; Northwest Texas, $1,000; West Texas, $800; Florida, $2,500; West Virginia, $1,072; German Mission, $3,800; Expense, $16,220. Total, $259,966.

SPECIALS.

The Board made the following special appropriations, which are not considered as real obligations. The Bishops or others in charge of the fields simply have authority to raise the amounts by private solicitation to apply to these fields.

Los Angelos, $3,000; Columbia, $2,500; East Columbia, $1,000; Montana, $2,000; New Mexico, $7,000; Denver, $2,000; Northwest Texas, $1,500; Florida, $500.

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MARRIED.

At Clover Hill, Boone county, Ky., May 11, 1892, by Rev. O. F. Duvall, Rev. W. M. Britt, of the Montana Conference, and Miss Melia Hughs, of Cloverdale, Ky. There were about seventy-five guests who witnessed the joyful event and evinced their hearty good wishes for the welfare of the newly married pair by making many handsome presents. The happy couple immediately started for Montana, intending to stop over several days in Missouri on the way. What was the surprise, as well as the joy, of this scribe, upon entering the dining hall in the Union depot on the morning of the 12th inst., on our return from Nashville, to meet our old friend and brother with his handsome and blushing bride sitting at the breakfast table. We had but a few moments to talk, and we improved the time. From the bottom of our heart we wish our friends the highest happiness and the greatest prosperity that is possible. The METHODIST will join hundreds of friends in extending to our new sister a hearty welcome to the itinerancy and to Montana.

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If you want to walk with God, t to do somebody good.

Every kind of wrong is only another name murder.

GENERAL NEWS.

—It has rained in the Dakotas, Minnesota, Iowa, Kansas, Missouri, Illinois, and some other adjacent States almost incessantly for six weeks. The ground is soaked with water, and the lower lands in all this region have been flooded. On our return from Nashville the Mississippi, Missouri and Kansas rivers were out of their banks and great damage has been done to property in the lowlands. Much stock has been drowned and not a few people. There has not been so much of a rainfall before for forty years or more. At this writing there has been very little corn planted, or ground plowed for it, in Kansas, Missouri or Illinois. We saw thousands of acres where the water in many places was from a foot to three feet deep over the land. There is bound to be quite a shortage in the crops, as a result of the excessive rains.

—The General Conference of the M. E. Church is progressing fairly well with its business. No new Bishops will be elected now, and no colored Bishop will be elected, simply because he is colored, so says the Conference, which means that none will be elected at all during this century by this body.

—The General Assembly of the Northern Presbyterian Church assembled in Portland, Oregon, May 19. This church now numbers over 800,000 communicants, 6,000 ministers, and 1,300 candidates for the ministry. The Southern General Assembly meets on the same day at Hot Springs, Ark. This church numbers 180,000 communicants.

—Says Dr. Palmore, in speaking of the General Conference:

There was a high tide of missionary enthusiasm when Bishops Thoburn and Taylor read the reports of their work in India and Africa. The results of last year's work in India have truly been wonderful. The Church has now over 30,000 members there, including probationers. Bishop Thoburn concluded his thrilling narrative of the Lord's wonderful works in the home of Brahmanism by saying: "It is always well to be prudent, but it is not prudent to try to evade the inevitable, nor wise to be indifferent to the march of the stupendous events of this era of eras in the world's history. We do not know what will happen on the morrow, or during the next year, but we do know that the sun never sets in the morning. A glorious morning has opened its portals on India and the golden beams of the Sun of Righteousness are lighting up regions over which darkness had reigned for more than thirty weary centuries." When he sat down the vast audience like the sound of many waters broke out spontaneously into the song:

"The morning light is breaking."

—English is gradually becoming a universal language. It is spoken today by 113,000 people in the uncivilized regions of Africa, as well as in India and Japan. No other European language is taught.

"The Montana Methodist"

IS A

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BY REV. L. B. STATELER.

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THIS PAPER WILL CONTAIN SOMETHING FOR EVERYBODY, and contribute, in the fullest measure possible, to the extension of the Redeemer's kingdom, especially throughout this great and growing West and Northwest.

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Condensed Correspondence.

—Brother Squires from Butte reports a good time on all sides. One party waiting for matrimony on his doorsteps when he arrived home, and others that have called on him since. He is getting to be the champion "knot-tier" of Montana. Two additions and two baptisms. Pleasant sociable.

—Bro. Adkins, from Weston, Oregon, reports a new spire on church and aisles completed.

—Bro. H. B. Tury, Bishop of Idaho, in a private letter to the editor, gives a rap to the Presiding Elders for their remissness in furnishing notes for the METHODIST, reports eleven new members and two infant baptisms, an exhorter licensed, two farewell sermons, and a comtemplated trip to Kentucky, Tennessee and Virginia.

—Bro. Parnall is still feeble, but as brim full of energy in the good cause as ever.

—Bro. Flowers had one addition at Canyon Creek, Sunday.

—Three additions reported from Corvallis last week.

—Bro. D. L. Saunders, New Bridge, Oregon, expects to commence a new church soon.

—W. O. Waggener has taken a regular appointment at Hamilton.

—The editor of this paper and his family have received, an invitation to the marriage of Rev. W. M. Britt and Miss Melia Hughes, Clover Hill, Kentucky. The blessings of God are asked upon the happy pair and their work.

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A Move in the Right Direction.

The District Conference, held in California, up to date, passed strong resolutions approving Bishop Haygood's brilliant movement of men from the North Georgia Conference to this coast, and urgently ask the college of Bishops to authorize similar movements in other of the older conferences. Bishop Haygood's experiment has proved abundantly already its wisdom.—"Pacific Methodist Advocate."

Such resolutions from the California District Conference were eminently proper, as an expression of their approval of this striking departure, in quantity at least, in supplying the West with men and money, from former success along the line of chief pastoral work. A resolution was offered before the Helena District Conference for the same purpose, but was voted down because it was thought that its passage would create an invidious distinction in our college of esteemed Bishops. But such was far from being its object. We certainly may express our heartiest approbation of the success of any one of our Bishops in supplying the West with men and money without creating an unpleasant distinction between them. There are "men of like passion with us," and engaged with us in the same great work, and we see no reason why they, like us, may not be provoked to emulation by advances along our respective lines of work. We fondly hope that "the end" of this brilliant achievement by Bishop Haygood, of a broad purpose to supply the pressing needs for men and money in the West, "is not yet." B. S. CLARK.

Boulder, Mont.

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RULO, NEB., May 4, 1892.

REV. E. J. STANLEY,

Dear Brother:—Please find enclosed one dollar to pay this year's subscription for the MONTANA METHODIST. I believe my circuit includes a part of your first work. I suppose you remember Klipple School house and the brethren near there, especially Father Zimmerman. He has gone hence, to a brighter world, but his two sons are following in his footsteps. Our people around Troy have united, and the best built and nicest church in Troy is the outcome. Although they did not open their subscription lists till about the 1st of October last, yet in that time money has been raised and the church built; $1,200 was raised by subscription, $300 came from our C. E. Board and $695 was pledged on last Sunday when Bro. Palmore, of the "St. Louis Advocate," dedicated it for us. The cost was $2,100, so we came out with $95 more than we asked for. In the afternoon four candidates were baptized and received into the church, and I pray that God may give us many more such scenes inside those sacred walls. I read with great interest of the work as it is in Montana, and sympathize deeply with all of God's servants, who are so nobly battling for God. Although but a mere pledging in God's service, yet I can in spirit bid you every one "All Hail," and join my feeble strength to yours in pushing on the cause of Christ as he may guide and direct.

Truly Yours in Christ,

J. L. SELLS.

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WHEN THE LARGE CATHEDRAL that adorns Brisbane was in course of construction, the collector for the building fund called upon a well-known mercantile firm for a subscription, but he was politely told that he should go to the rich people, who might be in a better position "to help the work along." "Go to Jimmy Tyson; he has more than any of us." Up to that time, "Jimmy's" name was never seen on any list for more than one pound. "Well," said the collector, "as Tyson is a rich man, I will go to him for a donation." "Do," said the head of the firm, "and whatever he gives you, we wil guarantee you the same amount.' The collector, a few days later, meeting Mr. Tyson, related to him what had taken place, and concluded by saying: "So, Mr. Tyson, I do not know what amount the firm is going to give until I have your name on my list." "Well," said Mr. Tyson, in gruff voice, "give me y'r pen and ink, and I'll give yees a bob or two." "Jimmy" wrote out a cheque for five thousand pounds, and gave it to the astonished collector.

Temperance.

Chicago has 6,100 licensed saloons.

A temperance society was started in Harvard college.

The consumption of beer in this country last year was 900, 000, 000 gallons.

An English paper reports the number of women murdered by inebriated husbands in two years to be 3,004.

Carroll D. Wright, the most trustworthy statistician, says, that for every dollar paid in by the saloons for their licenses, about twenty-one dollars are paid out by the people.

The New York *Evening Post* is of the opinion that "the money loss caused by drunkenness is one of the strongest forces that are now working in behalf of temperance."

The society for the abolition of strong drink in Holland certifies that in a population of 3, 500, 000 there are 35,000 licenses for the sale of liquor annually granted. Computing two-thirds of the population to be women and children, there is a saloon to every 33 men.

General Booth, of the Salvation Army, says that nine-tenths of the evils that he has to fight against in the social department of his work are caused by drink.

The Wesleyan Methodists are circulating a petition, which is to be represented to the British Government, protesting against the growth and sale of opium in India.

The United Kingdom Band of Hope Union has inaugurated what i termed "the Million More Scheme," being an effort to enroll in the temperance ranks all those Sunday School teachers and scholars who were not already pledged. The returns for sixty-six schools are now tabulated. Out of 918 teachers, 704 were abstainers; and out of 7,573 scholars over seven years of age 5,137 were abstainers.

A woman who made her thirty-ninth appearance before the magistrates of Sheffield, England, asked them if they objected to people getting drunk why they issued high licenses for the sale of intoxicants.

In his Scottish evangelistic tour Mr. Moody is unsparing in his denunciation of the whisky-drinking habits of the Scotch people and expresses himself as exceedingly shocked at seeing people making light of young men getting drunk.

Cardinal Manning was faithful to the last to his total abstinence principles. His horror of alcoholic drinks was so great that his physicians were compelled to find pharmacopœial substitutes when they considered it necessary to adopt a stimulant treatment.

DR. DAWSON BURNS furnishes his statistics of the National Drink Bill to *The Times*, showing that the sum expended in intoxicants throughout the United Kingdom in 1891 was £141,220,675, an increase of £1,725,-205 compared with the total for 1890. This gives an outlay of £3 15s. for each man woman, and child.

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THE

Montana Methodist.

Vol. 4. JUNE 15, 1892. No. 93.

THE SIN OF OMISSION.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome council
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

Margaret E. Sangster, in "Mail & Express."

—o—

Here and There.

We know that our readers will congratulate us upon our good taste and success in securing a "protem" during our absence from home. His service is highly appreciated. We opine that his pungent paragraphs have made such pleasant impressions that there will be a demand for more of the same sort. Perhaps the editor will have occasion to go away again soon.

—o—

We are glad to see our worthy assistant so ready in learning the trials of an editor and so happy in expressing them. We incline to think it would be promotive of general good humor to give each of our correspondents a seat in the editorial sanctum for a fortnight or so during each twelve months. But if only such a short experience, with the knotty cases laid inside for reference to the editor-in-chief, should cause the incumbent to see visions of "the hair on top of his head unaminously adjourning," surely a year's term would bring forth the emphatic exclamation, "the whole head is sick, the whole heart is faint," etc.

—o—

Apropos of the above we append the following from a secular paper which our eye has just fallen. Let our delinquents read and ponder.

An exchange says: An editor died and slowly wended his way downward. The devil saw him and said: "For many years thou hast borne the blame for the errors the printers made in thy paper. Thy paper has failed, alas! For subscriptions were never paid. Thy printers have deviled thee on Saturday eve for wages when thou hadst not a red to thy name. Men have taken thy paper without paying a cent; yea, verily, and cursed thee for not issuing a better. All these things hast thou borne in silence. Thou canst not come in. There will be continual dunning of subscribers (for this place is full of them), and discord will be created in our kingdom. Begone! Heaven is thy home."

—o—

Says the *Pacific Methodist Advocate*: A curious and amusing incident occurred some days ago when we went with an overland party to the great Tabernacle at Salt Lake. Each member of the party bought while there some bit of Mormon literature, a guide book, or something as a memento of the visit. Afterwards notes were compared as to the articles purchased. A Methodist minister had bought a Mormon Bible; an Episcopalian had secured a collection of pictures; a Presbyterian had brought away a Mormon Confession, and a Campbellite preacher had possessed himself of a discussion on the ordinances of the Saints. Coincidents.

—o—

Bishop Duncan was catechising a mission Sunday-school last fall in Denver, says the "Rocky Mountain Methodist," and answers would some times make the house roar with laughter. He got them along so far as to decide that there were two testaments, and that the first was called the old testament, "what is the other called?" as asked the Bishop. "A young testament," was the ready answer of a little urchin, which convinced the questioner that a Sunday-school was really needed in that place.

—o—

Bishop Fitzgerald has finally concluded, in answer to a pressing invitation from the Methodists of Atlanta, Ga., to take up his residence in that city, the gateway to the South. He has already gone, and was tendered a grand reception by the Mayor, the city authorities and the Methodist people generally. When shall it be our privilege to welcome a Bishop to the northwest—to remain with us? The M. E. Church, (North) sees the importance of such a move, and has declared that a Bishop should reside in Washington.

—o—

It is a joy to the Westerner, who, has been for twenty years on the outposts, to get back to headquarters when the tribes of Isreal gather, and breathes the warm fresh life that abounds where the heart beats. Like Paul when he met the brethren, he thanks God and takes courage. While we were greatly refreshed intellectually, socially and religiously by our recent visit, yet physically we suffered no little. With all its fragrance and balminess the air was to us bereft of its accustomed vitalizing and exhilarating properties, and not until we had re-crossed the "great American desert," or the place where it was once supposed to exist and waked up one morning at Pocatella, with the shining mountains all around us and the crisp morning air filling our lungs completely, that we were restored to our normal condition. We called upon all that was within to praise God, and we did not forget some of his benefits such as a solid place to stand upon once more, an unobstructed view of the starry heavens above us, and plenty of pure fresh water to drink and pure air to inspire us for our work.

—o—

Personal Paragraphs.

It was a great pleasure to us while in Nashville to meet with Dr. E. E. Hoss, editor of the *Nashville Christian Advocate*, Dr. Bennett of the Arkansas Methodist, and Dr. Kirkland of the Southern Christian Advocate. They are all members of the Board of Missions, are wide awake, aggressive men, and are putting their impress upon the church through the periodicals that they conduct.

—That was a happy mishap that led us unexpectedly into the home of Prof. Gross Alexander and wife, of Vanderbilt University. We found them both deeply interested in our Northwestern work, particularly Mrs. Alexander, who takes an active part in the work of the Parsonage and Home Mission work. We trust that a year's subscription to the METHODIST will not abate, but rather intensify that interest.

—Bishop Duncan made a most felicitious address to the young ladies at Dr. Price's College. It had all the freshness of an extemporaneous talk, abounded with wit, humor, common sense, and exhibited a degree of culture that was captivating. It will not be forgotten by those present.

—Eight years ago, while passing over Chesapeake and Ohio railroad through Virginia, on our way to Baltimore, we formed the acquaintance of a sprightly, sunny-hearted young Methodist preacher who was going, with his wife, as a visitor to the Centennial Conference. It was our privilege recently to renew the acquaintance of this happy pair at Nashville in the persons of Rev. Collins Denny and wife. Our brother now occupies a chair in the Vanderbilt, and is one of the popular preachers of that city.

—We could hardly believe our eyes when the man of small figure and youthful looking face who sat just in front of us at the Nashville College missionary meeting, was Dr. S. A. Steel, pastor of McKendree church. He appeared younger than when we met him at Memphis eight years ago. Anyhow, he is a master of assemblies and by his eloquence carried away the laurels as a fraternal speech-maker before the General Conference of the M. E. Church (North) at New York four years ago.

—At the memorial service in honor of the late Dr. Lambuth, held in McKendree church, after the other speakers had finished, Dr. Andrews related some incidents connected with the early ministerial life of the deceased, showing that the missionary fire burned in his heart and the missionary work to which his life was given commenced at home where he won the hearts of the poor in his own, as well as in a foreign land. He pictured the scene of "Uncle Top," an old negro who had been converted under Brother Lambuth's ministry, with sobs and tears hanging about the neck and bidding a final good-by to the preacher through whose ministry he had been saved. Said the speaker "It was a touching and thrilling scene as the son of Ham pronounced his blessing upon the son of Japheth, who was going forth to bless the sons of Shem."

—We heard nothing but regrets at the prospective departure of Dr. A. Coke Smith, from Nashville. He is a general favorite in all the churches there. His heart is in the pastoral work, and he goes to take charge of Grandby Street Church, Norfolk, Virginia. Our readers will hear from him through these columns ere long.

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Rev. D. B. Price, - Pastor.

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Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

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S. S at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

—In all the eloquent tributes to the memory of Dr. Lambuth paid by gifted and distinguished speakers before that highly cultivated audience at McKendree, not a word was said about the intellectual acumen, or brilliant genius of the deceased, but much was said about his faith in God, his humility, his consecration and devotion to his work and perseverance in it. As in former days, "not many mighty, "not many noble," according to the world's standard, "are called." It is not the great head so much as the great heart that wins with God and man. It is fidelity to principle and to duty. He that is faithful in that which is least shall be counted faithful in that which is greatest—shall be entrusted with the true riches. Thank God, these riches and this inheritance are in the reach of every child of Adam, however poor, or obscure, who will deny himself and take up his cross and follow Christ.

—We are in receipt of the Art catalogue for an exhibition to be given by the Art department of the Nashville College for young ladies It is unique, artistic and taking, and reflects credit upon its originator, and is a success as an advertiser.

—Our missionary secretaries form a trio of workers. Dr. John is doing admirable service in the office, editing the "Reporter" and preparing leaflets containing missionary intelligence to scatter far and wide. He takes great interest in his work. Brother Lambuth, having been raised in a foreign land, surrounded by heathen darkness, and having seen much active service in the field, is enabled by his very presence to enthuse the people with the missionary spirit, which we are happy to know he possesses in such full measure While Dr. Morrison, with his fine portly form, his splendid voice, his burning zeal, and his eloquence, arrests attention and stirs the hearts of the people to greater liberality. We are glad to believe that all of these brethren are feeling more than before the importance of our department of mission work. We hope that Dr. John will soon have one or more pamphlets on our Western missions ready for distribution. It is expected that Dr. Morrison will visit our Conference this fall. Surely our people will be delighted to see and hear him.

—o—

Like Christ.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you. do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the products of head winds and hard fights; of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "celestial city" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the temper; it will cost you the submitting of your will to the will of Christ.—*T. L. Cuyler.*

—o—

On our return trip we were kept a day at St. Joseph by the floods of deep waters demoralizing the schedule of the trains, and took advantage of the delay by visiting some old friends, among whom were Rev. C. I. Vandeventer and wife. Brother Van was just rallying from a severe tussle with the grippe. We enjoyed the hearty welcome and the few words of pleasant greeting, and had to hurry on, thanking God more and more for the pleasure of Christian fellowship as we sojourn here below, where we have no continuing city, but are seeking one to come, a city which hath foundations, whose builder and maker is God.

—o—

Our visit to the old home at Circleville was somewhat unsatisfactory because of the incessent rain, the deep mud, and the short time at our disposal, which forbade the meeting with a sister, a brother, an aged uncle and aunt and other loved ones whom we desired to greet once more before they go hence. A delayed train also deprived us of a visit to the General Conference at Omaha, which was in the programme that we had made out. Our train was ten minutes late into Grand Island, causing a delay at that place of just twenty six hours, after one of twenty-four hours at Seneca. But after all, we were thankful to escape so well and to get home again.

We acknowledge the receipt of an invitation to the marriage of Rev. W. T. Goulder and Miss Laura K. Dawes at the M. E. Church, South, in Bozeman, June 1, 1892. We congratulate both upon the happy event. Brother Goulder is well known to our readers as one of our earnest and active young preachers. Miss Laura we have known since she was a small girl. She is a true, noble Christian woman, eminently fitted for the work before her, and we welcome her to the itinerant ranks. That completes the list. There is not another bachelor in our itinerant host, until more are imported. We hope the Bishop will send some more soon.

—o—

A correspondent of one of our exchanges recently expressed the hope that Brother Britt and his brethren would not attempt the erection of another church at Whitehall. We suggest in all kindness that if similar advice had been given by this correspondent to the ministers and members of his own church, and had been heeded by them, in several cases that we might mention, much unhappy conflict might have been avoided, the cause of fraternity promoted, and there would now be no need of volunteering public counsel to the pastor and official members of a sister denomination.

—o—

Church News.

Missoula District Conference.

The Missoula District Conference was held in Corvallis, Montana, the business session commencing on Friday the 17th of June, 1892 and closing on Saturday following. Rev. W.C Waggener preached the opening sermon on Wednesday evening. The subject was the beauty, purity and power of the Church, showing its final triumph. It was a masterly effort, and listened to with rapt attention from beginning to end. All the traveling preachers were present except E. L Lee, of Demersville, who could not come on account of the distance and great expense of the trip. Owing to the busy season with the farmers who were either just completing the work of putting in their crops or beginning to irrigate, there was not a large attendance of laymen.

We cannot give the items contained in the reports of the preachers, as the minutes are not on hand, but the reports showed that substantial progress had been made in Stevensville, Corvallis, and Grantsdale charges. There had been about fifty accessions to the church. While not a few who had united with other churches had been awakened at the revival meetings held by our brethren. One church had been dedicated and another completed and made ready for dedication since the Annual Conference. The erection of still another is in contemplatation. Decided progress had been made in Sunday-school work.

J.B. Parnall read a paper on the essentials of successful Christian work in the West, and W. C. Waggener one on parental obligation in the religious instruction of children. We hope to furnish our readers with both these excellent papers at no distant day. The writer had something to say on "the best methods of securing a better attendance on religious worship."

The Conference was gratified at the presence of Rev. A. C. Couey, the presiding elder, and Brother J. W. Kemper, a prominent laymen of the Helena District, who were invited to take part in its discussions.

The religious services were well attended, though the inclement weather kept many away on Sunday morning. Brothers Waggener, Couey and Flowers did the preaching. Brother Couey's sermon on Sunday morning on faith as illustrated in the life and character of Abraham, made a fine impression. All regretted that he was unable to preach to the large audience at night. He is not accustomed to seeing such large assemblies of people as flock to the worship of God at Corvallis. They inspire him, and others too. Brother Parnall discharged the duties of Secretary with his usual efficiency, but felt unable to preach. Upon the whole, the religious services and all the exercises of the Conference were pleasant and refreshing. They were good for the use of edifying. The next District Conference will be held at Stevensville.

H. B. Bell, E. P. Woods, A. Collet and—Sipple were chosen lay delegates to the Annual Conference, and J. C. Gardiner and R. S. Fowler alternates.

Resolutions.

THE FOLLOWING WERE ADOPTED:

BISHOP HAYGOOD AND THE NORTHWEST.

Resolved, That as a District Conference we desire to put on record our appreciation of Bishop Haygood's magnificent movement of men from Georgia to California, and thank God for the success already attained by that movement.

2nd. We would respectfully request our Bishop, or any one or more of them, to make, if possible, a similar move in the effort to supply the great Northwest with needed men.

PUBLISHING INTERESTS.

Resolved 1st. We recommend to our people the Nashville Christian Advocate and the Pacific Methodist Advocate as our General Conference organs, and believe that one or both of them should be in the homes of all our people

2nd. We urge increased interest in the support of our Conference paper, the MONTANA METHODIST and also express our high appreciation of the labors and efforts of the editor in its behalf

SUNDAY SCHOOLS.

1st. We are gratified at the increased interest in our Sunday-schools in the District, especially in the line of our own schools, noting with peculiar pleasure the success of our

school at Stevensville, and we urge upon all our people the importance of organizing and attending Methodist Sunday-schools.

2nd. We heartily commend our Sunday-school literature to our people and insist upon its use.

INTEMPERANCE, GAMBLING AND SABBATH DESECRATION.

1st. In the widespread evils of Intemperance, Gambling and Sabbath Desecration we recognize three of the most serious hindrances to the progress of the kingdom of God, with which we have to contend in this country, especially in the North west. We hereby pledge ourselves to continued and renewed efforts in waging an unceasing warfare against these gigantic sins of society

2nd. We place ourselves on record as being apposed to the opening of the Columbian exhibition on the Sabbath, and also to the sale of intoxicating liquors on the ground.

THANKS.

Thanks were tendered to the pastor and friends of our church at Corvallis for the genuine hospitality extended to them, and also to the trustees of the Presbyterian church for the use of their capacious church building.

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From Deer Lodge.

A. C. COUEY.

The little city of Deer Lodge, where we have the only Methodist church, a parsonage for the Station preacher and the District Parsonage for the Presiding Elder of the Helena District, is a place of fifteen hundred inhabitants, made up of as good a class of citizens as there is in the West. Of late our town has been showing evidences of enterprise and thrift, out-stripping any former period of the history. The grading of streets, putting down sidewalks, the introduction of electric lights on our main business and resident streets, the building of a number of handsome residents all go to prove that our people are generally well to do. The leading business men, who say they know something of what they declare, tell us that we stand a very fair chance to secure the permanent Capital of the State. It goes without saying, that for situation, for beautiful shade trees and grassy lawns, and fragrant flower gardens, for inviting valley and grand mountain scenery, the city of Deer-Lodge has not an equal in Montana. It is also a fact that Deer-Lodge is the population centre of the state. It is only fifty minutes ride to Butte, the metropolis and thrifty monetary city of 30,000, and from Helena, the temporary Capital, with a population of about 15,000, about two hours ride. If what is known as the West Side will hold together in the vote this fall, I consider the probabilities for Deer Lodge being the future capital quite sure. It is also quite beyond question that for schools, Deer-Lodge has very superior advantages. Her public schools are very fine. She has the best college, in fact, I suppose, the only thoroughly equipped college in the state. This is written, not overlooking the University of Montana, run by the M. E Church, situated near Helena. That, however, is very young and not yet run in full blast. In that part of the city, where we were given grounds for the district parsonage one year ago, in what is known as the Larabee Addition, buildings have gone up very rapidly. It is now considered the most desirable part of our town for residences. Our property has greatly enhanced since we built, so that we have every reason for self-gratulation in the selection for a home for the Presiding Elders of the future, as well as for the present incumbent. I was at home last Sabbath and greatly enjoyed "Children's Day" as observed by our people here. The pastor arranged for short addresses by himself and two lay brethren in the morning, and at night a service conducted by the Superintendent, his teachers and scholars Quite a while before the hour for commencing, every seat was taken—more were improvised, all these were taken; after that the standing room at the entrance was taken, and after all, numbers were turned away to other churches, for want of room. This, Mr. Editor, is an index to the prosperity of our cause in Deer Lodge. The recitations, songs, etc., of the evening were a decided success. The pastor, Superintendent, teachers and parents all returned home, gratified, and assured that Children's Day had been profitably and very pleasantly spent. Another year, should the interest continue, the City Hall will be required to accommodate the people on such an occasion. I began the 4th quarterly around here next Sabbath, May 22nk.

During my recent stay at home, we have been busy in putting out shade trees, shrubbery, etc, in the District Parsonage yard. One sows, another reaps. We enjoy both, for there is beyond all this, the harvest time.

In our home yesterday, May 17th, we celebrated the ninth anniversary of our wedding day. Besides father and mother, there sits now at our table three ruddy, happy children, Mary Ready, Charles Joseph and Jural Mimms—aged respectively seven, five and two and one half years. God has greatly blessed us in health, and in all else needed to make us happy. We try never to "Forget all his benefits."

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GENERAL NEWS.

The low price of cotton has resulted in a material decrease in the acreage of this staple in the South, where there is a determined effort to produce home supplies. The potato crop will fall far short of what it was last year. The condition of winter wheat is reported as much improved during the last month. But there is bound to be a great shortage in crops, especially throughout the Flooded districts.

—Under the tariff act of October 1, 1890 reciprocity treaties have been negotiated during the present year with Salvador, Germany, Nicaragua, and Honduras, by which certain articles are admitted into these countries from ours, free of tariff and vice versa.

—There have recently been heavy storms and cyclones in Kansas, and Wellington, in which a number of persons were killed and much property destroyed.

—Some time ago there was a cave in in the Anaconda mine at Butte, in which there were nine or more lives lost.

—There is still trouble between the mine owners and the Miner's Union in the Coeurd'Alene country. It is operating materially against the development of that region. We sincerely hope that an agreement will be reached at an early day.

—Col. C. A. Broadwater, of Helena, died at that place May 24th, of Bright's disease. He was a native of St. Charles county, Mo. He came to Montana at an early day, was successful in his business enterprises and had become one of the leading spirits in business and political circles in Montana. The work in which he took greatest pride was the erection of the Hotel Broadwater and the natatorium at the hot springs near Helena. He was a devoted friend and ardent admirer of Bishop Marvin, and on the occasion of the Bishop's first visit to the Territory, in 1872, the Col. placed his best team of bays together with his buggy at his (the Bishop's) disposal, free of charge while he should remain in Montana. This scribe had the satisfaction of enjoying this luxury for several days in company with the Bishop at the Colonel's expense. He was president of the Montana Central Railroad, was not a professor of religion, but a plain, unassuming, positive man of the world, with a kind heart and hosts of friends who will deeply deplore their loss.

—A week of hot, dry weather, during the latter part of May, melted the snow, boomed the rivers and threatened a flood, but a fall in the temperature locked the reservoirs for a time and dissipated danger for the present. The only special apprehension for the people of Bitter Root Valley was for the safety of the large mill dam near Hamilton. It is all right yet, and the saw mill is running night and day. Crops are backward and thus far the prospect is not the brightest for a good season.

—In a private note Rev. R. S. Clark remarks that the District Conference, recently at Boulder, was one of the best ever held in Montana He has been unwell for a time since it adjourned; but has had eight additions to the church in the meantime. No wonder he feels like praising the Lord. Who would not when God's cause is progressing in such a way? Boulder is the place where we began our itinerant work and made our first effort at preaching in Montana. With our own hands, after recovering from a spell of the "mountain fever" that came near proving fatal, we dug out the trenches for the foundation of our church there, and handled well nigh every stick of timber that went into the building, and we feel that we have a right to rejoice in the progress of our work there also.

—A letter from Circleville, Kansas, says: "Brother Tillery preaches for us every four weeks. He seems to be about as well thought of by the people as Brother Faubion. He is a good preacher. "The same letter contains the following items that may be of interest to some of our readers. "Times are very dull. No money, is the cry. Corn is from 30 to 35 cents per bushel; wheat 75 cents; oats 30 cents; beef cattle $3 25 to $3.75 per cwt; hogs $3 50 to $4.00. Stock cattle and horses very low. The hardest time I ever saw."

—The "African News," Bishop Taylor's organ, for June, is profusely illustrated and will be filled with articles on mission work and reports fresh from the field. The paper has been enlarged and is becoming a potent factor in the evangelization of the Dark Continent.

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Judaism and Christianity.

"Deep in the heart of Judaism is enshrined a sacred, an immortal, word—duty—which makes of man a moral being and links him to the moral source of the universe. Deep in the heart of Christianity is enshrined a sacred and immortal word—love—which makes of man a spiritual being and links him to the divine source of all life. Humanity needs both of these words in order to become the perfect creation it was meant to be. The one gives the conscience, the other the heart of mankind; the one is the masculine, the other the feminine, element of the world. Judaism gives the Ten Commandments and Christianity the Beatitudes. But only the two together can yield the perfect ideal—the love that is simply the highest duty, and duty that is lost in love. And in order to come into this closer, higher union, into the faith which makes humanity whole, and not a thing of parts, and the truth which makes men free fixed and formal codes must disappear; the outer framework of history and theology must fall away, and spirit be left free to seek spirit. Then, and then only, will life have its whole meaning, as part of a larger life whose beginning and end are hidden from mortal vision. Religion will have its full sway, and there will be none who persecute and none who are persecuted, 'for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'" A glorious dream, if only a dream! Perhaps one of those visions when the people were once without.—"*Josephus.*"

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

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Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
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F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Fa ther, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Pittsburg Post-office as Second class Mail matter.

Plan of Episcopal Visitation—1892-3.

FIRST DISTRICT.—BISHOP KEENER.

Kentucky Conference—Middlesboro, Ky., Sept. 7
Western Va. Conf., Clarksburg—W. Va., " 14
Illinois Conference—Pana, Ill., " 28
North Alabama Conference—La Fayette, Ala Nov. 16.
Memphis Conference—Mayfield, Ky., Nov. 30.

SECOND DISTRICT—BISHOP WILSON.

Brazil Mission Conference—Taubate, Brazil, July 27.
Arkansas Conference—Bentonville, Ark., Nov. 30
Little Rock Conference—Magnolia, Ark., Dec. 7
White River Conference—Batesville, Ark., Dec. 14.

THIRD DISTRICT—BISHOP GRANBERY.

Holston Conference—Wytheville, Va., Oct. 14.
Indian Mission Conference—Ardmore, I. T., Nov. 16.
North Mississippi Conference—Corinth, Miss Nov. 30.
Mississippi Conference—Natchez, Miss., Dec. 14.

FOURTH DISTRICT—BISHOP HARGROVE.

German Mission Conference—Houston, Tex., Oct. 28.
West Texas Conference—Gonzales, Tex., Nov. 2.
Texas Conference—Calvert, Tex., " 10.
Northwest Texas Conference—Waco, Tex., Nov. 23
North Texas Conference—Sherman, Tex., " 30
East Texas Conference—Nacogdoches, Tex., Dec 14.

FIFTH DISTRICT—BISHOP DUNCAN.

New Mexico Conference—San Marcial, N. M. July 13.
Denver Conference—Durango, Colo., July 27.
Montana Conference—Bozeman, Mon., Aug. 4.
East Columbia Conference—Palouse City, Wash., Sept. 21.
Columbia Conference—Eugene City, Ore., Oct. 5

SIXTH DISTRICT—BISHOP GALLOWAY.

Missouri Conference—Montgomery City, Mo., Sept. 7.
Southwest Missouri Conference—Independence, Mo., Sept. 21.
St. Louis Conference—Kirkwood, Mo., Sept. 28
Tennessee Conference—Tulip Street, Nashville, Oct. 19.
Louisiana Conference—Lake Charles, La., Dec. 14

SEVENTH DISTRICT—BISHOP HENDRIX.

Western Conference—Elk City, Kan., Aug. 31.
Virginia Conference—Norfolk, Va., Nov. 16.
Western North Carolina Conference—Winston, N. C. Nov. 30.
North Georgia Conference—Madison, Ga., Dec. 7
South Carolina Conference—Charleston, S. C., Dec. 14.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission—Kobi, Japan, July 20.
China Mission Conference—Soochow, China, Sept 28.
Baltimore Conference—Front Royal, Va., Mar. 23

NINTH DISTRICT—BISHOP HAYGOOD.

Los Angeles Conference—Ventura, Cal., Sept. 14
Pacific Conference—Sacramento, Cal., Oct. 12.
N. W. Mexico Mission Conference—Nogales, Ariz. Nov. 2.
Central Mexico Mission Conference—City of Mexico, Nov. 16.
Mexican Border Mission Conf.—San Marcos, Tex. Nov. 24.
North Carolina Conference—Goldsboro, N. C., Dec. 14.

TENTH DISTRICT—BISHOP FITZGERALD.

Louisville Conference—Cambellsville, Ky., Sept., 21.
Alabama Conference—Eufaula, Ala., Dec. 7.
South Georgia Conference—Columbus, Ga. Dec 14.
Florida Conference—Ocala, Fla., Jan. 4

General Conference Notes.

According to the editorial correspondence of the "Independent" there is but little fellowship between even the white and colored ministers of the M. E. Church (North) in the South. There is great indifference among white churches and pastors toward their colored brethren. Frequently the white minister does not know the name of the colored pastor of the same church in the same town. There is not as much mixing of the two races in the same denomination as there was ten or twenty years ago. How is this for the doctrine of social equality that has been paraded before the public so long? It simply proves that the laws of God are wiser, more practical and potent than the devices of men. No colored bishop was elected, though there was a great clamor for one. The colored delegates were boarded at the hotels, and in a large measure kept their own company in the social circle. Even the radical Dr. Parkhurst, of Zion's Herald, administers a telling rebuke to his colored brethren, "wishing that they would not be so anxious to be seen and heard," and declaring that frequently the effort at speech-making by this class of delegates "has been most ludicrous and humiliating."

The M. E. Church, South, did the best thing possible for its colored members by organizing them into a church of their own, so that they now have their own bishops, presiding elders and other officers, and are happy and prosperous. This is the plan for the final solution of the color question religiously.

—Dr. Carman, fraternal delegate from the Canada Methodist church, was heard with great delight upon every occasion. The conference were all invited to visit Canada—"not one or two, but all of you, and bring your territory with you." This was a gentle hint and a happy reference to the question of annexation.

—Rev. J. J. Tigert, D. D., fraternal delegate of the M. E. Church, South, delivered an address which, though ably conceived and presented, was too long to be well received. If cold indifference alone had characterized its reception, the credit of the body would have been saved. But we learn that portions of it were received with hisses and groans, the delegates clapping with their hands to express their dissent from and weariness of it. Such conduct is inexcusable in any cultivated audience. Yet the Conference passed a resolution "fully reciprocating the sentiments of good will brought by the delegate, etc, and looking forward to the time when Methodism in this land shall be one body in Christ Jesus." Unless there shall be more genuine fraternity in spirit and practice, formal fraternity will ere long come to be recognized as a sham. Until there is a different state of things, we fear that the dream of organic union is decidedly Utopian.

—There was a strong sentiment expressed, and a majority report of the committee in favor of the abolition of the time limit of the pastorate. There was also a strong feeling in favor of the modification of the probation system. The rule with reference to dancing and worldly amusements was not altered. The woman question, at last accounts, had been kept out of the arena of debate. The body is said to be a very conservative one.

—The Conference adopted a preamble and resolutions condemning the practice of mob law and lynching, etc, as practiced upon the colored people of the South. That such things occur in the South is not denied. But it is strange that the Conference overlooks the fact that the press of the South is as strong in its denunciations of mob-law as in the North. The people there are so intelligent, as well-bred, as kindly disposed, and it is as much to their interest to prevent injust discriminations, to preserve harmony among all the people, protect virtue and innocence, and promote general prosperity, as elsewhere. Yea, it is far more. It is their home, where they have to live and must have entailed upon them all the evils of all kinds of violence and disorder. These denunciatory productions say nothing about the prevalence of the same practice in their own peculiar section of country, and not one word of condemnation is uttered against the horrible sins—gross outrages upon the virtue of pure women and not unfrequently little innocent, helpless children—that usually provoke these lynchings. As a rule they are no more the expressions of race prejudice than were the defences made by western settlers of their homes and loved ones in the days gone by. Human nature is very much the same the world over. A true man, whether in the North, South, East or West, will protect his home and wife and children at whatever cost. Our opinion is, that there is more real "color blindness" and prejudice in the authors of these abullitions against lawlessness that is confined to one side of a certain line than there is any where else, and that they tend more to foster and pro note the evils they denounce than to destroy them.

—Rev. W. M. Beardshear, the fraternal delegate from the United Brethren in Christ, says the *Independent*, made one of the most stirring addresses of the session. His speech was crisp, witty, practical and enthusiastic. He dipped into the time limit question and the woman question at a lively rate and won the Conference by his courage and wit. His unique descriptive powers found full play in describing the low lands as he had seen them with a pump in every hollow evidencing the great effort of the landowner to get water for his home or his barn. He said: "coming to this Conference I passed many of these lowlands and found the horse-trough floating in a pond furnishing a platform for a frog hallelujah chorus; while the top of the pump projected from the surrounding waters with its handle at an angle of forty-five degrees lifted to Heaven as if invoking the Doxology "Praise God from whom all blessings flow." When the fun had subsided, he impressively expressed the hope that this condition of things might be but symbolical of the gracious outpouring of the Holy Spirit upon the Conference, the Church and the Nation. The effect was marvelously powerful. The inimitable address might be given in full and secure the most attentive reading from every Christian. His closing epigram was received with applause, spontaneous, bursting forth again and again. He said: "If all the world goes Methodist I say, let her go. It is said there will be no sects in Heaven. We will be neither Methodists, Baptist nor Presbyterians. Whether or not the earth shall go Methodist, one thing is certain; in Heaven we will all be United Brethren in Christ."

Obituary.

William A. Price was born in Virginia, April 28, 1806. In 1816 he moved to Kentucky. From thence he came to Missouri in 1843, and to Oregon in 1884. Brother Price united with the church at an early age and lived a consistent life until April 17, 1892, when he fell asleep in Jesus. Though the battle was long, he had a triumphant victory through our Lord Jesus Christ. There was not a struggle at the last. "Mark the perfect man; behold the upright, for the end of that man is peace."

"Asleep in Jesus, blessed sleep
From which none ever wake to weep.

MARRIED

At the residence of Robert W. Nicol and wife near Hamilton, Montana, June 1, 1892, at 5 o'clock P. M., by Rev. E. J. Stanley, Mr. George A. Robbins and Miss Grace G. Goff. There was a number of guests present and a beautiful supper was served. Mrs. Nicol is a sister of

the handsome young bride. We wish our young friends, both of whom we have known since they were little children, a long and happy life, and an abundant entrance into heaven at last.

The Lord bless his children and grand children and lead them to a grand reunion in the kingdom of our God.

F. C. Adkins

[St. Louis Advocate, please copy.]

——o——

IN MEMORIAM.

Sacred to the memory of Little Jennie, daughter of Frank and Lottie Hull. She was born May 26, 1889, and died April 28, 1892.

Rest the sweet babe, rest on,
Asleep on Jesus' breast;
Sleep till the resurrection morn,
Sweet be thy peaceful rest.

"These are my lambs," said Jesus,
"I take them in my arms,
I lead them by still waters,
I shield them from all harm."

These are the Master's jewels,
The objects of His love;
He guides them from this earthly home,
To His bright home above.

Papa and mamma, weep not for little Jennie, but for consolation in your sorrow look to Him who said, "Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven."

[The above was read by Miss May Blackwell in the Epworth Reading Circle at Deer Lodge, Mont., and its publication in the METHODIST was requested by the Circle.—EDITOR.]

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WASHINGTON LETTER.

WASHINGTON, D. C.,
May, 24, 1892.

RED TAPE has never been authoritively defined. Washington affords opportunity to study the subject. Red tape is how not to do it. It is the letter that killeth. It is pharisaism in office. It is the tithing of business mint and cumin. It is homage to rules and idolatry of pet methods. It is small criticism and large neglect of weighty matters. It is gagging at trifles and swallowing a loaded camel train. It is official superciliousness insisting on routine against just rights and reasonable claims. It is failure against the patient and skillful cunning of the imposter, but a bar to the poor man with a good cause. It keeps thousands of honest government creditors out of their dues, but is weak against jobs, frauds and log-rolling. It is locution, circumlocution, interlocution, words, words and evermore words and thistles, but no figs nor grapes.

The red tapist spends more time in grinding his scythe than in mowing. His main end is the sharpening of tools and everlasting talk about tweedle-dum-and-dee—, the red-tapist will pardon us, tweedledum and tweedledee, with the accent on the last syllable. The Post Office clerk who refused to mail a letter to N. Y. City because no such post office was on the list, was a red-tapist and so was the man who didn't help a lady at a great fire because he had never been introduced, and the incompetent who kept an applicant waiting for weeks because he omitted the particle "the" from his claim and the over smart official who wouldn't permit a man to spell his name "Jaykob" and stirred up the whole office because another spelled his "jorg."

"THESE FEW REMARKS" have been evoked by various provocations, great and small, such as the locking at midday of one and but one of the numerous entrances to the Interior government building at Washington, but why no man can tell. Perhaps it is a relic of the late war. There is no reason for it, yet red tape daily bars the door, and will continue to do so as long probably as the German sentinel and his successors set to watch a hole in the time of the first Napoleon paced until finally relieved a few years since. Of the same nature is the rule excluding the public from the halls of government buildings after 2 o'clock. This in general is a pure piece of official trifling. The only persons excluded are uninitiated people from a distance whose time is limited and who above all other visitors should have free access. The only person benefited by such rule is probably the elevator man.

CORPORAL TANNER'S recent letter in the matter of General Dudley's increased pension exposes a case of red tape. It seems that in 1886 a law was passed increasing the pension of soldiers who had lost a leg at the knee joint, from $30 to $36 per month, and that Gen. Dudley applied for this increase. The application was adversely reported upon by a strict constructionist of the Pension Office, and there was no official medical examination Yet Tanner, who was the Commissioner of Pensions, allowed the claim. But hear Tanner: "I knew absolutely of my own knowledge, through my own eyesight that General Dudley's leg was amputated so near the knee that he had always worn an artificial leg with an artificial knee joint. * * * A medical examination by all the doctors in Christendom would not have changed my opinion regarding the condition of that stump. I know an amputated leg when I see one. I have had occasion to look at a pair of them since August 30, 1862, every day of my life. I know an artificial leg when I see one, and when I see a man with a leg amputated so near the knee joint that he has to wear an artificial leg with an artificial knee joint, I know it absolutely, and I know that of necessity that leg is amputated at or near the knee joint. Surprising as it may seem to the chief of division who states that he reported against the claim being allowed, I never saw his report. The fact is I did not go through the papers at all. My knowledge was personal and absolute, and I felt as competent to read the law as the chief of the division. I simple took the bundle of papers and wrote across them. 'Allow this claim at $36 per month from March, 1886.'" Fortunate is the Government

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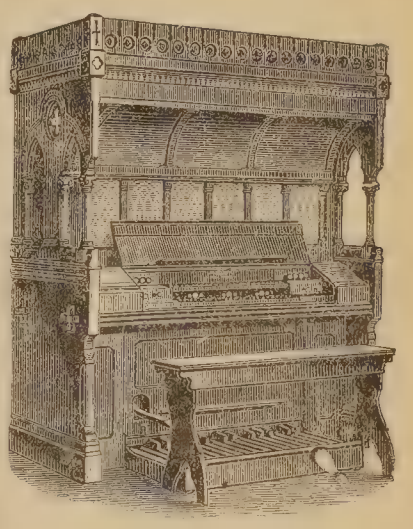

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CAPITAL.

—o—

Woman's Parsonage and Home Mission Society.

The annual meeting of the Central Committee as the Constitution requires, was held at the same time and place with the annual meeting of the General Board of Church Extension, in Louisville, Ky., April 13th, 14th, 15th. On the first day the committee met in its office in the house of Mr. Geo. P. Kendrick, whose kindness in providing this office cannot be too highly appreciated. The following members were present: Mrs. Bishop Hargrove, Miss Emily Allen, Mrs. S. S. King, Mrs. Ellen Burdette, Mrs. M. K. Carter and Miss Helm. Applications for aid to parsonages to the amount of $6,250 in donations, and $1,225 in loans were presented by the Secretary. These were carefully and prayerfully considered and fifteen donations granted to the amount of $2,975, and three loans to the amount of $740. Besides these, three donations were granted on condition special donations be raised for those places. The places to which grants were made are scattered over fourteen States and Territories, and are both needy and important. As the Constitution requires, these appropriations were formally reported to Board of Church Extension for approval or disapproval. They were, without hesitation, approved, and the work of the society during the year was highly commended by the Board. That a larger number of persons might be able to attend the meetings, they were held on April 14th and 15th, in Chestnut Street Methodist Church, and were rendered very interesting by talks on general home mission work, in which active workers in other denominations joined. It was decided to call a convention of the home mission workers of the M. E. Church, South, for general consultation. The exact time and place, with other details, were left to a committee. The subject of the evangelization of the mountains of Kentucky and West Virginia attracted much attention, and the committee determined, with God's help, during the coming year, to endeavor to raise funds for a mission school in those mountains, to be known as the "Sue Bennett Memorial." Miss Sue Bennett, as Secretary of Kentucky Conference, was planning this mission when Our Father called her home. Miss Belle Bennett subscribed $500 to this memorial mission. Other large gifts are expected from those interested in that most needy field. Mrs. Gross Alexander was re-elected editor of "Leaflets." Miss Belle Bennett was elected to fill the vacancy on the committee, left by the death of Miss Sue Bennett. The report of the year, closing March 31, 1892, was encouraging. More auxiliaries were organized than any year previous, and a more decided increase in dues reported. During the year the Central Committee aided 23 parsonages to the amount of $4,675 in donations, and $1,000 in loans—whole amount, $5,675. The conferences aided 32 to the amount of $2,400 and over. The amounts granted by conferences are not always given. The Central Committee and conferences together aided 55 parsonages to the amount of $8,075 and over. Besides these the auxiliaries report $8,192.62 raised as special donations for local work, with which 79 aided their local parsonages, either for pastor or presiding elder. This shows the Parsonage and Home Mission Society through its Central Committee for general work, its conference organizations for conference work, and its auxiliaries for local work, aided during the year 134 parsonages—that is an average of over two parsonages and a half each week. What a relief it would be when the appointments are to be made at the annual conferences if each preacher knew, and the bishop sending him knew, that *wherever* sent he would find a comfortable home awaiting him. Under the stimulus of this connectional organization this happy *dream* of the past bids fair to be a *reality* in the near future.

The General Treasurer received during the year in dues, $2,011.48; the Conference Treasurer retained $2,011.48; whole amount of dues, $4,022.96. The General Treasurer received in special donations, $1,500.03; in loan's fund, $216. Conference Treasurers received in special donations for conference work, $337,-25, whole amount received by General and Conference Treasurers, $6,076.24. If special donations raised by the auxiliaries for our local work be added, we have the grand total of $14,268.86.

"OUR HOMES."

In January, 1892, the society began to publish a paper under the title of "Our Homes," that was at once received into favor and put upon a paying basis. We are deeply grateful to the many friends who have given our paper not only encouragement, but the highest praise. This paper is intended not only to give needed information of the society's work, but to represent generally the work of our women in the home field; to stimulate them to the highest endeavor for a Christ-like spirit in themselves, and Christ-like labors for the salvation of souls, and to give to our young people reading matter both interesting and of literary value. The price is only 25cts a year, and sample copies will be sent to all who may write for them. We will send it free to anyone sending us twelve subscribers. We most sincerely ask the prayers of all who love the Lord, the Savior of sinners.

LUCINDA B. HELM,
General Secretary,
1500 Third Ave.,
Louisville, Ky.

ODD CORNER.

"No," said Uncle Pete, "that 'ere Eve didn't hev no temptashun at all only er apple; if it had er been a water-melon it would er been different."

Greene: "White, how did you learn to keep books?" White: "I never learned. Why?" Greene: "I notice you never return any you borrow."

"Say, waiter," exclaimed an impatient customer. "I've been here a full hour!" "I've been here since seven this morning," answered the waiter. "Tiresome, ain't it?"

A youth was heard to remark to a jolly and fat Teutonian: "Haven't I seen you before? Your face looks familiar." "Is dot so?" said Hans. "When you get as old as me your face will look familiar, too."

Penelope: "There, uncle, that makes two hundred and seventeen presents. Aren't they lovely?" Her Uncle: "My dear, I think I now understand why we're told that in heaven there is no giving in marriage."

A New York gentleman was put out of patience by some blunder of his new groom. "Look here!" he cried, "I won't have things done in this way. Do you think I'm a fool?" "Shure, sorr," said the groom, "Oi can't say, sorr, I only came here yesterday."

Little Horace was telling his grandmother what he had learned at Sunday-school. "Adam was the first man, Methuselah was the oldest man, Job was the most patient man, Moses was the worst man—" "Why, Horace!" "Yes'm, he was. He broke all the ten commandments at once."

A professor in a German medical college had one exasperating student, according to the *Illustrated Welt*. "You see, Herr Dumm," said the professor to this young man one day, "the subject of this diagram limps, because one of his legs is a trifle shorter than the other. Now, what should you do in such a case?" "I should limp, too, I think, Herr Professor," replied the student, with an expression of perfect innocence on his stupid face.

A Yale student recently handed in a paper to his professor and was surprised the next day to have it returned with a note scrawled on the margin. He studied it diligently, but was unable to decipher the note and so he brought his paper back to the professor. "I can't quite make out what this is; if you please," said the student. "That sir," said the professor, "why that says, 'I cannot read your handwriting.' You write illegibly, sir."

—o—

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THE

Montana Methodist.

Vol. 4. JULY 15, 1892 No. 95.

OUR CHILDREN.

BY MRS. MATILDA C EDWARDS.

The little ones God giveth us,
The fair,sweet flowers,
That look in beauty on our way,
Are always ours.

God gives forever what He gives,
His word is sure;
What He doth give to day He gives
Forevermore.

He gives and takes our darlings back,
To lead us on;
And upward through the pearly gates,
Where they are gone.

O mother in thy bitter grief,
Who e'er thou art;
Does not the child before thee gone,
Draw up thy heart?

To that unclouded home above,
Where all is rest,
And ' though its soft brown head no more
Leans on thy breast,

Cans't thou not calmly through thy tears,
Look up and say:
He who is wise and good, has called
My child away.

He gave the stroke, His loving hand
Has filled my cup,
And He will keep my babe for me
Till I go up,

And mingle with the blessed throng,
That around Him shine—
Then will my child be mine again,
Forever mine.

—o—

Editorial.

The Annual Conference.

Conference will soon be here, the time when, as one expresses it, we as Methodists—preachers, laymen, stewards,trustees, Sunday school workers, one and all—"come to judgement." How rapidly the years come and go. The further along one gets on the journey the faster the milestones seem to flit by into the unreturning past. It seems but yesterday since we received our appointment and were visited at home in our affliction by good Bishop Duncan, who came out of his way specially to see us, and now in less than a month we are to stand before him as the highest representative of our great church to give an account of our work, to counsel together, and to receive marching orders for another year. "Come to judgement." Yes, that expresses it very well. Every individual is being judged, and ought to judge himself every day, yea every moment. But be this as it may, at least once every year, everybody and everything in connection with the Methodist army passes under review. Reports are made, results are footed up, and the work of each, from the humblest Sunday school scholar to the highes dignitary, is taken account of and placed on record and helps to swell the great aggregate. If a trustee has been unfaithful, if a steward has failed to take up his collections, a layman to do his duty, or a preacher has "lorded it over God's heritage" and oppressed one of the least of His children the fact comes to light at the Annual Conference. The question is asked publicly when every preacher's name is called: "Is there anything against him?" And if there is the matter is carefully investigated and the real offender handled without gloves.

But not only are the workers judged, but the principles of the great system by which they are governed in their work are put to the severest test. It is a time of tapping of wheels, tightening of nuts, overhauling, adjusting and oiling up the machinery, the filling up of tank and bin with material for fire and steam and getting ready for another run. If there has been friction anywhere the cause, whether in engine or operator, is ascertained and removed, if possible. In this way, by close and constant contact with the people, by closest scrutiny of men and methods, by frequent adjustment and appliance of her simple, plastic but powerful machinery, Methodism has arrested attention, commanded respect, inspired confidence, extended her lines out into all the earth, so that to-day her adherents are numbered by the millions.

An Annual Conference is a wonderful occasion to Methodist people, and particularly so to the preachers. To them it is the family re-union, the place of rendezvous when the soldiers, who have been separated for a year in the thickest of the fight, camping on the field, and perhaps living on short rations, come, perhaps with battle scars, to recount their trials and triumphs and mingle their sorrows and joys together. We would that every member of our church in the Northwest could attend the sessions of our approaching Conferences. It would do them good. It would increase their faith, give them enlarged views of the great work they are engaged in and inspire and fit them more fully for their part of the work.

Have we fought a good fight? Have we kept the faith? Are we ready to come to judgment? If not, let us be up and doing, for the time is short.

—o—

NEWS AND NOTES.

—The Republican party, which met at Minneapolis, nominated Benjamin Harrison for President and Whitelaw Reid, of New York, for Vice President. The Democrats, at Chicago, nominated Grover Cleveland for President and Gen. A. Stevenson, of Illinois, for Vice President. As both Harrison and Cleveland are known to be unfriendly to free coinage of silver, neither of these nominations have produced any special enthusiasm in the West.

—The Third Party State Convention for Montana has nominated Will Kennedy for Governor, Harvey Cullom for Lieutenant Governor; J. T. McKay, Auditor; J. K. Lattimer, Treasurer; Miss Ella Knowles, Attorney General; W. Y. Pemberton, Chief Justice; Samuel Mulville, U. S. Senator. Miss Knowles announces her intention, so we understand, to take the stump and enlighten the public as to the claims of her sex for recognition.

—It is a satisfaction to every Christian in America to know that in the White House at Washington, when the great dinners are given, honored guests are entertained and important councils are held relating to the ministration of our government at home and abroad. There is also a family altar erected, where the Bible is read and the God of heaven is worshipped daily by the president and his family. What an example to all our people.

—Bishop Early once asked Henry Clay how the churches were prospering in Kentucky. "Why," said he, "they are all whip and spur,trying to keep up with the Methodists." Would that it were thus always and everywhere, and that the Methodists would continue to lead in the "old paths" in which our fathers trod.

—Some time ago a Mr. Leff, a prominent infidel of Butte City, challenged any minister of the Gospel in the city to read a certain chapter in the Bible before his congregation, offering one hundred dollars to the one who would do so. The challenge was accepted by several ministers, but by consent, Rev. E. J. Grosenevеldt, of the Presbyterian Church, was given the honor. It was the fifteenth chapter of Leviticus, which refers to the sanitary laws of the Jews and those laws in the Old Testament which have been endorsed by the highest medical authority in the world, and which have contributed so largely to the healthfulness and vigor of the Jewish people. The church was crowded upon the occasion. The challenger and some of his cohorts were there. When the speaker began a brief statement as to the nature of the chapter, the infidel rose to object, when the preacher ordered him to keep silent, or he would be put out of the house at once. The reading proceeded without further interruption, followed by a strong sermon against infidelity. Mr. Leff was utterly discomfited and a great triumph scored for Christianity.

—One of the most remarkable and singularly destructive calamities on record, recently occurred in Oil City and Titusville, Pa., in which more than 300 lives were lost and from $3,000,000 to $5,000,000 worth of property destroyed. A cloud-burst filled the valleys with an overwhelming flood and undermined a great tank of oil, which spread its contents over the water, when a spark from a passing engine ignited the oil and sent a sheet of flame sweeping over the devouring flood. Many who would have escaped from the waters were overtaken by the fire, their oil-soaked garments rendering them an easy prey to the fiery fiend. The details are horrifying.

—The World's Fair will be immense. Fifty-six nations and colonies will be represented in buildings on the ground furnished by each country. Thirty of our own states, some of them equal to empires, will be represented by special buildings. The aggregate cost will amount to $30,000,000. It will overshadow every display of the kind thus far. It would be a shame to our civilization to turn it into a saloon and keep it open on Sunday.

—We have recently read "In Darkest England, on the Way Out," by Gen. Booth. It is a wonderful production. The author is second to no man of this age as a reformer and uplifter of his race. He understands the condition of the people down in the pit, is in sympathy with them, and by a great strong arm, backed by power given it of God, is bringing thousands up to a higher and better life. Thank God that the fire that burned in Wesley's heart has not yet gone out, that the training he gave his (spiritual) sons still proves effective, and that the grand work he inaugurated among the poor and neglected of his day is still going forward whether it is under the Wesleyan banner or bears the Wesleyan name or not. It is under the blood-stained banner and in the name of Him who is Lord of all.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

PIONEER SKETCHES.

Trip to Oregon.

BY L. B. STATELER.

Not far from the Spokane bridge, west, we passed an immense bone yard, several acres of ground covered with the skeletons and bones of horses. During an Indian war that had been raging Col. Steptoe pursued the retreating savages to this point where he succeeded in capturing their entire herd of horses. The soldiers began congratulating themselves upon having such a large band of stock to take back with them, when the commander replied promptly: "You shall not take a horse out of this band. The Indians would say that was all we wanted." He then gave orders that every Indian horse should be shot, and the work of slaughter began and continued until the last gallant steed lay dead upon the field. This had the desired effect. The savages seeing their stock all dead come in and surrendered. The commander then demanded the murderers. They were delivered up, seven in number, and hung to the limbs of the rees,of what is now called the Hang man's creek.

Southward from Hangman's creek, along the way, we came into a country covered with small mounds the base of which were about ten feet in diameter, and they rounded up about four feet high, and so close together that in some places you could not drive a wagon between them. They are on the high and low ground alike and are very remarkable. There was no sign of a town at Spokane Falls at this time.

We passed through what is now called the Palouse country, crossed the Snake river on a ferry boat run by means of a wire cable and from thence pressed on to Walla Walla, which was then a beautiful town of one thousand inhabitants, located in the fertile Walla Walla valley. Here we were greatly refreshed, getting all the supplies necessary for the remainder of the journey. From here we went on, following the main traveled road,to the Dalles,a long tiresome journey of one hundred and sixty miles or more. At the Dalles we shipped on board the steamers our horses, wagons,—everything—and were conveyed to Portland, Oregon, which is located on the Williamette some twelve or fifteen miles above where it empties into the Columbia. The population, if I remember correctly, was only about five thousand at that time. From there we continued on up the river until we came to Albany, the terminus of our long and tedious journey. We arrived there on the twentieth day of October, having been forty-two days on the road.

The Columbia Conference met that year in the town of Corvallis, Oregon, Bishop Kavanaugh presiding. I attended the Conference a stranger, not being recognized. At the close of the preaching, on Sunday morning, I went forward and shook hands with the Bishop, who recognized me and expressed himself as greatly surprised and pleased to see me. He afterwards introduced me to the Conference.

It had been my purpose to proceed at once to California, where if the climate suited, I might take work and remain. But Bishop Kavanaugh over-ruled my purpose, and at the close of the Conference I was read out as a supply for the Albany circuit. I at once entered upon my work as a circuit preacher, and hoped that I might put in a successful winters's work on the charge. But about those days the rain began to patter down. The rainy season was on and the rain fell continuously day after day, until the entire valley seemed to be a sluice of water. I was not to be out-done, and so got me a gum suit and expected to continue my work. But I found that the rain not only affected things outside, but the very beds that I slept on felt damp to me. The effect of the of the wet weather and damp beds soon became apparent upon my system. My mouth refused to give utterance. My throat was affected so that I could not make myself head. I had to give up my work. The doctor informed me that as soon as I could get out of the country I must do it, as I could not remain there, and instead of of going south to California as I had expected, I prepared at once to retract my steps to Montana. Thus we spent the winter, sad and sorrowful and depressed in that rainy region, and in April we set about preparing to return to our distant mountain home.

(*To be continued.*)

Butte Letter.

DEAR METHODIST: Your coming is irregular, and I lay it to the high-water and "washouts," and am glad for your sake, that so good an excuse seems to be at hand for you.

The closing quarter of the Conference year is here and soon we "come up to judgment" again.

My work here was never more pleasant, and in spite of very inclement weather, the attendance and interest have been good all the time.

We took our "Church Extension collection," Sunday, and actually got more than we asked for.

We hope to "clear the deck" and make a good report at Conference.

About 30 names have been added to the church, at Butte, during the year, and about as many at other points under my ministry, making upwards of 60 during the year, for which I am thankful to Almighty God.

Butte is a great centre, and growing rapidly, about $5,000,000 worth of work now under contract in the city. Vice and crime are extant. My house was burglarized May 15th—Sunday, while all were at church. We tried four fellows for it, and secured convictions of all against them, and caught another suspicious looking man who was whispering to our prisoners and found 12 watch-chains and other jewelry on him. So we got 5 out of four. One of them who plead guilty was recognized as soon as he entered the court-room, as a boy we had arrested in Colorado, 3 years ago for stealing from us—followed me 1,600 miles and stole exactly the same amount from us again.

The cases against the "Concert Halls" were decided against us, but we are now trying a petition to be presented to the city council, for an ordinance against them.

The foolish fellow, who offered $100 to any minister who would read any chapter he might select, was quickly taken up by three of us, and by courtesy the Presbyterian minister read it, and received the hundred. I needed the money to paint my church, but the second hundred did not come.

The churches are very prosperous and aggressive, in spite of all the blatant evil of the city. The Baptist State Association was held the first week in June and was a time of great interest to those who are concerned in the spread of the truth. Governor Leslie, was "Moderator" and treated us courteously.

The State S. S. Convention met here, June 28th–30th, and a great time of good was experienced.

Peter Koch wrote to one of our brethren of this city, that Southern Methodism "carried off the palm in the Bozeman Convention last year." So mote it be. We now expect to entertain the Annual Conference here in Aug." Let them come."

Our dear brothers, Britt and Goulder, have lately married, and I do not hesitate to say, that the Conference is stronger than before, though there is not a "single" preacher within the bounds of it.

I must hasten to close. The weather is *mixed* yet. The health of myself, and family is excellent. Am sorry to hear of the illness of Bro. Warren's family; and that of Bro. Parnall. May the good hand of God restore them all. Bro. Price is contemplating a time of school life yet, and I suppose we will lose him from the Conference this summer.

Bro. Couey passed through last week, to his home looking much worn. Bro. Tabor is well and moving majestically on.

Lovingly yours,
J. E. SQUIRES.

Importance of the Primary Department in Sunday School Work.

A Paper Read by Mrs. S. B. Newman, before the Gallatin County Sunday School Convention in Bozeman, Montana, June 2nd. 1892.

Children must be taught, for of them we make men and women.

The children of to-day are the shoulders upon which the great burden of the church must rest to-morrow.

The pillars of the church and State to-day, in their general make up, are fashioned largely by what they were taught in childhood.

To take a boy and make a man of him is no easy thing.

It is as easy to prepare a channel in a very crooked and irregular stream for the passage of a steam boat; there are places where the channel must be entirely changed. A great many things to be taken out and places to be dug deeper. In plain the whole river must be worked.

So will the boy,faculties to be changed, some to be dug entirely out and ten times we would almost say new faculties to create. The whole boy must be worked with a careful hand, as the potter would work his clay to make some beautiful vessel.

There are four things which go largely and almost entirely to make the man.

First: What he is taught.

And first of all it must be the pure, unadulterated Gospel of the Lord Jesus Christ. But in a way the child can understand. Too many children are taught in a way that would puzzle men to understand.

That the mind of an innocent child should be crammed with theology and ecclesiastical history is a mistake.

To teach children, there need be no argument, only a plain statement of the truth. The innocency of childhood is such that they will quickly grasp a truth.

It might be illustrated like this: A child who has been told of God, being in an infidel's office where a large placard on the wall read like this: "God is nowhere," the child was asked to read the sentence, she spelled it out thus, G-o-d i-s n-o-w, here. "God is now here." It is a law, naturally so, that children will be taught. The after life depends largely,and almost universally on the first ten years of life. Principles are instilled that will go with him through life, good or bad. Lessons are learned, true or false, which becomes apart of the moral make-up of the man in after years, and such they are that time will refuse to uproot them.

These truths are so well understood, that it has become a maxim of the Catholic Church. "Give us the

first seven years of your child, and you may have him the rest of his life, but he will die a Catholic."

It sound very nice to say, "Wait 'till the child is old enough and let him decide for himself." It will not do. The idea is born where sin originated. In plain, it is the whisperings of the evil one, who would say, "I want the immortal spirit of your child. I want to thwart the purpose of God. I want to make the blood of Christ of more none effect to the child wait till he is old enough to know whether he would come to Sunday School or not." If thus allowed to run, the child will decide naturally, necessarily, and almost universally, in favor of sin.

Our children must be cared for, and taught the truths of Divine life, by the parents, by the church, in the Sunday School, or they will be taught by the world, in the world, for the world.

Teach the life of a little child to lisp the name of God, reverence, to pray. Live for it, and in it, and you have gained that child for God. Turn it loose and let it run with the common herd, it learns to hate the church, good people, despise the name of God, and if ever the name of the Divine Magesty is used, it is taken in vain.

Fifteen years of such tutorship, being moulded, and fashioned, and assimulated. It then becomes a matter of uncertainty, doubtly so, whether that child will ever be led to God.

There are seed in the heart, that nothing but the blood bought saving grace of the Lord Jesus Christ can tear it out.

A grave responsibility rests upon the church of the living God, in that their perishing souls lie at your door. If saved, if rescued and the world now for God, it will not do to wait till they are grown, and then try. But begin the work in their childhood, with a vigorous, determined, consecrated effort and the victory is won, the rescue made.

Secondly:

By whom they are taught.

We duplicate ourselves in the children we teach. Our life becomes their life, our souls theirs. We can bring a child up to our level, but no higher. An inventor can make no machine greater than the one which resembles his brain. It takes a mechanic to make a machine. We We might go into the mechanic's shop, and there have access to all his instruments, and material, and we could never make a watch that would keep the time of day. So it is. If we would lead the child out into the green experimental fields of gospel truth, we must first go there ourselves. David said, "Teach me thy way, oh, Lord. Hide not thy face from me, and sinners shall be converted unto thee."

It is positively wrong in our Sunday Schools to give the preacher the Bible Class.

Give him the infant class and he will do three times more good. Give your consecrated spiritual teachers to the children in the primary department and allow none to teach there, spiritually minded, godly men and women.

And again. If you have normal teachers in your school, take them away from your large classes and give them over to the children.

It takes advanced men and women to teach children, and men who have been with God. Some may say that it is easy to deceive a child, but no class of people realize the spirituality of their teachers more rapidly than the children.

III. How they are taught,

Is an important factor in developing the moral, spiritual and intellectual man.

As is generally practiced in our schools, classes are arranged to contain from six to seven, to twenty or thirty in each, and this not an uncommon thing in the same room where from eight to ten other classes are reciting. This is a misfortune of which I will speak later. In these classes, usually there is an hour devoted to the study of a lesson.

Some teachers spend the entire hour in telling the children a *tale*.

Now, if you please, an occasional anecdote, by way of illustration, is a good thing, and cannot well be dispensed with; but away with your *tales*. Children become disgusted and lose interest; they are as conscious as men with reference to the object in going to Sunday-school.

They tire of such. They are eager to be taught gospel truths, provided the proper methods are used to gain their attention, otherwise, the interest which has been gained by improper methods, will lose its hold, and not unusual the case, the children are more difficult to manage and instruct them if they had never been inside a Sunday-school.

Teach the children, by all means, gospel truths and gospel duty.

If it be possible, use a wise, clean illustration with a *moral* and point to it—one which bears *directly* upon the lesson, and you have gained your class.

Do not use more than one or two illustrations during a lesson: never more than three, or else you tire your class and they lose sight of the great moral truths which you vainly endeavor to teach.

You do more good. They like it better. You hold your class better, to talk to them directly with reference to the lesson. If you have a story to tell, a song or prayer to learn, let it come after the lesson is completed.

IV. And lastly. Where they are taught.

A child can be taught at home, in a barn, or under a shade tree, lessons that never will be forgotten.

Ordinarily, we are limited to an hour once a week, in which to teach lessons that are destined to make them men and women. It is difficult to take a class of, say twelve children, in a crowded house, and teach them as they ought to be taught, in the given limited time; yea, it is impossible.

This proves the necessity of class-rooms or a place where the children may gather and be separated from the whole school.

May the Lord hasten the day when church steeples and spires and ornamental decorations be converted into rooms, where the consecrated teachers can do their work thoroughly, and where they can, with their class, get down upon their knees before God and teach them how to pray in a *practical* way.

And now, the Primary Department is needed. First, because children make men and women, and they are what they are taught to be. Second, primary rooms are needed because they cannot be taught successfully and practically without them.

MRS. S. B. NEWMAN.

Bozeman, Mon.

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From Spokane.

MR. EDITOR: I read the MONTANA METHODIST regularly. I have not seen anything in it from Spokane for a long time. I think it a shame that the great metropolis should be thus neglected. The Great Northern Railroad will add wonderfully to this young city. The river is at its highest. The beauty and grandeur of the falls at this place cannot be depicted by pen nor illustrated by brush. The rushing waves, as they come dashing over the precipice, seem to speak of the power of God. As we behold them we are so overwhelmed with the grandeur of the scene that we can but turn away and say, "How marvelous are Thy works, Lord God Almighty." The background of mountains in the distance, and broad acres of flowers, add to the beauty of the scene. Demosthenes, with all his oratory, would fail in its description.

While we are so wonderfully blessed, let us not forget our eastern friends, whose heads have been overshadowed by a storm-wreathed sky. They have had to listen to the death-shrieks of many a perishing friend.

Our church is moving quietly along. Brother Swift is looking quite fatherly since little Helen has come to his house to stay. Brother Hodges is a faithful, good pastor. He is a model of neatness. I don't think the Palouse dust would dare attack him. The Sunday-school, prayer and class-meetings are attended well, and al who come seem interested. Christian people seem to be awake. The M. E. Church has a Deaconess Home in this place. The sisters are at work in earnest, seeking for the lost. We have the Salvation Army, too.

Our District Conference is in session. You will hear more of our church work soon. OCCASIONAL.

——o——

From Belgrade.

DEAR BROTHER STANLEY: I often read your paper, but I do not find much space devoted to children's missionary work [simply because there has been no demand for such space until now, and we cheerfully yield it to our correspondent.—EDITOR], so I thought I would contribute a letter for the benefit of those who are engaged in the juvenile work.

Belgrade is a new place, and like our Sunday-school, is still in its infancy, but both are growing rapidly.

We have a missionary society in connection with our Sunday-school, which meets every Sunday afternoon at 3 o'clock, for the convenience of the children in the adjoining country. The little folks manifest great interest in missionary work, and most of their readings and recitations (we have a programme every week) are on that subject. Of course we have a variety, and some are quite cute.

I hope the ladies in all the churches will pay more attention to the juvenile work, for no one can realize what a help they are to a church and pastor until they have been brought into connection with the church and Sunday-school.

Hoping this will not be side-tracked to the waste basket, I remain,

CORA KING.

Belgrade, Mon.

We are very glad, indeed, to receive such a good letter from our sister, and to know of the good work in progress at Belgrade, and especially of the work among the children. The church building at that place, at one time, gave us no little solicitude, and for awhile it appeared doubtful whether it would be completed and paid for. By faithful and persevering effort it was not only completed and paid for, but we now have a good parsonage built there, a preacher living in it, and a church and a live missionary Sunday-school in full blast. Surely the Lord is on the giving hand, and is ready to honor his people. We shall be glad to hear from this school again, and from other schools and churches and Epworth Leagues. That is what our paper is for: a means of communication between the workers, who are too far apart on the wall to speak audibly to each other (See Nehemiah iv: 19, 20). Not simply for the preachers, but for all whose hearts and hands are engaged in work for God here in the Northwest, and who have a word of good cheer for the encouragement of God's people. Such correspondence is never side-tracked into the waste basket.—EDITOR.

——o——

It Will Thrive.

If you want a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though the hot son of trial may try to consume it, it will thrive until it becomes a great tree, in which the fowls of heaven may have their habitation.—Talmage.

——o——

THE worst economy in church finances is to scrimp the minister's salary. A couple of hundred dollars saved there is poorly saved, for that sum may mean to him all the difference between an easy mind and elastic spirits and a sense of anxiety and depression that detracts from all his work. That last hundred or two is the oil that makes the machinery run without friction. It is not a bad thing, either, to give the minister a little more than has been agreed upon.

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Grande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Father, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Pittsburg Post-office as Second class Mail matter.

Here and There.

FROM WHITEHALL.

Rev. W. M. Britt adds in a foot note to a private letter: My work is in a fair condition. Financially, pretty well up; spiritually much below what I would like, but encouraging. Last Sunday at Summit Valley I received two members by letter from the Baptists. There were two other applications, who, with yet two other applicants, are to be received the next time I go there.

FROM UBET.

Our Brother, W. S. McMurry, writes to renew his subscription for the METHODIST, and says: I am well pleased with it and would not like to do without it, as it keeps me posted on the work of our church in the great Northwest, as well as on many other things of interest. There is no preaching by our ministers nearer than Bozeman. We have had preaching once a month by R. M. Cronen, a Northern Methodist brother, but his time has expired and he goes to conference soon. We also had several discourses by a Christian, or Campbellite, brother and one by a Presbyterian. Seven have united with the Methodists and four with the Campbellites. We have a flourishing lodge of Good Templars and a good Sunday School on the union plan, superintended by a Baptist brother.

In connection with a pressing invitation to attend District Conference at Oakesdale, a very dear brother writes: "We feel that you and the "Montana Methodist" belong very largely to us, and that we have a *right* to command your presence." Our brother is more than half right. The "Montana Methodist" and its editor belong to the church. The brethren in Spokane district are part of the church and have done much to help the paper and encourage its editor. We do not dislike the commands they send us—seasoned with such kind words. It would be a great pleasure to obey, were it possible. May the Lord continue to prosper them. We accept to meet them ere long.

The wife of Rev. J. R. Waggener, a superannuate of the Virginia Conference and father of Brother W. O. Waggener, recently passed away. She was step-mother to our brother here. It is expected that the father will soon join the son in Montana and make his home with his son. We shall welcome this venerable veteran to our midst and trust that his coming may be a mutual blessing to both him and us.

Mrs. H. Parnall, her daughter, Miss Josie, and her son, Master Johnnie, of St. Joseph, Mo., are now visiting Rev. J. B. Parnall (a cousin) and wife at Stevensville. There presence will contribute materially to the pleasure and profit of our people in the social circle, as well as in the church and Sunday School work. We trust that our Montana climate and contact with our people will prove a blessing to them.

—o—

Mr. John Brazeal, late of Sunnyside, Va , is now stopping with Rev. W. O. Waggener and wife at Corvallis. He is Mrs. W's brother. May he be sufficiently pleased with Montana to make his home here. It is in this way, the transferring of the young people here, that we get the interest and co-operation of the church in the East and South in our behalf. And yet there is room.

—Rev. M. Hope is in charge of the Presbyterian Church at Stevensville, Corvallis, and Victor. He is a native of Scotland, but attended the seminary in this country. He is just out of school, and appears to be in earnest in his work. His sermons have the Methodist ring. We wish him success.

—Recently the editor filled two of Brother Flower's appointments, at Olford's and at Etna, traveling nearly twenty miles to make the round, while the regular pastor went off up the valley to marry a couple, for which he received a handsome fee—a ten dollar bill. As we had done part of the work we suggested a division of the receipts of the day, but our brother could not perceive the propriety of a pro-rata in that part of the performance. Anyhow, we had a refreshing service at Olford's school house.

—Not long since we preached for Brother Flower at Canyon Creek to a good congregation, and organized a Sunday School in the afternoon.

—The high water kept Brother Waggener from filling several appointments at Fair Play.

—While the water has been higher than usual and has done some damage in the way of washing out bridges and obstructing traffic and travel in portions of Montana, and has perhaps overflowed a few gardens that were too near the main water courses, yet we have had nothing worthy of the name of a flood, as compared with the great and widespread inundations in the States East and south of of us. We are too near the sources of the great rivers for such things to occur here.

—Things were rather quiet about Corvallis on the Fourth. Two preachers and their families, with quite a pleasant group of neighbors and friends recreated among the rocks and pines and cooling springs east of Corvallis and greatly relished the lemonade, ice cream, strawberries, fried chicken and other delicacies dispensed by deft hands upon that occasion. Long live the Fourth of July and the great cause of which it is the monument.

—Brother Goulder informs us that he expects to publish a daily paper during the session of Conference. Our brother will find out that it takes gold as well as Goulder to go through with an undertaking, such as any thing less than a General Conference rarely ventures upon. But our Montana preachers and people don't do things by halves.

—Invite your friends to subscribe for the "Montana Methodist."

—o—

Our Episcopacy and Itinerancy

Since the Methodist army has become one, largely, of occupancy as well as of conquest, in many places, there are two features of our polity that are put to a severe test at the return of our annual convocations. We refer to the episcopacy and the itinerancy.

In the earlier days when our soldiery was engaged in field duty going forth, without purse or scrip, houses or lands, conquering and to conquer, then was little thought of easy places. When Whitefield wrote to Wesley while in America, sking what he could offer for his services, the laconic reply went promptly back: "We will give you bread to eat and raiment to put on, a place to lay your head such as your Master had not, and a crown of glory that fadeth not away." This became the keynote of the itinerant hosts. It was all they cared for or expected. Not a few of them "gloried in tribulation"—preferred taking the hardest places and going where the battle was fiercest. They were not afraid of the Bishop, for that dignitary had threaded by paths and blazed trails through the wilderness, and lived on scant fare as well as they. He was a man of God and would not willingly afflict. The church was not afraid to receive men so unselfish and so full of the Master's spirit.

But now, since there is not much garrison duty, so many easy places to be filled, the further usefulness of our system is doubted by many, and its usages are disregarded. It is said that in many of the leading charges of the Northern Church the preachers arrange their appointments with the official board months before hand, and the bishop simply notifies the bargain. On one occasion the bishop said in a knowing manner, "I am simply your secretary to ratify the contracts you have made."

We are heartily glad that this has not yet come to be the rule among us, and we trust it never will. The episcopacy, coupled with our itinerancy, has contributed largely to the world-wide prestige and glory of Methodism. It may be abused by ambitious men, if such should even be placed there by the church, but it is so guarded that such evils can be early arrested. It is the same polity, under an other name, that has studded the earth with Salvation Army posts and is sending thousands of consecrated men and women into the slums in search of the "submerged tenth." It is the lack of such a factor that has caused the great waste of force and time, and greatly hindered progress in other organizations, older and richer than ours. We have known of several Presbyterian churches rent and torn for years by troubles that a bishop could have settled in an hour or so. Not a few of our brethren of this great body have felt the lack of a distributing force, a voice that speaks with authority the word "Go," that will supply its thousands of vacant churches with pastors and furnish its equal number of idle servants, who are standing in the market-places, saying "No man hath hired us," with something to do.

To secure order and promptness in carrying out the great commission, there must be a distributing force somewhere. While all kinds of secular business calls for agents—litigation for a lawyer, sickness for a physician, building for mechanics, etc., yet the place that needs a minister most, as a rule, is the last on earth to issue a "call." He must be *sent*. We cannot give up our episcopacy.

Personally, this writer possesses strong attachments for home and all its endearing associations. We incline to anchor to the soil. The location of a camp, on a trail where we grazed our horse and lunched in the shade of a pine by a rippling brook, lined with flowers and ferns, possesses such attraction that, on a second trip, we have ridden an hour or two later and passed more places, almost or quite as convenient, just to camp at the same place again. It is with great trepidation that we go among entire strangers. During our early

ministry, it was heartrending to leave a circuit and say good bye to our friends, especially those converted during our stay there. It is the greatest task imaginable for us to move. It breaks us all up to think about it. We know some of the inconveniences and hardships of preachers and their families, and are familiar with the arguments for and against the itinerancy. But still, we believe it to be most in harmony with the spread of the gospel. The Church of God was not organized to furnish men or families with easy places. It was organized for conquest. It is militant. Its officers, like those of any other successful army, are to be ready for marching orders at a moment's notice. Methodist preachers have been called "five minute men." They are ready to go to the end of the earth when duty calls. It is only by men of this spirit that the world can be taken for Christ, and with such it can and will be won sooner than we may imagine. When men cannot comply with these conditions, they are at liberty to take other relations and work in other departments, and should do so. If they are worn out, or partially so, they should be cared for, as the nation does for its veteran soldiers.

We rejoiced to see such decided opposition to the removal of the time limit by the Omaha General Conference. It would be a fatal step towards the overthrow of our itinerant system. The change was approved by the noble laymen of that body. God bless them and all such, now and forever more.

Just now many preachers are wondering where they and their families will be after next August. It is quite human-like to think of such things. We know something about it. But let us not worry over much. The Master has promised that the man who hath left houses and lands, home and friends, for his sake and the gospel's, shall find them again in this life, with eternal life in the world to come. Thank God, he keeps His promise. He will not forsake the righteous nor permit his seed to beg bread, nor permit a faithful efficient preacher to be long imposed upon by receiving poor appointments. Water finds its level. The poorest of us generally go for what we are worth, and get as much as we deserve. The greatest affliction that we ever received, in the way of an appointment, turned out to be one of the greatest blessings. So it has been in many cases.

It is often hard for a church to give up a successful and popular pastor. But possibly he is needed to build up the work elsewhere. We must not be too selfish. Then, if we have a poor and unsuccessful preacher, we are encouraged to endure him for awhile until Conference, when we part company on terms agreeable and honorable to all, and next year our brother finds a fruitful field, and we a pastor who fills the bill.

Our system may be imperfect: where is there one that is not? But we believe it the most efficient ever yet adopted in preaching the gospel to every creature and spreading scriptural holiness over these lands. The etter we understand it, the more web like it, and the greater our desire to see it carried out, until this world shall be conquered for our Lord and for his Christ.

——o——

—During the last five years the Salvation Army in this country has extended to 500 cities and towns. In the last twelve months it has preached the Gospel to over 25,000,000 people. The "Shelter" in New York City which provides a bath, bed and breakfast forfifteen cents, has sheltered 9,000 persons.

—The M. E. Church, South, now numbers 46 Annual Conferences, with a Mission in Japan not yet organized into a Conference. We have 5,231 intinerant and 6,404 local preachers, an increase during the year in the former of 181, and the latter 38. The membership numbers 1,266,562, being an increase of 48,001 during the last fiscal year. There are 13,206 Sunday schools, 93,517 officers and teachers, and 747,788 scholars. The Church owns 12,485 houses of worship, valued at $18,889,495; 2,890 parsonages valued at $3,431,633. Contributed last year for Church Extension $71,084; for conference collections, $145,886; for foreign missions, $263,933; domestic missions, $127,390. Raised by the Woman's Board of Missions, $83,866.

—A German saloon keeper recently said that the letters W. C. T. U. meant "Women constantly torment us."

—Dr. Cuyler says: "Charles Wesley did more for Christ when he sang, 'Jesus, lover of my soul,' than if he had written fifty volumes of theology."

—There is need of a leaflet in the nature of a guide-book for fraternal orators, stating what themes will evoke "prolonged and hearty applause," and what will start "respectful murmurs of disapprobation." —*Richmond Advocate.*

—The proceedings of the last General Conference at Omaha would furnish a chapter. Let our next delegate be furnished with a copy.

—When soldiers are parading in peace for the applause of women, the "step" is kept, and the ranks swing like a machine. When men are in battle, their movements after the bullets begin to fly have little grace of motion. They are too earnest for fine prancing. The preacher who is prim and proper in pulpit and grammar, without a mote on his broadcloth or flaw in his syntax, seldom captures or kills. A sermon that will parse has wasted itself on finish to the loss of force. When a minister is in earnest, the "predicate" must look out for itself.—*Richmond Advocate.*

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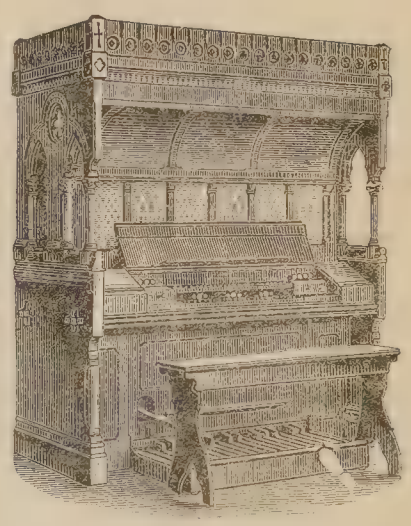

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Conference Notice.

Brethren please take notice and send the names of all who will attend the session of our approaching Annual Conference at Bozeman, August 10, 1892, from your charge. Please, brethren, attend to this at once that I may provide entertainment. All who will come will be entertained, *provided I know of their coming in time.* Brethren, do not neglect this.

W. T. Goulder.

Bozeman, Mon.

The Montana Conference will convene at Bozeman, Mon., the 10th of August, instead of the 4th. See Brother Goulder's notice in another place. Let the preachers see to it that all the collections are taken. We hope to have a clean record this year, as heretofore. Also see that your registers are corrected and your charge all in shape for your successor.

Again, we beg our brethren, the Stewards, to bestir themselves and see that the preacher is paid in full. He needs every dollar you promised him, with which to pay his bills, buy him a suit of clothes, and pay his way to Conference and back. A special effort on your part will contribute very largely to his comfort. Don't neglect it. Brother, we mean YOU.

—o—

Hit It Quick

When the iron is hot hit it quick. Our Book Agents, Book Committee and General Sunday-school Committee are very anxious to establish a high grade weekly organ for the Epworth League. It is greatly needed, not only to assist in pushing the organization into unoccupied territory, but even more if possible to help in thoroughly vitalizing and giving aggressiveness to existing leagues. Such a paper would be a big blessing to the work. To give it full throbbing life right from the beginning, it must have an assured patronage. *Now, let every Epworth League in Southern Methodism canvass the matter at once,* and *send in as many subscribers* as possible. For twenty and over the price will be 50 cents per annum. Very cheap for the character of it. Of course if the proposition does not received sufficient attention from our leagues the paper will not be published. Let no league neglect it. Almost every league in existence by a little effort among friends can send in at least twenty subscribers. Will our pastors and presidents of the leagues see that a list goes to Nashville immediately.

The iron is hot hit it quick.

Yours truly,

J. R. Pepper,

Cor. Sec'y: Gen. S. S. Committee.

—o—

Washington Letter.

Washington, D. C. June 28, '92

Cleveland's Nomination.

Probably no nomination was ever more vivicously opposed than was Cleveland's by Tammany. Rife with the desire to "down" him and augmented by the possibility of Hill's nomination, every weapon in political warfare was brought to bear on their adversary. But since the inevitable tide destiny has once more placed Mr. Cleveland at the head of the democratic party, there seems to be no doubt that he will receive the support of Tammany and that the same power used to prevent his nomination will be used to educe a successful ultimatum in the coming election. There is a general expression of satisfaction by the democrats and they urge Mr. Cleveland's ability to poll a majority in New York state and claim Stevenson's popularity in Illinois will put that state in their column and that their chance in Indiana is good.

Harrison and Reid.

The republicans are jubilant over Harrison's success and contend that he was never so strong as at the present, and never so capable to lead the party to glorious victory. They aver Mr. Reid's popularity among the business men of New York will tend to give the ticket a decided color of favoritism in that state, and never had any leader a more united and determined party back of him than has Harrison: With a clearly defined platform which meets the people's demands, they shall march into the field with a strength and unison never before paralleled.

Conjectures and Opinions

Are multifarious and of many phases at the capital, as well as elsewhere. But who can fortell the drift of this mighty nation's choice, and which of the aspirants shall be the recipient of the highest honor of the American people, is a perplexing question to answer conservatively.

Secretary of State.

Who will fill the vacancy of Secretary of State is the question now agitating the prophets. There seems little doubt but that President Harrison tendered Mr. Depew the position and that gentleman formally declined the honor.

Rumor has it that either General John W. Foster or Col. Hay may succeed Mr. Blaine? There is some doubt as to Mr. Foster's acceptance, owing to the fact that much of the work in the Behring Sea controversy has developed upon him. Mr. Foster has given this intricate question arduous study and careful consideration, and is about to submit the question to the arbitrators. No doubt the honor would be gratifying to him, but it may be impracticable to assume the duties of this important office without jeopardizing our interests in the Behring Sea dispute. It is understood that the President will make a provisional appointment for the remainder of Mr. Blaine's unexpired term, which must be made by July 4th.

Senator Davis

Has very properly introduced a resolution proposing retaliation upon Canada for her discrimination against American vessels passing through her canals.

The resolution provides substantially that a toll of $2 per ton for freight and not more than $5 per passenger shall be imposed upon the vessels, cargoes and passengers of such discriminating governments passing through the St. Mary's Falls Canal after August 1st, and so long as the President may deem proper. A Canadian paper very wisely says "Whether the Washington treaty is violated or not is a question for jurists. It is inclined to think that the Dominion Government is risking a good deal, and says it is not altogether safe to provoke Congress and the Adminstration to strike at Canadian railroads, who now carry on business in the United States without having observed in all its parts the interstate commerce laws binding upon American roads." That we will tolerate such obnoxious diplomacy against us is absurd to suppose.

Unhappy Blaine

Is learning by sad experience that misfortunes fly in flocks. The recently death of his son Emmons makes a third loss of children within a year. His only surviving son and child has recently been divorced from his wife. It was for marrying this then immature son to a woman of greater age that Blaine sharply reproved Father Ducey. These heavy domestic afflictions may well make Mr. Blaine's political troubles of trifling momement to him and his wife. The latter is credited with a large influence in her husband's course. He is said to be fond of authorship as he is conspicuous for ability and that he will in this favorite pursuit find an agreeable substitute for annoying, uncertain, and deceptive political labors.

Capital.

—o—

ANNUITIES.

At the annual meeting of the Board of Missions held in Wilmington, N. C., in May, 1891, provision was made in the matter of annuities, on a plan similar to those adopted by other Mission Boards. It is believed that it can be made a source of revenue to the Board, and will afford to members of our Church a safe and satisfactory mode of donating money to the cause of missions.

Many persons have money for which they desire safe investment, as they may need the interest that may accrue from it while they are living; but wish the principal, on their death, to go to the benefit of some benevolent object. Under the system of annuities many of the leading Mission Boards receive money from said persons, issuing to them a bond which insures to the donors interest at say— per cent. per annum, payable semi-annually, while the party is living; the interest to stop on the death of ne donor, and the principal to go into the treasury of the Board of Missions. Bonds have been prepared by our Board, and persons desiring to make such donations can obtain them by applying or writing to I. G. John, at the Mission Rooms; or to Dr. Morrison or Dr. Lambuth, who will be traveling throughout the Connection. We invite correspondence with all who may desire to make such bequests.

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BUTTE CITY, - - - - MONTANA.

THE

Montana Methodist.

Vol. 4. JULY 30, 1892 No. 96.

EDITORIAL.

East Columbia Conference.

SPOKANE DISTRICT—FOURTH ROUND.

Colfax circuit, July 23–24.
Potlatch circuit, Bethel, July 30–31.
Rockford circuit, Aug. 6–7.
Big Bend circuit, Aug. 13–14.
Davenport circuit Creston, Aug. 20–21.
Genesee circuit, Leland, Aug. 27–28.
Lewiston circuit, Tammany, Sept. 3–4.
Spokane Station, Sept. 10–11.

REG. B. SWIFT, P. E.
Cor. Mission and Cedar,
Spokane, Wash.

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All our subscribers who pay up all arrearages, and for one year in advance will be furnished the *American Farmer*, a 16 page Illustrated monthly, published at Springfield, Ohio, [illegible]. And will be furnished to NEW subscribers, who pay in advance. The price of this paper is $1.00 per year.

The above offer is hereby withdrawn except to those who pay up all arrearages and to NEW subscribers.

—o—

Christ and the Soul.

How little, outside of the words of the great Teacher, is known of the soul. The spirituality of human nature seems to be a primitive truth, an original intuition implanted by the Creator. All the reasoning of the ages that have ignored or discarded this great truth have proven unsatisfactory indeed. They don't satisfy the inner cravings of human nature. Man cannot be reconciled to the thought that he is a mere animal. But the proof from intuition is not entirely conclusive. The subject has proved too deep and too vast for poor human nature, unassisted to fathom.

Poor Socrates, while possessing at times glimpses of truth, yet he "saw through a glass darkly," and seemed burdened and bewildered by his search.

It is most difficult to get the true voice of human nature as it came from the hand of God. It comes up mingled with the clamor of a thousand hostile sounds that distract and confuse. The trail of the serpent has marred the handiwork of the Maker. Skepticism on one side and sensualism on the other have caused a hard struggle for the light that burns in the soul. The idea of the soul inhabiting the body, and the laws regulating it are hard for the average man to grasp. It is easier to believe the senses, and far more agreeable than to follow the intuitions of the higher nature. Especially does it become true as the moral nature deteriorates. Those whose lives are base would rather not believe in accountability and immortality. The thought is unwelcome and painful, and they strive to get rid of it.

The struggle for daily bread amid poverty and hardship, and especially when surrounded by vice, has such an effect upon the fine sympathies and sentiments that there are many among us to-day, who scarcely know, and who hardly believe that they have souls. They would fain disbelieve it to rid them of remorse. They only take knowlege of the body, the outward world, and the present life. They lose all just conceptions of the true nobility of human nature. Especially is this the case with those who labor twelve or fourteen hours a day and seven days in the week in the shop, or mine, or before the blazing furnace and at starvation wages. They lose sympathy for everything that does not contribute directly to their benefit. They come to be narrow and selfish and base, their hand against every man, and imagine that every man's hand is against them. They become dead through the deceitfulness of sin. And this is the tendency of much of the teaching of the present day. It degrades man, makes him a mere animal, a machine to be worked and used and abused for awhile and then turned over to perish forever. This was largely the condition of affairs in and about Judea when our Savior came to the world. Materialism, as taught by the Sadducees and others, had cast its blighting influence over true religion, and then was greatly needed one to arouse mankind and rescue the true doctrine of the soul from the gross darkness that prevailed and restore it to its proper place in the world's thought. This was part of the work of the Son of God. Everywhere he went he proclaimed the soul, the soul! He made it prominent, and urged that men should provide for its wants. He did not advance arguments to prove its existence nor undertake to explain its phenomena. It was not necessary. He just talked to men a though they needed no proof, were conscious of the possession of immortal souls, a birth right that characterized humanity—all classes and conditions, rich and poor, great and small, bond and free. It was the common inheritance of every man, and was in itself truly great and valuable—more so than the "whole world" beside. It did not come from the earth, but is the offspring of God who is the Father of our spirits. Its attributes elevate it above the body and all early things. He taught that the soul is man. In the soul, its affections, its volitions, its attitude toward things, man takes on character which decides his destiny. It is not the body, however circumstanced or surrounded, that decides a man's real value. It is the soul, that indefinable something that thinks, reasons, chooses, loves, hates, hopes and fears. Here is found real character, his dignity and his worth. Christ did not stop to explain the mystery of the soul no more than that of the body and the thousand other mysteries that environ us. He simply proclaimed the fact, provided the remedy for its rescue, and issued the call to a higher divine life. In proportion as this call has been heard and heeded, humanity has been redeemed from ignorance, superstition, sensualism, selfishness and every debasing influence, and elevated, purified, and has attained to the highest good in this life and fitted for that which is to come. "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

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Conference Charcoal Crayons.

Having been asked who are your preachers in Montana, and where are they, the following may not be out of place:

At the head of our little column stands its veteran, war-worn Stateler, saintly of soul, and courageous of heart. As ever, his face is to the foe. A long fight, a hard fight for Southern Methodism in this great West has he made.

Blessed be God, ere his eyes were closed, and his ears were sealed in death, he has been permitted to see the fruits of conflict, and hear the shoutings of victory. He is nearly home. He is sending his treasures ahead.

For him glory's heights are almost won. When he gets there, he will stand in the front ranks of Heaven's heroic spirits, and at his side will stand with him she who blessed and helped him here, and who awaits him there.

At Grantsdale and Canyon Creek blooms the Montana Flowers, free, frank, friendly, and still proclaiming the word of life. Popular with the masses, they gladly hear him, and in the evening of life as in its morning, and at its noon he is preaching a free salvation and Almighty Savior, a present spirit, a glad experience, and a blissful inheritance.

At Boulder, Clark's clear, clarion notes are rallying the host of God. He belongs to the immortal, spiritual "Red Guard" of our frontier work, who "die but never surrender." He is renewing the power and spirit of his youth—mounting up on wings as eagles, running and not wearying, walking and not fainting.

As Presiding Elder on the Missoula District, editor of the MONTANA METHODIST, and general all around man for any hard service the church may require of him, stands Stanley, safe, steady, sound, solid, and he is still pushing the battle to the gates. Years of faithful, earnest, devoted service has he given to the church. Poorly paid, yet without a murmur, he has done, and is doing his work. When God makes up his jewels he will know where to find him and where to place him. Many an uncrowned head of earth will that day be crowned, and jewels will fadeless flash on many a brow that on earth knew no adorning. Those nearest the throne, receiving the direct rays of the eternal light will shine the brightest—Stanley will be among them.

Couey, courteous, calm, cool, cautious, clear-headed, and consecrated, holds well in hand the work on Helena District. No grass grows under his feet. In administrative and preaching ability he and his appointment fit. A bright future lies before him—a future of honor in the church, and usefulness to the church.

Price, pure, pious, polished, pointed, powerful, and withal practical, is doing first-class work in our capital city, and giving our church a standing there that she stood in need of. His trust is in God, and his faith is well founded. By his forceful, earnest presentation of scriptural truth he is accomplishing [illegible] good. He is doing deep plowing, breaking up the fallow ground, and sowing the good seed that must one day bring forth a bounteous yield.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

He is gathering some sheaves now, but there are "more to follow."

Tabor, tried, trusty and true, is in every way a success at Deer Lodge. Development, growth and increase are seen all along the line. It is granted to but a faithful few to attain "Tabor's height."

Parnall, preaching a pure gospel, and practicing a practical piety, is winding up a successful four years' work at Stevensville Frail as to the flesh, but strong of spirit, earnest, enthusiastic, and energetic, he has set before him a lofty standard, and is attaining unto it. He will never stop satisfied with the "second blessing," but will press forward until, with the thousandeth blessing behind him, the future furnishes him infinite progression along lines parallel with God's perfections.

On Bozeman Circuit, Warren waves the banner, utters the war dry, and the clans are gathering around him for the capture and possession of Eastern Montana for God and Methodism. He is doing a great work, as he builds with sword in hand. May his blows all fall on the common foe, and none light even inadvertently upon the heads of his friends in our own "household of faith."

At Butte, Squires, songful, spiritual, sagacious, and successful, stands to his guns. He is well nigh irresistable, and altogether irrepressible.

Progress is seen all along his lines; he is a busy man. Preaching often, singing much, visiting constantly, and making many matrimonial manacles, keeps his hands full, but he has a firm grip on all. What a presiding elder he would make!

Lee, loyal and true has had a hard fight at Demersville. Fearful odds have been against him, but he has faltered not. The sentinel at the extreme outpost, knows little of comradeship, and gets often but scant sympathy or praise. Unnoticed by many, prayed for by few, perhaps misunderstood and unappreciated. At headquarters, surrounded by opposition, fronting furious foes. Such a man needs both *grit* and *grace*. Lee has both.

At Whitehall, Britt, brave, brainy "holds the fort," and recently he has secured from Kentucky a valuable re-inforcement. His works already praise him, and now we may expect double success.

At beautiful Palmy Bozeman, Goulder goes a gait that tells for good on all the interest of the church. His winning ways and soulful singing has won his way into the hearts of his people, and won to be altogether, and for aye, all his own, one of the sweetest of hearts and most modest of maids.

At East Helena, Bramble, bold and brawny, is doing good and faithful work for the Master. His people appreciate him, and results follow his efforts.

At Corvallis may be found Willie Waggoner, weighty of body, tempestous, blizzardic. and cyclonic of voice, but ———Prov. 27:2.

—o—

Paragraphia.

Conference is nearly here. Another year's work is done. Its record is made up. God holds the books. May he pardon the mistakes and short-comings, establish the good, and give courage and consecration for future fields and efforts.

Many of the bravest and best of the old, middle-aged, and young, in Southern Methodism have fallen at their post.

During the last twelve months, I hear there are gaps in the ranks of most of our conferences, but not one of our little Montana band has been taken. We thank God that we are all alive this day. Shall we not bless Him for life preserved, and added opportunities for usefulness given?

The time draweth nigh when the old man, whom rheumatism and weariness boweth down on Sunday, and preventeth his going to church, can walk four miles in a political torch light procession, and stand erect one hundred and twenty minutes as he listeneth to the political harangue.

The chief foe to-day to peace and prosperity, to brotherly love and the the success of the gospel, is grasping cupidity, mamomized monopoly, and mammon-loving individuality.

—o—

Select Selections.

—Whatever you dislike in another, take care to correct in yourself.

—We are in the world. Let us be cheerful and joyous. Morose sullenness is no part of Christianity.

—The force of character is cumulative. All the foregone days of virtue work their health into this.—*Emerson.*

Like the kingdom of heaven, the fountain of youth is within us.
If we seek it elsewhere, old shall we grow in the search.

—Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny, amidst the melancholy waste of ocean.

—Faith opens a window through which the soul sees a God of love, a Savior from sin, a state of endless purity, a heaven of ecstatic bliss. Unbelief seeks to wall up that window. Surely unbelief is mad, and its teachers are the world's mischief makers.

A Christian refusing the rich guerdon offered for a sharp practice, an untruthful representation, or a dishonest business transaction, would be pronounced, by an unprincipled operator, a weakling and a fool. No doubt the martyrs of other days were also counted as fools by many unprincipled, self-seeking men. But when the light of faith is thrown upon the noble army of martyrs around the throne of God, and upon the wailing Dives in hell, it is no difficult to see upon whom the charge of folly falls. Surely, the highest wisdom is righteousness, and the most consummate folly is sin. He who sacrifices himself on the altar of truth and religion, is the wise man; he who sacrifices himself on the altar of falsehood and unrighteousness, is the fool.

—A charming writer, speaking of a modest soul, says: "A tiny flitting bird of slight song may with careful scrutiny be seen twisting in and out of the drooping fir tassels. Many would pass it unnoticed, but the observant eye will detect the gleam of a gold circlet upon the tiny gold-crested wren, Thus men will pass unregarding many a noiseless, retired worker for God in some sphere of seclusion and shade. But they who watch and know will be aware at times of the light of a saint's glory haloing the modest head."

—Beyond the struggles and the heart-aches of the weary pilgrimage is the better life with all its gladness and perfection. This life is not far from every son and daughter who is fully trusting Him who is the hope of the world. The heavenly home will be given those who walk by faith and follow the great Captain. Beyond the hoping and the dreading there is sweet rest for weary feet and aching hearts. When the labors of life have been endured, and the Lord's work is done, the children of God will be gathered home to join those who have been redeemed from sin and death.

—Faith does not give birth to the love in which it trusts; it only lays hold upon it. When man's faith is feeble, heaven's love remains absolute and immeasurable as ever. It is still an everlasting love, wooing men to make it their hiding-place from danger, their banqueting-house in which to satisfy their spiritual hunger. There is no limit to that love but man's unbelief, and it flows, an unintermittent stream, to every trusting heart.

—Think as we may of the blindness of the zeal of Francis Xavier, it seems scarcely possible to question his sincerity or to refuse admiration of his earnestness. This latter quality was shown one night when in his dream he shouted, "Yet more, O my God, yet more!" When he awoke his room mate asked why he had uttered those words. It seems that in his dream he saw spread out before him the long journeys he was about to take, the sufferings he was to endure, the labors he was to perform. But the vision, instead of daunting his intrepid spirit, only quickened his desires and forgot the cry, "Yet more, O my God, yet more!" And this was his battle cry in his working hours, the expression of that mistaken zeal by which he induced a million heathen souls to enter the Papal Church. The zeal and its expressive watchword are worthy of imitation and adoption by Christians who hold a purer faith. Giving such a yearning for winning souls to the love of Christ as he had for the enlargement of an impure church and his cry for converts to the truth, to every Christian worker, how soon the world would be won for Christ! Would that all evangelical churches were so baptized as to look on the countless millions yet unsaved with agonizing desire for their conversion, and to cry day and night "Yet more, O God, yet more!"

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Spokane District Conference.

DEAR METHODIST: I send you an account of our District Conference, which met at Oakesdale, Wash., June 23, 1892. Rev. B. Swift, P. E., in the chair.

F. F. St. Clair, elected Secretary; H. B. Terry, Assistant.

There were nine preachers present, Bro. Burger being absent on account of failing health, and eleven delegates.

The session was most harmonious, and we had "showers of blessings" all through it, praise God!

The Sub-Bishop, while not physically strong, presided with "ease and *ability*."

The preaching was of the highest order, and brothers Shelton, of Doyton Sta., and Gibbes, of Doyton Ct., surely out-preached themselves.

It was Shelton who proposed that a map be drawn of the three Northwestern Conferences, designating the mission ground and the fields occupied by our Church, and send a man to the Eastern and Southern Conferences, and lay it before the people in an intelligent manner, and plead for men and means for this most important territory.

REPORTS FROM CHARGES.

DAVENPORT CT., F. F. St. Clair, P. C.: 13 accessions; 13 infants baptized; 13 family altars; 27 Church papers; 3 Sabbath-schools (75 people); $198.30 raised for all purposes; 2 S. S. libraries; a successful financial system.

SPOKANE STATION, W. H. Hodge, P. C.—22 accessions; 5 infants baptized; 7 family altars; 12 Church papers; 1 Sabbath-school, 165 pupils; raised for all purposes, $442.25; one parsonage.

PALOUSE AND MOSCOW CT., J. W. Compton, P. C.—5 accessions; 3 infants baptized; 6 family altars; 25

Church papers; 2 Sunday-schools, 60 scholars; $2,459.15 raised; one new church.

OAKESDALE CT., W. S. Hornbuckle, P. C.—9 accessions; 6 family altars; 13 Church papers; $203.90 raised; one parsonage.

BIG BEND CT., A. Y. Skee, P. C.—4 accessions; one infant baptized; 4 family altars; 5 Church papers; one Sabbath-school, 30 pupils; $703 80 total expended; one new church.

POTLATCH CT., H. T. Burger, P. C.—4 accessions; $52 raised; one Sabbath-school, 40 pupils.

LEWISTON CT., H. B. Terry, P. C.—12 accessions; 3 infants baptized; 8 family altars; 22 Church papers; 4 Sunday-schools, 145 pupils; one library; total collections, $1,221.30; a new church.

GENESEE CT., H. T. Burger, P. C.—5 accessions, 6 infants baptized; 6 family altars; 8 Church papers; $1,234.15 expended, for all purposes; new church in course of erection.

COLFAX CT., A. Anderson, P. C.—1 accession; 3 family altars; 10 Church papers; one Sabbath-school; 25 pupils; $18.50 raised.

ROCKFORD CT., E. P. Warren, P. C.—6 accessions; 6 family altars; 9 Church papers; $46.25, total raised.

The following delegates to Annual Conference: Wm. Priest, A. H. Crow, W. R. Winniford, E. P. Warren—Principals; Wm. Gray, J. S. Roudolph, J. N. Barker, C. W. Yockey—Alternates.

Genesee, Idaho, was selected as next place to hold District Conference.

Two hundred and thirty dollars subscribed to send representative to Southern Conferences.

The following resolutions adopted by rising votes:

WHEREAS, The preachers of this district and their families have been the recipients of the Christian sympathy and solid help from the Woman's Missionary Society of the Baltimore Conference in the shape of a valuable box of clothing and other comforts; therefore,

Resolved, That the thanks of this district are due and are hereby tendered to the godly women of that society, and we pray that God may bless them in "basket and in store," and that the blessings of our God may be upon them and their families and their noble work.

J. W. COMPTON,
A. Y. SKEE.

Resolved, That the thanks of this Conference are due and are hereby tendered to the good people of Oakesdale for their hearty Christian hospitality extended to us.

J. W. COMPTON,
WM. PRIEST.

Resolved, That the thanks of this Conference are hereby tendered to the United Brethren Church for their kindness in allowing us the use of their house of worship.

J. W. COMPTON,
F. F. ST. CLAIR.

All the brethren reported missionary fields adjacent to their works. Okanogan County is said to have 5,000 inhabitants and not a preacher of any kind to even *bury their dead!*

Lord, help and arouse us up from our lethargy. Amen.

We were all disappointed because of your inability to be with us. Come to our annual.

We praise God for the measure of success vouchsafed unto us, and we take courage and press onward for grander victories in the future.

F. F. ST. CLAIR, Sec'y.

Fair View, Wash., July 4th, 1892.

From Fish Creek.

FISH CREEK, June 30, 1892.

DEAR BROTHER STANLEY: Our fourth and last Quarterly Conference of this year was held on this charge at the A. O. W. W. Hall at Waterloo, on the 25th and 26th, and the different appointments well represented. The sermon preached on Sunday morning by our presiding elder was spiritual food for the waiting soul. The brother beat his record, and the fine music rendered by Bro. T. T. Black and sister and W. M. Britt aided greatly to our enjoyment. The wish of our Conference is that Bro. Britt may return to us another year. S. F. TUTTLE.

Medical Lake, Wash.

W. S. HORNBUCKLE: We missed you at our District Cenference, but the Lord was with us. All told, we raised about $300 for different purposes—nearly $100 for dom stic missions. I have been compelled to come to this on account of rheumatism, which has hindered me in my work. I hope, however, to recover soon.

From Walla Walla.

REV. M. V. HOWARD: We have just closed our camp-meeting near Engle's Chapel. The meeting continued ten days. One was happily converted to God, two received by letter, and the church greatly revived. Brothers Michael, Gibbs and Atkins were with us and preached to the delight and edification of the people. Old-fashioned shouting was heard several times. We hope to meet you at the Annual Conference at Palouse City. May the blessing of God be upon the little "Methodist."

From Whitehall.

MR. EDITOR: I notice in the editorial department of the "Montana Christian Advocate," of the 7th of June, the following from the editor, Brother King:

"We have been advised, times without number, that ours is a political Church. Knowing for ourselves that this assertion has no truth in it, yet we suppose some that are poorly informed are led by such statements to look upon us as a political Church. Here is a quotation from the Episcopal address made at the late General Conference: 'With regard to politics, the attitude of our Church is strenuously non-partisan and non-sectional. It acknowledges no allegiance to any political creed or association.'"

Bro. King adds that "this address voices the sentiment of our Church exactly, and we hope our sister Church will give herself no more trouble on this score."

Now, had Brother King also given us a few extracts from the proceedings of the way, way back General Conference, it would have made interesting reading. We are truly glad to know that the late General Conference absolved its members from further allegiance to the party in power, and we want to say further that we have no sympathy with that spirit that cannot detect and punish crime north of Mason and Dickson's line as well as south of it. We want only valiant soldiers, who will protect innocent virtue North, South, East and West. E. G. BROOKE.

PIONEER SKETCHES.

FROM OREGON TO MONTANA.

L. B. STATELER.

Meanwhile, I read in a paper the doings of the old Missouri Conference. I had been lost to the church in the states for three or four years, while the dark cloud of war hung over the land. But Bishop Marvin, learning that I was somewhere in the Rocky Mountains, appointed me to an anomalous position — that of Superintendent of Missions in Montana and Colorado. It seemed strange, as those two territories were a thousand miles apart and not even connected by railroad, and there were no funds appropriated for support, not even to pay traveling expenses, and there was not another man associated with me in all that vast field.

Early in the spring, April '67, we set our faces toward home, following up the Columbia River, the same way that we came, as far as the Dalles. From there we took a different route, following the old emigrant road across the Blue Mountains to Snake River, by way of Grand Ronde, thence by way of Bose City and along the south base of the Salmon River Mountains, by the famous lava beds. The appearance of this formation is very remarkable, rising from six to eight feet above the common level of the country. The vast amount of molten lava seems to have been forced up by the intense heat from below, and then it hardened as it cooled. There are vast crevices in the stony formation, down into which if a stone is dropped it disappears and the sound comes back until it is lost in the seemingly bottomless depths. The place is dangerous and frightful. I started to walk over it, but drew back with horror when I came to these frightful chasms. It was in the same kind of a place as this that the Modoc Indians in Oregon hid themselves a number of years ago, when pursued by the United States troops who sought to punish them for the murder of Dr. Thomas and Gen. Canby, and from which hiding place they were forced only by starvation.

We came without interruption from Indians, having in our company two men besides our own family. We crossed the main range of the Rockies at Bannock Pass, came through the little town of Bannock, where gold was first discovered in Montana in anything like paying quantities, thence on to Rattlesnake Creek, down the Beaverhead and Jefferson Rivers, thence to our old home at Norwegian Gulch, from where we had started, arriving here in August. We were glad to return again to our rude cabin and renew our efforts to do good amongst the people.

I began at once to arrange for supplying the work the best I could. The ensuing autumn I was appointed Presiding Elder of the Montana District, by the Bishop in charge of the Missouri Conference, though not a solitary man was sent to assist me. This continued for several years. I preached at Willow Creek and extended my labors as far as Gallatin Valley, Helena, Gallatin City and Bozeman, preaching in private houses and buildings used for school purposes and wherever opportunity offered.

I wrote to the church papers and begged for help to be sent — men to occupy the needy fields. The settlements extended rapidly and were without preachers. There was a great demand for our preachers amongst the people, many of whom had come from sections of country where our church was strong. But it was the old story. Every year the work was read out "to be supplied," which after awhile came to mean that it was to remain unsupplied.

As I received no assistance from the missionary board, nor from the people who were too poor to assist in the support of the ministry at that time, we had to depend upon our own private resources for the necessaries of life which were supplied by the offspring of the few cows that we had brought with us on the long journey across the plains.

I labored for six years before any preachers were sent to my assistance. In the fall of 1870 the Missouri Conference sent three men, Revs. W. L. Blackwell, A. M. Kiergan and C. W. Sanford, but not until I had proposed to collect the money to pay their traveling expenses and had pledged them a support after they arrived. I sent a wagon, team and driver to the railroad, four hundred and fifty miles, to meet them and bring them to Montana the expense of which came very largely out of my own pocket. The year following I went to the session of the Western Conference, which now embraced Kansas, Nebraska, Colorado and Montana. It was held at Council Grove, Kansas, 1700 miles from my home, 450 miles of the journey having to be made in a road wagon. I paid $20 for the privilege of riding on the wagon, furnished my own provisions and slept every night on the hard ground. That year I made a great effort to get more men and succeeded in getting three from the Western Conference, one from the Missouri, four from Illinois and three from the Mississippi, which, with the three already here and myself, made fifteen laborers in the field. The board of missions being very limited in its means, gave us very little assistance, just enough to help pay the traveling expenses of the new men to their fields of labor.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
F. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Father, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Pittsburg Post-office as Second class Mail matter.

NEWS NOTES.

Rev. A. C. Couey, P. E. of Helena District, writes: I am closing up my work on the District very pleasantly. Reports are generally full so far as I have gone.

—Rev. L. Bramble writes from East Helena: We are getting along very smoothly here. Had a very pleasant children's service. Our Sunday-school is doing well and church growing in numbers. We now have twenty-two members. Prosperity better than ever before. We expect our report at conference to be an improvement on any heretofore made from East Helena. Pray for us.

—On Thursday the 14th instant, the Sunday-school at Stevensville, went picnicing amid the shady pines and besides the sparkling waters of Mill Creek on the west side of Bitter Root river. There was a good attendance, a number going from Corvallis. It was a most enjoyable occasion and in every way a grand success. H. B. Bell, the superintendent, does nothing by halves. Two large hay wagons, furnished with seats, and actually covered and festooned with evergreens, each drawn by four horses, were provided to convey the school to the grounds.

—The Fourth Quarterly Meeting for Stevensville circuit, held at Stevensville the 16th and 17th of July, was an enjoyable occasion. There was a good attendance of the official members, a careful inquiry into the condition of the church, and a large attendance and enjoyable service on Sunday. Brother McAllister, of the M. E. Church adjourned his service and attended our church at eleven o'clock, in appreciation of which kindness services were omitted at our church at night.

—Brother Waggener reports that congregations are increasing at Corvallis. The editor had the honor of filling one of his appointments there recently, and can testify to the large attendance and good attention. We are in a strait at Hamilton for a house to preach in. There is surely a pressing need and a promising outlook for earnest, heroic Christian work at hand in this part of the valley just now. May prompt and wise provision be made for this important field.

—Rev. J. R. Waggener, a superannuated preacher of the Virginia Conference, is now living with his son Rev. W. B. Waggener, at Corvallis. He shows the marks long and faithful service in the itenerant ranks. While suffering from infirmity, yet he is able to preach and pray with the old time fervor, and our people will doubtless hear from him. We are glad that he is well pleased with Montana. Mrs. Cates, of Richmond, Va., is visiting our Corvallis pastor and his family, and is delighted with our mountain land.

—A circus that recently visited Stevensville was accompanied by the usual number of "confidence men" who were ready to take advantage of the unsuspecting and rob them of their hard earned means. Among the devices used was the "shell" game which is known to be a "sure thing" for the man who runs it. The poor dupe who lays his money in the table always loses. To our great astonishment and mortification, we learn that a number of what were regarded as the steady, "solid" men of the community were duped into trying their luck, and lost, of course, in every case, one man losing to the amount of sixty-five dollars, the money intended for the purchase of a mowing machine. The sharpers carried away about four hundred dollars from the town, we are told. What a sad commentary upon a community that claims to be Christian, when it patronizes such iniquitous institutions to this extent. The money would not have been lost if it had not been "put up." The man who lays his money on the gambling table is, virtually, as guilty as the one who cheats him out of it, for his object was to get the other fellows' money without giving him value received. He is simply beat at his own game. O that men would see the guilt and crime of gambling! O, that professing Christians, especially the people called Methodists, would come to see the corrupting and debasing influence of that circus and avoid it as they would the *yellow* fever or the small-pox.

—Our brethren of the M. E. Church, North, are tired of being counted as having somewhat to do with politics, and especially of being considered a political church, and take the pains through their bishops and general conference to deny the charge. We would rejoice to know that this is true at the present time. But that such has always been the case is hard for people to accept who have read the resolution and extracts taken from the proceedings of the general and annual conferences of our sister church as compiled by Ramsey Smithson in a little volume issued several years ago, called, "Political Status of the M. E. Church." But then, perhaps we should forget the things that are behind.

—The annual conference is to Methodist preachers very much what a family reunion is to the members of a household who have been separated for a time. Here they meet with brethren and sisters, fathers and mothers in Israel, sons and daughters in the gospel, and the spirit that prevails during this occasion has much to do in toning up the individual preacher's life spiritually, in imparting inspiration and enthusiasm for active and heroic service during the coming year. How important then that our annual gatherings should be times of re-newed consecration and pentecostal out-pouring of the Holy Spirit; when hearts should be melted and fused together and filled with zeal for a higher spiritual life and for the salvation of souls. Let this be the character of our conference at Bozeman. Let not the business so fully absorb our minds as to interfere with religious fervor. From the good Bishop down, may we come together in the fullness of the blessing of the Gospel of Christ, and may there be such a manifestation of the divine presence as will call forth the expression similar to that made concerning our brethren at one of their meetings in Japan, "The Christian's God has come down to them here." Thus will we be able to go up and possess the land.

God has been very gracious in bringing each member of our body through the toils of another year. While severe affliction has rested upon several of our preachers and upon the families of others, yet we thank God that it has not been unto death. In all probability, Brother and Sister Parnall will, on account of nervous trouble, be compelled to seek a lower altitude and thus sever their connection with our conference, which they and all of us regret very much. This, we trust, is all the working force that we shall lose by transfer, and we rejoice that God in His providence is prompting others to come to our help. There is great need of several more men, and they are ready to come if only they could be provided for. May the Lord open the way right soon.

—Bishop Galloway has gone to England as the fraternal delegate of our church to the Wesleyan Methodist Conference. His letters to the "Nashville Advocate" are full of interest. We are glad that he was chosen for that work. Bishop Key has started on his way to Japan, going by way of St. Paul and the Canadian Pacific to Vancouver. He is accompanied by H. G. Hawkins who goes to teach in a government school in Japan, and by Rev. Y. Yosshioka, our first native missionary who has been at Vanderbilt for two years, and goes now to work in the Japan Conference.

—o—

Some Things That Should be Observed in Teaching the Bible in the Sabbath School and in the Home.

There is nothing so destructive of intellectual and moral attainments as that of a "dream-wake state of mind." And there is no mental state so readily reached, nor none more difficult to remove, than this habit of a superficial or unsatisfying investigation of anything, especially a system of truth by which immediate results are to be reached. And there is nothing that contributes more effectually to the production of this state of mind than that of a lesson too large, or too difficult to master, except it be that of a lesson that is undefined. In either case the mind must fail to reach that satisfying sense of success which can alone stimulate it to persistent and vigorous effort, while it recoils, in conscious failure, upon itself with a few vague impressions as the result of its efforts. From our observation this presents itself as one of the chief imperfections of the Sabbath-school methods of teaching God's Word to young and inexperienced minds. In some instances, the lessons furnished in the International series are too extended, and in others they are too comprehensive and complete to be learned by the masses of Sabbath-school going people. And when these lessons are substituted, which is often and we think unwisely done, by lessons formulated by the teacher on the spur of the occasion, much of which must be unknown to the class until disclosed at recitation, while the whole is indefinite, leaving the inexperienced, the untaught, to formulate a lesson out of the various points that may be contained in the Scripture reading for the occasion, many of which can only be discovered by the relation that they sustain to other points, but which are essential to a correct knowledge of the lesson as a whole, the difficulties of attaining to a distinct understanding of the precious word of divine truth is greatly increased.

There are no systems of instruction known to us, where results are so inadequate to the means expended, and the talent employed, and the labor performed, as that of the Sabbath-school system of teaching God's word to the young of to-day. There is a fault somewhere, and it must be in the method of teaching, because the Bible can be taught, and the children are teachable. In all schools of instruction the lessons should be so

constructed as to bring out the points to be learned distinctly, which should never be so numerous or complex as to discourage the student. It is easy to see that, in the Sabbath-school, these obvious requirements of successful instruction are not observed. We do not find fault with lesson papers, but with the method of teaching the lesson therein prepared. The teacher must judge of the capacity of his or her class, and when it cannot learn well the outline lesson, select such points therefrom as they can learn, and be sure to make them distinct. This should be done before the class is dismissed each Sabbath, and then the child will know what it is to learn, and its mother will be more than apt to find out what it is required to learn, and help it, especially if its teacher will drop in during the week and inquire how it is getting along with its lessons and speak to its praise, if it deserves it; and if you can enlist the mother, success is certain. But you can never secure the mother's service in teaching an indistinct lesson even if you could induce the child to study it. And then when the class comes together for recitation, and a question is asked and answered by anyone of the class, (all should have a chance at it) the teacher should have it simultaneous repeated until every one in the class is familiar with it. And even after a question is passed it should be recalled until it is fixed in the memory of every child. If half of the time for recitation is thus occupied in fixing the points contained in the lesson intelligently an distinctly in the minds of the children, it will be well spent. Better by far, teach a few points well, than many imperfectly; indeed, any number of points imperfectly taught, or learned, is an injury rather than a benefit to the child.

Let us teach the child something, yea, let us do thorough work in the Sabbath school, and then we will furnish the only normal stimulant to the acquirement of knowledge. Reward cards, or presents, or music, etc., must not be relied upon to secure attendance, and build up schools. The object of the Sabbath school is to teach the children the truths of the Bible, and unless this is done, the time will soon come, in the history of any school, that these auxiliaries that are relied upon to hold your children will fail, and you will find them out upon the commons, or where they are supplied with something more exciting and entertaining. The church of to-day in much of her work to hold and interest her children, is displacing principal agents with auxiliaries, and thus pandering to carnal proclivities in their natures for abnormal entertainments. And in so doing she paves the way for their alienation from her. Whatsoever is sown, whether by the church, or by others, will be reaped A mother said to us, who had sent her daughter of twelve years to Sabbath school, a sprightly child, that she is not learning as she should. This was true of her child, and also, is true of hundreds of others that go to our Sabbath schools. And that is why the Sabbath school fails to interest and hold our young people. These suggestions are respectfully submitted to those interested, in imparting theoretical knowledge of the truths of the Bible. We may have something to say hereafter about how these truths may be assimulated into character.

R. S. CLARK,
Boulder, Montana.

——o——

Two Horrible Tragedies.

Two most stirring and thrilling events have occurred since our last issue, and such as are of momentous import. The first was at the little town of Homestead, near Pittsburg, Pa. The Carnegie iron works had reduced the scale of wages, which caused the workmen, over 3,000 in number, to strike. The strikers refused to permit other men to take their places. On the 6th ultimo about 300 armed Pinkerton men, hired by the company, moved up the river from Pittsburg to take possession of the works. A desperate battle ensued in which ten men were killed and a great many more wounded. The Pinkerton men on the barge were forsaken by the tow-boat, reduced to great straits and forced to surrender, after which they were subjected to great indignities. The sheriff was powerless, the governor was appealed to for help, and the militia are at this writing in charge of the works. It is feared that the trouble is not yet ended.

The second occurred at the little town of Gem, in Shoshone county, not far from Wallace, Idaho, on the 8th ultimo, where the troubles that have existed between the mine owners and the miner's union for many months, culminated in a pitched battle between the union and non-union men, in which there were five men killed and a number wounded. The union men blew up the Frisco mill, worth $125,000, after which the non-union men surrendered. The victors then proceeded to take possession of all the mills in the district, compelling every non-union miner to leave the country at once, and had things their own way for several days. They went so far as to place dynamite under the mills and other property and threatened to blow them up if troops were brought in. They even blew up bridges and tore up the railroad track to prevent the coming of the military, and actually prepared to fight the soldiers. An attack was made on some of the non-union men at the old mission, who were leaving the country, and a number of them reported killed. A reign of terror prevailed until the soldiers arrived on the 13th or 14th and restored order. Marshal law was declared, and at this writing many of the union men are being arrested, and preparations are being made to start the mills with non-union men again.

We deeply deplore these fearful tragedies, the last one in particular, occurring, as it does, right in the

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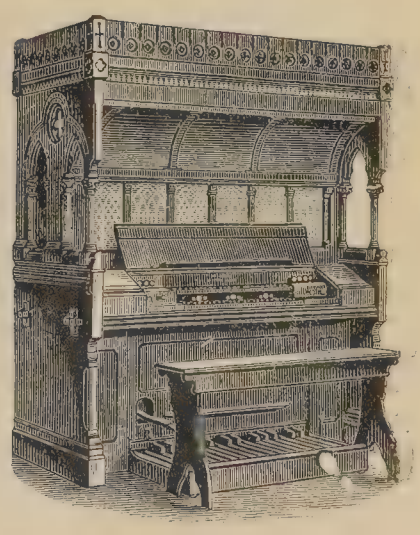

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midst of our own fair mountain land. It will be a dark spot on our escutcheon that will never be erased. It will work untold injury to our country in the Northwest. We believe in organization for mutual protection and co-operation. In union there is strength. Our sympathies are with the hardy sons of toil. But we do condemn the resort to violence and bloodshed. Such a course, if universally practiced, would soon reduce our land to a state of barbarism. Property would not be worth the having, nor life worth the living. If our laws are imperfect and unjust let them be changed. Let these evils be corrected by ballots and not by bullets. The cause of reform suffers by such acts of folly as were recently witnessed in the Coeur d'Alenes. If the precepts of the man of Galilee were only regarded, these matters would soon be arbitrated and peace, harmony, good will and mutual prosperity for the mine owner and the mine worker would prevail. A great responsibility rests upon the Christian men of our land in the settlement of the trouble that threatens our entire country. May God give them wisdom and courage to act in all things as becometh men professing godliness, and may we be saved from a repetition of such scenes as those enacted in Pennsylvania and Idaho during the last few weeks.

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WASHINGTON LETTER.

LABOR UNIONS.

Railroads, merchants, manufacturers, professional men and other classes combine to maintain prices and prevent loss and waste. It is eminently proper that laborers should do the same. But these combinations, trusts, unions and associations of whatever kind must do justice and be subject to law and to the general welfare and none that trample on the rights of any will finally prosper. Every good citizen, every self supporter, every home-lover, every worthy enterprise, every honorable investment, and all fair men the great silent majority are on the side of law, order and justice. Fair and equal laws are demanded by the real interests of all. Those who try to dam the mighty current that is bearing the world on to a higher civilization and to a more perfect equality will see their work strewn upon its shores. No false unequal greedy scheme can in the end succeed. Let both labor and capital, deal justly, love mercy and walk humbly.

OTHER LEGISLATION.

Five of the regular appropriation bills are ready for the president's signature and six others are hanging between the two houses. The silver bill pending in the House attracts much attention. Its opponents claim a majority. They say that there are enough silver men anxious to postpone action or to avoid committing their party to a measure which goes beyond the democratic platform, to defeat the bill sent over from the Senate, either by amendments or upon a direct vote. The World's Fair bill is still pending. Other measures pending or likely to be introduced are Homestead investigation, anti-option, revenue marine transfer and free wool.

RAILROADING LEGISLATION.

Last Friday the House suspended its rules and passed in short order a free lead ore bill, a tin-plate bill, a land forfeiture bill, a bill for the self government of Utah, a car coupling bill for the protection of railway employees, and a bill limiting to $100 the amount of clothing which can be brought in free of duty as personal wearing apparel. Republicans charge that all discussion was choked off. They also claim that the free lead bill destroys all democratic chances in Colorado, Idaho and Montana.

ADJOURNMENT OF CONGRESS.

Many people here say Congress will not adjourn until October, but they overlook the rapid transit style of doing business which usually prevails in July. CAPITAL.

——o——

The Chrstian Rule of Giving.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—1 Cor. xvi, 2.

The time of religious contribution is marked—"the first day of the week"—the Christian Sabbath. There is much significance in the fact that a time is thus divinely fixed. It assumes that the duty as a matter of obligation must be discharged at some time, and that it is well to have an appointed time for it, lest it should by any possibility, through neglect, be omitted altogether. It is too often found that what we think may be done at any time is never done. Nor is it merely that the time is fixed; the frequency of its recurrence is important to be observed. It arrives weekly. The duty is to be habitually performed. It is not a mere momentary excitement, to be spent in a strong impulse, from which we may fall back into apathy or neglect.

Not merely does the apostolic rule determine the time of contributing, it fixes attention also upon those whose duty it is to contribute—"every one of you." Who are meant? In some sense it may no doubt be said all men are comprehended in the description. But he especially spoke to the members of that Church which he had described "as sanctified in Christ Jesus, called to be saints." "Ye are washed, ye are justified, ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God." They were called upon, therefore, by a regard to their own consistency and profession, to be liberal in the cause of God. On "every one" who professes Christ is laid the obligation to do what he can for the spread of the truth. And is there any "one" who could not do something? Is there "one" who could not give something? God knoweth, and it were presumption in us ot speak peremptorily; but if there be "one" who could not give something for Jesus, who gave himself for him his circumstances must be very peculiar. The smallness of contributions to the cause of Christ is a proof that few give. It may be presumed many have not been told of their obligation to do so. To others it has not occurred. It is a prevailing idea with many that all they could give is so little, it would be neither worth their offering nor the Church accepting. This is a sore evil. As well might the drops not fall because they are not each a whole shower of rain. As well might the streamlet from the mountain stay its course, because it is not the broad river on which go the gallant ships. This is a matter of deep concern to the interests of religion. Personal responsibility is the great duty needed to be known and felt. If Christian people were brought to understand it, all would be well. If each would do what he could, there would be enough. How wise is the Spirit of God! How apparent is that wisdom in the rule of contribution which we have been considering! If it were obeyed, and "every one" would give, it would change the whole aspect of the Church and the world. The discovery of the law of gravity did not produce a greater change in the philosophy of the world, than the obedience of this simple rule would produce in the moral condition of the world. The discovery of steam, with all its wondrous powers and extraordinary effects and unexpected changes, would not match the results of this one simple principle, were it only carried out into the conduct of professing Christians. We submit it to them, and call on "every one" to say whether he will accept it for his rule, or plainly and confessedly reject it from his creed. Only let "every one" know that whosoever rejects it, rejects the apostle and Him, also, who sent him—the Lord Jesus.—"*Gold and the Gospel*".

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Wells With Water in Them.

If you want the people to bring their pails to your pump to be filled, be sure that the well you are pumping from is not allowed to run dry. The reason some congregations and Sunday school classes are so small is that the preachers and teachers are trying to pump for dry wells. Unless we have something to present worth hearing, how can we expect people to attend upon our ministry? You must study and be ever learning truth, new and old, or you can not teach acceptably. The preacher ought to read books and news papers, and study men. What he learned in school or seminary will not suffice. He must go back coutinually to the fountain of revealed truth, looking at it anew in the light of his new surroundings and knowledge, and the new events that are daily revealing God's hand in the lives of men and the history of nations. You must constantly receive the water of life afresh in your soul, or you can not be God's instrument in giving it to others.—*Cumberland Presbyterian.*

Fashioning Character.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues like unto His disciple band. There is no predominating influence which will make men true and wise and spiritual and faithful like the influeuce of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in His presence; those bear the bloom and in time the fruit of Christ-likeness of whom it can be said, "They are wont to be with Jesus." "Strength and beauty are in His sanctuary."

Fellowship with Christ is the power that makes men Christ-like. Yet this is not a grace to give to some but denied to others, as a sculptor is limited by the shape and veining of the block on which he is working. These two men, St. Peter and St. John, with so much that was different and even opposite in their natures, are yet found bearing the unmistakable liniaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint, each coin, whether of gold or silver, bears the king's "image and superscription," so may each soul bear the image and superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each nature does the divine Artificer, the great molder and former of character, leave His mark and signature, the likeness of Himself.—*Sunday at Home.*

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A SWARM OF BEES.—Be quiet. Be active. Be patient. Be humble. Be prayerful. Be watchful. Be hopeful. Be loving. Be gentle. Be merciful. Be gracious. Be just. Be upright. Be kind. Be simple. Be diligent. Be lovely. Be long suffering. Be not faithless, but be believing and the grace of God be with you.

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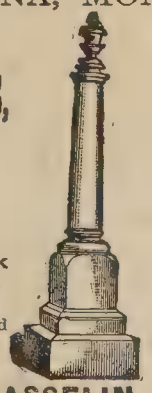

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"THE MONTANA METHODIST"

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Wide-awake, Religious Family Paper, containing Eight Pages, with Large, Clear Type, and published semi-monthly, on the 15th and 30th of each month, excepting when those dates come on Sunday. It is devoted to the cause of Earnest Christianity in the West and Northwest.

REV. E. J. STANLEY, Editor and Business Manager.

The paper has an able corps of contributors scattered throughout **Montana, Idaho, Washington and Oregon,** and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky,** and other States, east, west and south.

Our subscription list shows a circulation extending from Massachusetts to California and Oregon, and from Canada to Mexico. It is rapidly increasing.

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Montana Methodist

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THE

Montana Methodist.

Vol. 4. AUGUST 20, 1892. No. 97.

EDITORIAL.

THE PLAN.

The secretaries of the Board of Missions have agreed upon a plan for the payment of the missionary debt, amounting to about $118,000 by the 31st of March, 1893, which plan has been endorsed by the college of bishops.

The plan contemplates the taking of special collections simultaneously throughout the entire Church to secure the amount in cash and unconditional subscriptions. The movement is to be in charge of one of the missionary secretaries, assisted by a conference solicitor in each annual conference, and he in turn to be assisted by a district solicitor in each presiding elder's district. The amount of $118,000 is not to be assessed, but for the sake of having a definite sum to work for it is distributed over the Church upon the basis of 44 per cent. of the receipts of the treasurer from last year's collections.

The work is to be voluntary, and the contributions to be free-will offerings, and not to interfere with the regular collections.

At the suggestion of Bishops Duncan and Key, Rev. E. J. Stanley has been appointed to take charge of the work in Montana. The amount to be raised by the Montana Conference is $174. A letter from Rev. W. R. Lambuth, one of the secretaries, from which the above items are taken, says: "You have until March 31st, 1893, to collect this amount, but the earlier the better, since every dollar paid in saves interest, and we are paying enough interest to support a missionary in Cuba or South America. Adopt such methods as best suit your people. Pray and work for success. We must get out of this rut and move on to the conquest of the world." To which we say amen.

UP AND AT IT.

In another part of the paper we publish the plan adopted by the payment of our missionary debt. The amount of $174 has been apportioned to Montana. This amount may appear large to some, considering the fact that we have paid our assessments in full, as a rule, and if other Conferences had done as well there would now be no debt. But we do not believe in the plan of gauging our contributions to God's cause like some farmers do their half bushel measure—with a straight edge—give just so much and not a dollar more, no matter how urgent the call. This is a small amount compared with the great benefit gained by removing this mighty incubus from our Missionary Board. Let every man, woman and child take hold and help. Let Montana be the first—as has been her custom heretofore—to report a clean balance-sheet in this score. Her example will be an incentive to others, and $100 given now may be the means of securing $1,000 elsewhere. Cannot some of our Sunday-schools undertake to raise $5 or $10, or more? Are there not devoted women, or a number of little girls and boys, in Montana who love Christ and the missionary cause sufficient to undertake to raise a portion of this amount? Are there not many individuals whom the Lord has blessed with means sufficient to enable them to respond to this urgent call? Let all such correspond with the editor of THE METHODIST, Corvallis, Montana. We will report the progress of collections and subscriptions for the payment of the debt, in THE MONTANA METHODIST. Many hands make light work. Up and at it, one and all.

NOTES AND PERSONALS.

—Rev. D. B. Price writes in a private note: "Mrs. P. thinks Olive may be some better. I shall ask a transfer to Arkansas at our Conference at Bozeman. I will not be at Conference, but will hasten home." We had hoped to keep Bro. Price with us, and we greatly regret the sad circumstance that necessitates his return to Arkansas. May the blessing of God go with him and great success attend his labors. He has done good work at Helena, and leaves hosts of friends behind him all over Montana.

—A letter from Rev. M. M. Pugh, of Kansas City, Mo., contains this pleasing announcement: "Rev. R. H. Shaeffer, of the Southwest Missouri Conference, will start to your Conference next week. He is a good man, and a good preacher. He has experience and ability, is faithful and successful. I believe you will be delighted with him. He is not a place-hunter. He is going out to build up the Church which he loves." We extend a cordial welcome to Bro. Shaeffer and his family, and to all who possess the qualities described above. May our brother be abundantly successful in building up the Church which we all love.

—Mr. John S. Randolph, of Farmington, Wash., writes: "We are having hot weather. People are haying. Crops will be light.

—Rev. J. W. Compton, Palouse, Wash., sends $1 to renew a subscription, and says: "The subscriber told me if some of us did not write for the paper he would stop it. I told him I would have to write a 'scratch' to save a subscriber; but the question arises, if the 'scratch' is worth $1 to THE METHODIST, ought not one-half of it to be credited on the subscription of the 'scratcher?' [Not at all, for no man should expect extra compensation for doing his duty, and we, as editor, hold it to be the religious duty of preachers to write for the Church papers. Many of them, by their modesty in maintaining such continued silence, are cheating the poor editors out of hundreds of hard-earned dollars, which they need, but never get. So, Brother Compton, just pass the dollars along.—EDITOR.] Conference will soon be here. This scribe will have his head, hands and heart. The weather is hot at this writing. Crops short in the Palouse country, that is as to yield. With the increased acreage there will be nearly the same amount of grain produced as last year. Palouse circuit will be pretty well up in finances by Conference.

—Rev. J. B. Parnall sends us this note: "I do not think it prudent for me to attend Conference. I am no worse, but am sure I shall serve the Church better by staying at home and keeping quiet, which I am now doing as far as possible, and I find it more beneficial than medicine. We had a love-feast here last Sunday morning instead of preaching. I think all enjoyed the change. Preaching at Ambrose in the afternoon—a melting time—106° in the shade, and no water! Oh, for a breeze of Saline air from the noble Pacific!" [and a six-months' down-pour of rain!—EDITOR.]

—We recently heard an excellent sermon by Rev. L. L. Wood, of the Baptist Church at Corvallis.

—Rev. W. O. Waggener preached under the pine trees at Woodrich, on the premises of Rev. L. L. Wood, on the 7th inst, at 7 o'clock p. m. His text, "We which have believed do enter into rest," was in harmony with the rest of the occasion. The day was faultless. As the evening zephyrs moved gently among the pines, and the sun sank peacefully to rest behind the grand mountains, leaving his pathway lined with gold, and the twilight stole over the scene; while the words of the speaker, inspired by the surroundings, floated out upon the evening breeze, as he talked of the "rest that remains to the people of God," a solemn stillness possessed the large audience, and every one felt that it was good to be there. As we beheld the beautiful sunset we could not help repeating the lines of that dear old hymn:

> "Beyond the sunset's radiant glow
> There is a brighter world I know;
> Beyond the sunset I may spend
> Delightful days that never end."

—Mr. J. G. Huston, of Windsor, Mo., and brother of Mrs. H. B. Bell, spent two weeks visiting his sister, near Stevensville. He is a fine-spirited Christian gentleman and a Methodist, is delighted with our country, and hopes are entertained of his removal here at some time in the future. A cordial welcome to all such. They are the kind we want in Montana.

—Brother J. R. Waggener recently preached with great acceptability to the good people at Fair Play.

—The editor recently spent one Sunday at Wallace, Idaho. He found the troops there, the county still under martial law, and about two hundred or more of the recent strikers under arrest. Quiet prevailed, but it is such as prevails at the bayonet's point. The mines are being worked by non-union men. A deep undercurrent prevails, and there is much ill feeling. We heard a "union" man who was leaving the state, remark on the train that he was sorry the strikers did not do a better job of it—that is, kill more men and blow up more property. The mine owners have the upper hand, and will surely keep it. Right glad were we to find that our Sunday-school had lived through all the troubles and is still running, thanks to the faithfulness of Miss Maggie Penny, Mrs. Cardon, Mr. Bruce Worstell, Mr. Robert Dunn and family, Mr. Otterson, and others. The people are exceedingly desirous of having a regular pastor, and they must have one. A town of 1200 or 1500 people without a church, like the one we have there, surely ought not to be without a Methodist preacher, and it must not be. We had a good audience and a delightful service. Miss Musa House and several assistants were on hand with excellent music.

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a. m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

—A large audience greeted Brother J. B. Parnall at his farewell service at Stevensville, which closes a pastorate of four years on this charge. The pastor was scarcely able to fill the pulpit, but the services were very affecting and impressive. The large attendance proved the high esteem in which our brother and his excellent wife are held.

—The quarterly meeting service at Canyon Creek was a delightful occasion. The people gave good heed to the preached word, and expressed many wishes for the return of Brother Flowers as their pastor next year.

—Bishop Duncan was announced to preach in Butte on Sunday, the 7th inst. It is expected that the Bishop will spend one Sunday in Bitter Root Valley after Conference.

—Anybody knowing the whereabouts of Frank Burford, who is, if living, about 27 years old, will confer a great favor by addressing G. M. Burford, Waverly, Ill. What a pity, yea, a shame, that boys will neglect to write back home! Whoever you are, don't neglect this duty longer.

—We acknowledge the receipt of a printed catalogue from Howard-Payne Female College, located at Fayette, Mo. Rev. H. D. Graves is making a grand success of this institution. It is in a flourishing condition. See the advertisment in this paper, and send for a catalogue.

—It is sad enough to see the extent to which self-seeking and self-promotion is carried among the people of the world; but it becomes sickening and disgusting when found among the people of God, and especially when ministers of the Gospel so far lose their sense of dignity as to engage in wire-pulling and electioneering for the chief seats in the synagogue, the positions of honor and responsibility in the Church of God. May such a spirit and practice never become common in our branch of Methodism. When the disciples were discussing and seeking who should be "chief," none of them were fit for leadership when they became fit they did not have to seek for promotion; it sought them. Let us be patient. In due time we shall reap, if we faint not.

—The time that elapses after a Methodist preacher has made his report and his character has passed at Conference until the appointments are read out is a period when he is freer from care than during any other portion of his earthly existence. He has turned over his work for the time to "the powers that be," and, if he has proper faith in the workings of things, is unconcerned as to what field is assigned him. If a mistake is made, he feels that he is not responsible. The average preacher is naturally cheerful and lively, and with his freedom from anxiety, and while meeting with so many congenial spirits, there arises a temptation to let cheerfulness and good humor degenerate into hilarity. We have known unfortunate results follow a lack of proper caution at this point. The preacher can never afford to lay aside his armor. The Philistines are ever present. He should be as ready to rebuke a sinner and pray with a penitent, or rejoice with a young convert in the social circle or on the Conference floor as at the altar service of a camp-meeting. "Instant in season and out of season." Brethren, be on your guard!

—We are pleased to note that the Corvallis and Stevensville charges have paid their preachers in full and that the conference collections are so nearly full.

—The ranchmen of Bitter t Valley have had a delightful season for their hay harvest. Most of the hay has been put up without a drop of rain. The broad fields of waving grain are now beckoning the harvester to thrust in the sickle. The grain crop is only moderate.

—Our brethren of the East Columbia Conference are in dead earnest in enlarging their work and supplying their widening fields with laborers. They set us a worthy example last year by undertaking to raise $1,000 for domestic missions. From the reports received we believe they will succeed in raising almost, if not all of this amount. It shows what faith and courage and consecration will accomplish. Such a spirit will not down. God loves it, and will honor it by giving it success. We want to see our preachers and people here in the northwest zealous in developing all the resources at command for self support. If we do our duty the Lord will provide the needed men and means for our assistance. The Church at home is waking up, and when this burden of debt is removed, we expect such a forward march to the conquest of the mighty West for God and his Christ, upon the part of our Zion as has not been witnessed before.

——o——

Attend Prayer Meeting.

Form a habit of daily Bible reading.

Do you know your Class Leader?

How much have you grown during the hot weather?

"Tell your experience and let your life do the exhorting."

Notes From the Field.

EAST COLUMBIA CONFERENCE.

From Weston, Oregon.

DEAR METHODIST: The third Sunday of July was a good day. Brother Shelton, of Dayton, was with us and preached in the power of the spirit. At the close of the collection he took a collection for missions and raised $53. The spiritual condition of the church is good. Public service well attended, as are the social meetings also. Praise God for his goodness and mercies.

F. C. Adkins.

——o——

From Palouse, Wash.

MR. EDITOR: It is pretty near time I was writing something for the Methodist concerning my work.

The conference year will soon close. Where the itinerant wheel will drop me next year is hard to tell I am closing my second year at Palouse. There have been a number of additions, but have lost some by removal and in other ways, so that the net gain in membership will be small.

We have built a good church at a cost of about $2300.00 and it is, or will be at dedication, out of debt. The preacher on Palouse circuit next year will have a better chance to do good work. Palouse ought to be made a station if it were practicable.

I wish to say to our brethren of this conference that Dr. Morton requests me to urge each pastor to take up his collection for church extension and remit to him at once, as every dollar is needed to meet appropriations now due.

Am sorry to learn that the health of Bro. Parnall and wife will compel them to leave the high altitude of Montana. Hope they will conclude to us. We think we can find a locality within the bounds of our conference more suited to their health.

We expect you, Mr. Editor, at our conference in Palouse Sept. 21st. We are looking for a time of refreshing from the presence of the Lord.

J. W. Compton,
Palouse, Wash., July 23rd, 1892.

——o——

From Fairview, Wash.

MY DEAR STANLEY:—I am sick again. I guess the good Lord knows that I am too much of a cyclone, so he permits Satan to afflict me for my profit, "that I may be made partaker of His holiness."

The furnace is all right, when Jesus goes in with us.

The physician says I have congestion of the brain, coupled with complete nervous prostration, superinduced by over work. He says I must not, positively, preach again before conference. I leave (D. V.) August 1st, for the mountains, to be gone a month, or more. It gives me sincere sorrow to leave my people; but the doctor says it is this, or not take work at conference. Of course I chose the former. Pray for me.

In Christian Love.

Fred St. Clair.
Fairview, Wash., July 27, 1892.

From Rockford, Wash.

REV. E. P. WARREN:—We have been holding basket meetings through the country for the last two weeks. Had some excellent meetings. Yesterday was a good day with us. I preached twice in the country during the day and at night at Rockford in the Presbyterian church. Large congregations at all the services. We are preparing to build a church near Rockford. We expect to succeed. I find that working on the farm all week and preaching two and three times on Sunday is too much for my strength. But I don't feel like giving up the fight. There is too much at stake to let go. Thousands are sleeping in their sins, neglecting their salvation. The harvest is great, the laborers are few. O God, send us more men.

——o——

CORRESPONDENCE.

My Tobacco Experience.

MR. EDITOR:—I have read the articles by Drs. S. A. Steele and H. C. Morrison on smoking, and now I beg space from you that I may "tell my experience." I was born in Virginia and early contracted the habit of smoking. Several times I concluded I would quit, but the habit had grown too strong for me to quit in the ordinary way. I had to learn a severe lesson, and I trust others may profit by it. When I left Memphis, Tenn., to go to Spokane, Wash., I determined I would throw away the cigar for good, and during my pastorate in that city only smoked *occasionally*. From Spokane I was sent to Walla Walla, and there I fell back into the old habit and smoked almost incessantly, until it seriously affected my nerves. At our Conference, held at Dayton, I again determined to quit, and did try, O so hard! But the same old desire came back. I was often irritated and nervous, never seeming satisfied or contented. I could not study with the degree of satisfaction I desired, and often my mind seemed blank. I was craving something and was never satisfied, until, at last, I again resorted to the cigar, only using from two to five a day. Now I come to the experience: Upon one occasion, in my pulpit, in speaking of "missions," I referred to the fact that some Christians spent much more money for tobacco than they gave to missions, or, for that matter, the whole cause of Christianity, and then I related my own experience. Now in my congregation there were two Japanese boys. One day, after I had again begun smoking, I was in a drug store and bought some cigars; standing near and closely observing me, was one of those Japanese boys. After making his purchase, he went home (he is a cook in a Christian family, as is also the other) and sought his friend, and told him what he had seen, not forgetting to mention the words I had uttered from my pulpit. They then vowed they would never hear me preach again. Upon being

told of this I determined to try the "Gold Cure," but the more I thought of it, the more disturbed I became, until I cried out to God for forgiveness, and for grace and power to conquer the terrible desire. For a few days it was a hard struggle, but at last God sent the "Gold Cure" from heaven in the form of faith and grace, and I am now free from the cursed appetite, or desire; and I pray God it may be forever. It was a sad, bitter lesson for me, and I tremble to think of the consequences as relates to those two Japanese boys. O, brethren! you who use the cigar, let me entreat you to take God's "Gold Cure" of faith and grace, take it inwardly, in "big doses," that it may completely subdue and cast out that "little black devil—tobacco," that you may be spared the sad, humiliating experience of

Your Brother in the Gospel,
P. M. BELL.

Heppner, Oregon.

——o——

For "The Methodist."

From Lewiston, Idaho.

DEAR BROTHER: — We returned from the "Old Dominion" in time to meet the brethren of Spokane District in conference at Oakesdale, Wash., June 23, 1892. This session may be called a "Home Mission" Conference.

The mass-meeting Sunday night was a grand success and the collection for Domestic Missions was $112,-70. The speakers were brimful, the last speech (John H. Shelton's) running over. All eyes were turned to the poor, destitute people of the East. The home missionaries of the Northwest are thinking of rushing to the rescue of Missouri, Kentucky and Virginia, thence through the South. The young conferences of the West must raise money to take care of our Eastern and Southern Methodists. What are you smiling about? Perhaps you think this is a joke, but if you had been there and seen the direction in which the "Home Mission" stream was running, you would understand. Bro. John H. Shelton's plan was adopted and $230.00 pledged to help send a missionary to represent the Northwest before our "Eastern and Southern Conferences." Bro. Shelton is the man. He thrilled our people with his zeal for missions and incomparable address. He has a way of presenting the subject so that it makes people dodge. Then, he sharpens his arrows, twangs his bow, and they stick fast. We hope to hear a dozen young men rise up at his appeal and say: "Here am I, send me." The Northwest joins Japan's dying message with a living call: "Send more men. For the fields are white already to harvest." Our recent visit East took us through the bounds of twenty-three states and eighteen conferences. We held pleasant communion with our brethren in six of these conferences. From these observations and conversations we have come to the following conclusions:

1) We believe, that the missionary spirit of the older conferences would be increased by investing *living souls* to supply our needs.

2) That, if the proper information should be given by a personal representative, the church would transfer willing men. Therefore, let the Montana and Columbia unite with the East Columbia and send this missionary representative. We are more hopeful of success in this field than ever before in the history of our work here. We are on the booming Oamas Prairie, now, and in plain view of the promising new town of Denver, Idaho. We shall try to secure some church lot before returning to Lewiston. Craig's Mountain was never so balmy and fair than yesterday, where we preached twice. These mountain breezes and numberless pine, fir and tamarack have more charms for my wife than anything since we left Paducah, Ky. We hope to get Bishop Duncan to dedicate our "Upper Tammany" Church before conference. Success to the "Montana Methodist." Enclosed find $5, which you may credit Geo. H. Ruddell with $2, and Isaac Mounce, J. A. Nelson and myself with $1 each, on subscriptions.

Sincerely,
HOWSON B. TERRY.

——o——

Washington Letter.

WASHINGTON, D. C., Aug. 2, 1892.

The hottest week ever known here was the last. 95° by day and 71° by night was the high average, which with a humid and languid atmosphere tried men's souls. Metal exposed to the sun attained a blistering heat and theremometers exploded. The capital has however a good refrigerator in the Washington Monument. The exterior of this reflects the heat of the sun and imparts it to the air which being thus expanded ascends and displaces cooler air above causing it to flow down the interior and issue a cool breeze at the base. Here the neighbors gather like fish about an air hole in the ice to get a little air. Cool mountain air free from sewer gas, carbon oxide, and bacteria, and from wood, feather, wool, soil and cuticle dust which make visible the air in the house flows above us a vast ocean of refreshing ozone and all that is needed to bring it down is a suitable conduit. The sun can do the work. But if the automatic action of the sun were aided by machinery and we had enough lofty monuments there would be no need to go to the mountains for air, for we could bring it down to our every day level.

Inventors have here a good field. One has already obtained a patent for the use of air cooled by underground tunnels. Congress has appropriated thousands to experiment in upsetting the atmosphere by explosions to produce rain. Instead of relying upon the burning of powder why not bring down the cool dew-generating breezes and mix them with the hot saturated air we swelter in? Your correspondent suggest a lofty reflecting wall facing the sun combined with fans to quicken the ascent of the heated air and on the opposite side of the wall fans arranged to draw cool air down. He has not money to pay patent office fees nor influence with Congress to get an appropriation, and therefore freely gives this invention to the public with his most solemn guaranty that it si worth more even to produce rain than the gas-bag rack-a-rock business.

Seventy thousand veterans are expected here in the fall in the midst of our delightful three months Indian summer, and every effort is being made to give them a hospitable and comfortable welcome. At the close of the war it took the armies two days to pass in front of the White House, but one day of fourteen hours will suffice for this time. The veterans will see great changes. Swept asphalt streets where before was mud, and miles of fine houses where they stalked their tents. They will see an enlarged capitol and a complete monument, and the great pension and state, war and navy buildings and many other magnificent structures public and private, and not the least they will look with deep interest upon the statues of their dead leaders.

War reminiscences, talks, discussions and stories will abound more than ever and they are always abundant. A large part of the older Government employes, with many business men, retired officers and congressmen constitute a permanent re-union here, and war experiences never tire.

MINIE BULLETS.

In Congress are many men who were seriously wounded in the war. Ex-confederate congressman Oates who was shot a half dozen or more times, says, "A bullet stuns as if you had been hit at short range with a club. Then the devilish intruder gets hotter and hotter and like a live coal until you become unconscious." Says Col. Herbert, of Alabama, "I felt as if my shoulder had been seared with caustic. It seemed to me the Yanks were firing red-hot balls." Says Gen. Henderson, "It seemed as though the planet Jupiter had struck me. I never was so astonished." Senator Manderson remarks, "When you are hit near the spine you feel as if a red hot spear a mile long had been thrust through you." Col. Stone, of Kentucky, "Felt a slight twitch of trouser leg as by a briar or a playful kitten." Senator Cockerell adds, "I was wounded several times that day and was the worst hurt by a bullet that did not touch me. It passed under my chin with a satanic swish like a saber stroke. It seemed as if the federals were throwing butcher knives. It stung hotly and I thought my throat was cut. But when I felt, there was no blood, only the whiskers came off." Most of these men received several wounds and were made insensible and carried off the field and many others could tell like stories. CAPITAL.

——o——

Are your children enrolled in the Sunday School? If not, why?

Shake hands with someone before you leave the church.

How do your words and acts correspond with your pledges of fidelity to the pastor and the church.

CHILDRENS CORNER

Dear Brother Stanley:—Our missionary society is still improving, and although Belgrade has but about one hundred and twenty five inhabitants we have twenty-one members in our society in good standing. But few come from the country.

I will state the workings of our order in organizing them and sincerely hope that other ladies will organize a juvenile society in connection with their churches.

It is not nearly so hard to interest the little ones as one would suppose, and in this simple way we can educate the rising generation to fill our places in the Lord's vineyard when our earthly work is done.

First, after a special meeting is called the officers are elected, consisting of Manager, President, Vice-President, Secretary, Assistant Secretary, Treasurer, and Assistant Treasurer.

At the next meeting all are installed and told their respective duties. The manager should be a lady or gentleman who is fond of children, and should be regular and prompt in attendance, for the little ones always look to the older ones for an example, and when their manager is absent they are like a flock of sheep without a shepherd.

Our order of meetings is as follows (written on a card and kept by the President):

1. Song No
2. Song No.
3. Scripture reading by the pastor or manager.
4. Prayer by the pastor or manager.
5. Secretary's report.
6. Roll.
7. Song.
8. Programme, consisting of readings, music, vocal or instrumental, recitations.
9. Miscellaneous business or remarks from visitors.
10. Song and collection, weekly or monthly.
11. Benediction.

The little folks soon become interested and in their childish way tell their parents, and in nine cases out of ten, the older ones' sympathy is enlisted.

Our society has a programme every week, and we usually have quite a number of grown people in attendance. I will send you an essay written by one of our little girls. Some prefer writing to reading or reciting.

After this we will try to help you in the Children's Corner.

Miss Cora King,
Manager of the Belgrade Missionary Society.

Essay on Flowers.

Flowers are very beautiful and fragrant. Every one loves flowers. There are a great many kinds. Roses, violets, pansies, &c. I love violets the best. They are so fragrant. The most fragrant and beautiful of the wild flowers are the wild roses. We have a very pretty little flower in Gallatin valley, called the ground rose or bitter root. It always blossoms in June and has a pink blossom. Fuchias are very beautiful, but are not fragrant. It would be a very dull world without flowers, I think.

Tootie Quaw.

The Montana Methodist.

E. J. Stanley, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave. Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

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Entered at Pittsburg Post Office as second class matter.

OBITUARY.

Anna B. Yates, the second daughter of D. D. and Mary Yates, was born at Dayton, Wash., Oct. 23, 1881, and died after a brief illness at the Curlew Mine, near Victor, Mont., July 17, 1892. A sweet-spirited, unselfish child, both nature and grace had combined to make her life beautiful and her death triumphant. In February last she was happily converted, and with her mother and sister united with the M. E. Church, South, at Walla Walla, Wash., under the pastorate of the Rev. M. V. Howard. Moving with the family to Montana in May, before either of them had an opportunity of uniting with the church here, the call was given and little Annie joined the church triumphant in glory. Her last illness fully demonstrated, as did her previous conduct, that her conversion had been genuine. Not only did it evidence her deep attachment to the neighboring Sunday-school which she was, during her affliction, sorrowfully prevented from attending, but it likewise showed her appreciation of the value of Christian fellowship. Not having as many Christian people to visit her one day during her illness as she desired, she remarked to her mother, "Is it not Christian people's duty to come to see Christians?" And then she added significantly, "I am a Christian."

Before leaving Walla Walla, she had taken part in an Easter exercise in which the hymn "Tell it out among the nations that the Lord is King," was sung. These words seemed to have made a deep impression on her mind, for she repeated them again and again, during her sickness, with great feeling and emphasis. Although her sufferings were great, she never complained, but was all the time hopeful and cheerful and would try to comfort her weeping mother, saying, "Don't cry, I am going to get better." And indeed her words have come true, for she now lives in the "better land" where the inhabitants never say, "I am sick," and where God wipes away all tears from their eyes.

The grief of the bereaved family, especially of the sorrowing mother, has been great, but it is, we trust, relieved by the "comfort of the Spirit," and by the thought that dear little Annie is now perfectly safe and happy, singing with the angels "that the Lord is King" and worshipping before his throne.

The funeral services were conducted by the undersigned on Tuesday, July 19th, and were attended by a large number of sympathizing friends and neighbors.

J. B. Parnall.

Stevensville, Mont.

——o——

SELECTED.

SOUND CONVERSION.

The Christian life should be well begun. Much depends upon this. It is probable that a good beginning will have a favorable ending. Begin strongly, clearly, scripturally, and the probability is that you will end all right.

The Bible puts in several exceptions at the point of beginning: "Except ye repent;" "except ye be converted;" "except a man be born again;" "except ye abide in me," etc. Begin right, then go ahead. A sound conversion is essential for several reasons:

1. It affords experimental evidence of the truth of religion. The man who knows he is saved knows that somebody has saved him. His salvation is proof to him not only that God is, but that he is a rewarder of them that diligently seek him. It proves also the truth of the Bible, the doctrines of redemption, and, in a word, the genuineness and power of Christianity as a whole. It is the best prevention of doubt known among men. It settles things. It is proof that cannot be overthrown or disputed. What we know by experience we know beyond peradventure.

> What we have felt and seen,
> With confidence we tell,
> And publish to the sons of men
> The signs infallible.

The blood of Christ consciously applied, the peace of God consciously received, the witness of the Spirit consciously testifying, these are infallible signs. They are stronger than verbal arguments, stronger than physicial opposition, stronger than threats, or punishment, or death, or hell. They are divine testimonies to the hearts of men, and have held millions of souls in the fiercest storms that ever swept over the human life.

2. A sound conversion is the surest beginning of growth and development in holiness. The aim of the Gospel is to make believers holy and useful. Other things being equal, they who are firmly established in first principles are the most likely to go on to perfection. They have a certain taste of divine sweets, and are sure to hunger and thirst after righteousness. They know to a certainty that religion in its very inception is of God, and they long for all his fullness.

> They go from strength to strength,
> Through this dark vale of tears,
> Till each o'ercomes at length,
> Till each in heaven appears;
> O glorious seat!
> There God, our King,
> Shall hither bring
> Our wandering feet.

3. A sound conversion is a normal conversion. God does no half-way business. If he saves at all, he saves to the uttermost. For various reasons some persons may more clearly apprehend the fact of conversion than others, but all ought to know beyond question whether they are saved or not. Jesus came expressly "to give knowledge of salvation unto his people by the remission of their sins." In recognition of this truth, Paul prayed that God might give the Ephesian Christians "the spirit of wisdom and revelation in the knowledge of him, the eyes of their understanidng being enlightened, that they might know what was the hope of their calling." God wants us to know. He wants the whole earth filled with his knowledge. He wants every soul settled and grounded in the truth, sure of salvation, saved beyond doubt.

If your Christian experience, dear reader, is not of this type, we believe it may be so. The witness is for you. You may claim the promise and gain the blessing.

It is our hope that the conversions of the present season may be of this happy and exalted kind. Earnest repentance, eager faith, and triumphant salvation are the best tokens of the divine presence. May every revival effort be crowned by these blessed signs.—*Michigan Advocate.*

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The Engineer's Sunbeam.

A little incident happened down at the mole the other evening after the arrival of the overland train, which will long be remembered by a certain Central Pacific engineer. The great iron monster attached to the train was throbbing and puffing after the long and sinuous trip over mountain sides and rocky defiles, trembling trestles and marshy stretches. The din in the station was deafening, but out of the chaos of sounds a sweet, girlish voice was heard welcoming home her parents, who had arrived on the train. She was a little, golden-haired beauty, scarcely six years of age, with a quick, intelligent eye and a loving nature, to which she gave full vent in the radiant and impulsive way she welcomed her fond parents back.

At last they took her by the hand and proceeded toward the waiting ferry-boat. As they passed by the engine belonging to the train the little one broke away, ran up to the big, black machine and patted the driving-wheels affectionately with her little, white hands. Looking up at the smokestack, she said: "You good, big, old iron horse, you have brought back my papa and mamma safe over the fearful mountains to their little girl, and I want to thank you, even if you don't care for me because I am so little—and you, too," she continued, turning her face wistfully toward the grimy engineer, who was leaning out of the cab window, "I love you both." Then she kissed her hand to him, and was gone like a ray of sunshine.

Just then a fleeting sunbeam from the great orb sinking down in the Golden Gate came stealing through a chink in the roof and stole by the engineer into his cab. There was a strange look on his face for an instant, and all at once the station was dark and lonesome. When he turned his head into the cab there were two light spots on the cheeks of his dust-begrimmed face.—*Oakland (Cal.) Enquirer.*

——o——

—Those who think that General Booth's grand scheme for letting in light on "Darkest London" has not succeeded, should ponder his own words in the first speech made after his return to England from his recent journey around the world: "I went to make further inquiries as to the working out of the great social scheme, and I am satisfied that every promise I have made, and every advantage I have held forth as flowing from it, can be brought about in the most successful fashion, even surpassing my brightest anticipations. I am now convinced that there is an abundance of room, not only for the submerged classes of this country, not only for the poor and needy of this land, but of all lands; that there is room enough in this world for its populations, aye, even if they were four times larger than they are; and that, properly managed and systematically led forth, all could find, not only bread enough, but enough and to spare, for themselves and families."

—To publish and gossip about an error or misfortune in the past history of others, when the exposure can serve the ends of neither justice nor purity, is to do a thing that discounts and dishonors every possible claim to manhood in the man who does it. The act argues either mental irresponsibility or moral turpitude.—*Pacific M. Advocate.*

—Defeat or dilution is the devil's design on our religion. If he cannot defeat our purpose of surrender of sin and self, and our return to God, he seeks to dilute our love and loyalty—to inject some sort of alloy into our allegience, to introduce some de-

gree or kind of weakness or incompleteness into our consecration.—*Tennessee Methodist.*

——o——

Things You Did Not Know.

Spiders have eight eyes.

Music type was invented in 1502.

Fish are always sold alive in Japan.

Gypsies originally came from India.

Silkworms are sold by the pound in China.

The savings bank was invented by a clergyman.

The ashes of burnt cork make fine black paint.

In battle only one ball out of eighty-five takes effect.

Sales by auction were formerly held by candle-light.

Laplanders often skate a distance of 150 miles a day.

All the chickens in the western part of French Guinea are perfectly white.

A mosquito has twenty-two "teeth" in the end of its bill—eleven above and the same number below.

——o——

The Great Evil.

A BIG QUESTION.—Shall the people rule the saloon, or shall the saloon rule the people? That is about the biggest current question. The saloonist seems to be having his own way just now. Shall he continue to rule by the permission of your influence and vote?—EPWORTH HERALD.

THE *Chicago Advocate* gave utterance to an important truth when it declared that: "If about a millionth part of national and governmental ado made over the "protection" of America from Chinese laborers were directed to the protection of American labor and American homes from the omnipresent grogshop, there would be some sense in it, and a dignity befitting the country."

BISHOP FOSTER puts it strongly, but not intemperately. He says: "The church of to-day, much more the church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity, that diabolical conspiracy, that nameless *monstrum horrendum* of Christian civilization, that mothers nine-tenths of the woes and sorrows which blight and curse our modern age — the traffic in intoxicants, which hides its deformity under forms of law. How long shall the face of our Christian age blister with this worse than pagan shame? Has the virtue of our time degenerated so low that we do not even blush at the legislated traffic in the souls of our own children? That by the very doors of our own homes and our temples an army of miscreants should by authorization of laws, made by Christian lawgivers, prosecute a work of murder and death? Are we reduced to the shame of admitting that a civilization which has grown up about our altars is impotent to cure the evil? How can we go to the heathen with this cancer of worse than heathen infamy festering in our bosom?"

——o——

The Model Teacher

BY MISS LAURA DAWES.

The model teacher is a child of God. One who endeavors to do thorough work. There is a mistake made by the employment of teachers who are not Christians. While they may be efficient in teaching the pupil the appointed lesson, they may also instruct them in the principle of morals and religion. But they cannot appreciate the value of the child's soul, when they have not yet learned the value of there own. "Can the blind lead the blind? Will they not both fall into the ditch?" Luke. 6:39. The object of the Sunday School Teacher is the salvation of the souls of those committed to his charge, and to gain this end, he should not only be a Christian, but a Christian of the highest type.

A devout Christian, one who has that spirit of earnest piety, which so few of the multitude who profess and call themselves Christians have not. Devoutness is a serious and prayerful spirit which gives character and tone to our religion. If we possess that devout spirit, we will always abound in the work of the Lord, and what ever we do in word or deed, we will do all in the name of the Lord.

Nothing, then, is more desirable than to possess this devout spirit, without which, it is impossible to make a success in any undertaking. Intelligence is an important qualification. Not every good man or woman is fit for the office of a Sunday School teacher. While they may be sincere, devout and anxious to advance the Redeemer's cause, yet they cannot teach others, when they, themselves have not learned. He cannot teach to inspire children, when he knows but little more than they. The teacher's office will never be what it ought till those who fill it make a business of their profession, the same as in any other occupation.

Next we take gentleness as a qualification. The sure road that leads to a child's heart, is love, and kindness, and the teacher who wins the love

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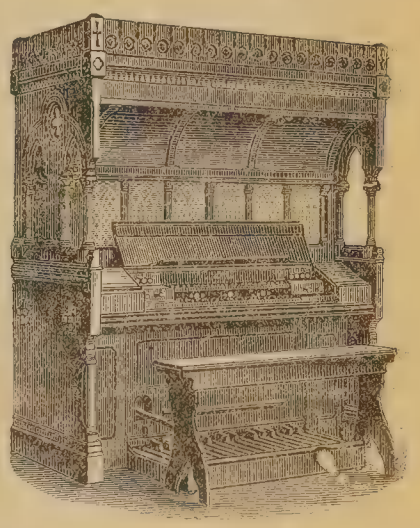

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and respect of the children, must be loving and gentle, and enter into their feelings, and study their dispositions. A teacher with a cold, distant manner cannot win the affections of a child. Christ with his affectionate spirit, made way for his teachings and won the hearts of the most obstinate by loving and entreating them. "Learn of me ,for I am meek and lowly," are the words of our Saviour. What an example for us to imitate, and such we must do if we expect to accomplish anything in our attempt to teach an experimental knowledge of salvation to either the young or the old.

Love is said to be the parent of gentleness. Let the children know, by the softness of your expression and kindness of manner, that you love them, and they will soon return the affection. Sometimes the teacher finds it a hard task to be tender and patient with many who are in his charge; with some children it is almost impossible to gain their attention, and the teacher often has to resort to stratagem to gain their attention and then sometimes fails in the attempt.

The work of the Sunday School teacher is attended with difficulties, there are trials to meet and discouragements to brave. Yet the teacher's mission is to teach them the religion of love and lead them to the God of love. And how can he be successful if he has not the spirit of love?

No Sunday School can prosper where there is a want of punctuality. The prompt attention of the children is of course neccessary, but they will generally be punctual if the teacher sets the example. But if the teachers are not punctual and constant in their places, the school will go down.

It is hard to defend the unpunctual teacher. Whatever *right* they possess, or think they have in regard to their time, they have no right to deprive others of theirs. How is the Superintendent going to carry on the school if those on whom he depends in the work are untrue to their engagement? There is a contract between the two, which involves punctuality. The the teacher who is irregular in his attendance, after a fair trial, should be requested to resign his position.

The model teacher, whose heart and soul is in the work, will practice any amount of self-denial and take up any cross rather than violate his obligations by a want of punctuality.

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The only right place for a Christian is in God's line of battle.

——o——

The Russian Government has approved the proposal of Baron Hirsch providing for the emigration from Russia of 3,500,000 Jews within the next twenty-five years. The exodus for 1892 has been limited to 25,000, but the number will be increased annually.

——o——

PLEASE LOOK THROUGH OUR ADVERTISEMENTS.

The Alarm Clock.

Some people of a certain parish made their pastor a present of a clock. It was a beautiful ornament, and was placed in the parlor. Besides its other excellencies, the clock had an alarm attachment. To the minister's wife this was a most desirable thing. The pastor's room was over the parlor, and he sometimes overslept himself.

"Just the thing to awaken him," thought the good wife, as she set the alarm one night to go off at six the next morning. At six the minister heard such a whirring and clatter below that he sprang out of bed and hurried to see what was the matter. He soon thought of the clock and quieted his mind, nor was he sorry that he had been awakened so soon. He had a long time for work in his study before breakfast.

But that alarm had surprises for others than the pastor. While the family was kneeling at worship after breakfast in the parlor the clock made itself heard by a dreadful clatter. The alarm had not expended its force before, but it did now. It spoiled the devotion of the family that morning. Some time after the alarm was set again, and it did good service at the right time, nor did it disturb at service after. But early in the evening, when a gentleman was calling in the parlor, the alarm clock went off. The poor young man, surprised at first, suspected later that it had been set for him to take his departure early, and he left.

Whenever that alarm was set it did its duty, but it did not stop there. It did more than its duty by going off at wrong times. Though efforts were made to fix it, the clock kept up its bad habit of giving an alarm when none was needed. Sometimes it would not go off the second time until a day or two after, but it always gave a second alarm, and usualiy when it should have kept still. Not until the minister disconnected the alarm from the rest of the works was there certainty that no whirring and clatter would occur when silence was needed.

There are people in this world not unlike that clock. Fine in appearance, good in nearly every other respect, but they have the one defect that they make a noise at the wrong time. They do not know when to speak and when to be quiet. They are like alarm clocks that do well but they cause at times no little unnecessary noise and disturbance. — Sydney Clare.

——o——

Christ Alone.

It is Christ alone who has revealed God the Father to man. It is written that "no man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him." The eye of mortal man has never beheld God the Father. No man could bear the sight. Even to Moses it was said, "Thou canst not see my face: for there shall no man see me,and live." (Exod. xxxiii, 20.) Yet all that mortal man is capable of knowing about God the Father is fully revealed to us by God the Son. He, who was in the bosom of the Father from all eternity, has been pleased to take our nature upon him, and to exhibit to us in the form of man, all that our minds can comprehend of the Father's perfections. In Christ's words and deeds, and life, and death we learn as much concerning God the Father as our feeble minds can at present bear. His perfect wisdom, his almighty power, his unspeakable love to sinners, his incomparable holiness, his hatred of sin, could never be represented to our eyes more clearly than we see them in Christ's life and death. In truth, "God was manifest in the flesh," when the Word took on him a body. "He was the brightness of the father's glory, and the express immage of his person." He says himself. "I and my Father are one." "He that hath seen the Father." 'In him dwelleth all the fullness of the Godhead bodily." (Col. ii, 9.) These are deep and mysterious things. But they are true.

Can we ever give too much honor to Christ? Can we ever think too highly of him? Let us banish the unworthy thought from our minds forever. Let us learn to exalt him more in our hearts, and to rest more confidingly the whole weight of our souls in his hands. Men may easily fall into error about the three persons in the Holy Trinity, if they do not carefully adhere to the teaching of Scripture. But no man ever errs on the side of giving too much honor to God the Son. Christ is the meeting point between the Trinity and the sinner's soul. "He that honoreth not the Father which sent him." (John v. 23.)

——o——

Make Your Mark.

To make a mark one must be intense rather than diffusive. If anything is to *cut* it must have a sharp edge. If you are to make your mark on the world you cannot spread yourself all over it. You must make your point and take your stand, determining to do something. Do it thoroughly, do it right, do it better than anyone else can do it. No matter what you undertake *master your business*, and stand at the head of it, if possible. If you black boots, do it well. Whatever you do, do it as well as it can be done.

You cannot do everything. You cannot learn everything. If you spread yourself too widely you will be shallow and feeble. It is only where currents are closely hemmed in that they are *deep* and *strong*. A man of one book is a man to be feared The man of one purpose is the man who wins success. The man with one idea, providing it be a good idea, is a man who overcomes difficulties, and conquers foes. "This *one thing I do*," said the Apostle, and he who does one thing and does it well will be remembered and will not have lived in vain.

Our life path is not straight, nor does it lie in gentle varying curves, God marks his way for us with angels. We may think we see miles ahead, but quickly we are whirled round an unsuspected corner.— *Selected.*

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A Word to Young Men.

Young men make a sad mistake when they think it necessary that they should have a persenal acquaintance with the dark and seamy side of life. Many a man who has peered into the abyss "Just to see what it was like," has lost his balance and fallen almost hopelessly. A young man was talking to a pilot on one of our big steamers, "How long," he asked, "have you been pilot on these waters?" The old man replied, "twenty-five years; and I came up and down many times before I was pilot." "Then," said the young man, "I should think you must know every rock and sand bank in the river." The old man smiled at the youth's simplicity, and replied, "Oh, no I don't; but I know where the deep water is." That is what we want—to know the safe path and to keep it:—Religious Herald.

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The Bible not of Man.

The infidelity of the present age has learned a better lesson than to hold the Bible in contempt. It is a part of its policy to award to it great excellence, a sound morality, and a benign influence on the social relations. It regards the writers of it as far in advance of their contemporaries in moral science, and as deserving higher consideration than the most eminent of ancient sages. But it does not award to it the infallibility of unerring wisdom, nor listen to it as the oracle of God. It is a more specious infidelity than that of Voltaire or Paine, but it is infidelity still. It has strong pretensions to an inpartial rationalism; it has the semblance of ingenuousness and candor; it invests itself with the broad mantle of a professed charity; but it pays its court to unblusing infidelity, and reduces the Book of God to a level with the teachings of uninspired men. It has, too, a scholar-like modesty. It would not be too confident, decently suggesting that strong and tangible proof is excluded from this sphere of religious inquiry. Now we deem it important to possess better and more established principles of this great subject than any of these. This is not the reception the sacred writings demand. Their credentials are of such force and authority as to afford no room for this hesitating state of mind. If they are a cunningly devised fable, no matter how soon or how decidedly they are exploded; if they are true, every man ought to be satisfied of their truth, and hold them fast to the end.—*Gardiner Spring, D. D.*

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He that takes up fire to throw at his adversaries is in great danger of burning his own fingers.

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"The light that shines farthest shines brightest nearest home.'

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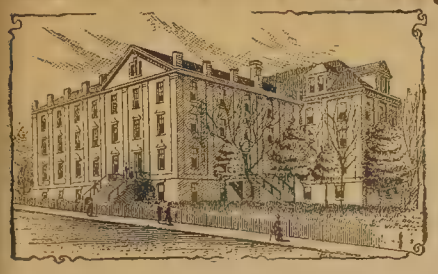

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THE

Montana Methodist.

Vol. 4. AUGUST 30, 1892. No. 98.

Important Announcement.

As will be seen in another column, the MONTANA METHODIST is to become a weekly paper as soon as practicable—when we can have assurance that it will be supported; and its name will be changed to the "Northwestern Methodist," if thought desirable.

The proposed change will cost about three hundred dollars additional, besides the extra editorial work. If our friends will make a special effort and send us three hundred new subscribers, or pledges for the same, to be paid for during the present year, *at one dollar each*, we will send them a weekly religious paper, devoted to the interests of our great Northwest, and the best that our abilities and opportunities will permit. Will not all those who desire a weekly paper, send us pledges for, say five or ten, or more new subscribers? This will enable us to steer clear of debt, which is our desire, and to greatly increase the facilities for the enlargement of our work throughout this vast region. It is fifteen hundred miles or more from Corvallis to where there is another paper published under the auspices of our church, and we find that the METHODIST meets a want unsupplied by other papers. Now is your time to help. Let us roll up our list to fifteen hundred or two thousand, and we will do our best to make a paper every way worthy of your patronage.

E. J. STANLEY,
Editor and Business Manager.
Corvallis, Montana.

—o—

Personal Religion.

Methodism was born in a struggle for a higher personal spiritual power; a deeper, broader, richer experience in the things of God. Men who were convicted of sin banded themselves together that they might help each other in working out their salvation, might attain to a conscious sense of acceptance with the Highest, and live in the favor of Him whose loving kindness is better than life. To this end rules were adopted, leaders appointed, tasks assigned, and in the unfolding of this simple movement to admit and apply it to the millions of earth's children who were longing for a better acquaintance with Him of whom Moses and the prophets did write, Methodism, with its myriads of members and its mighty machinery, sprang into being. Its avowed purpose is to help those who "desire to flee the wrath to come and be saved from their sins," who, "forgetting the things that are behind and reaching forth unto the things that are before, are pressing toward the mark for the prize of their high calling of God in Christ Jesus." It does not ignore rites, forms, education, social standing, etc., but regards these things as mere incidentals, helps to attain the great end sought—the renewal of the soul in the image of God, that it may bring forth fruit unto holiness and the end everlasting life. When this ceases to be the burning, controlling desire of the individual, really he "hath no more place among us." He becomes a clog to the wheels, a hindrance instead of a help, and in so far as this class is multiplied in the church the cause of Christ becomes weakened in its moral force; yea, is shorn of its strength in the presence of its enemies. This is one great trouble with the church to day: it is carrying too much dead lumber; too many who are at ease in Zion, who are riding in ambulances or palatial Pullmans, arrayed in royal raiment, instead of having on the whole armor of God and marching with the soldiery and fighting the good fight of faith. They wink at sin, conform to the world, enjoy the loaves and fishes, and admire the displays of power necessary to produce them; but when taught that true spiritual life is found only in personal contact and communion with Christ—eating his body and drinking his blood—they cry out: "This is an hard saying, who can bear it," and many go back, as of old, from following Him.

Personal religion, experienced in the heart and practiced in the life—at home, in the closet, the family, the store, the shop, the field, on the train, at the ballot box—everywhere, on Monday as well as on Sunday—is the crying need of to-day. It is needed to purify individual life, home life, social life, business life and political life. It is this that has made Methodism illustrious, and this alone will fit her for her share of the work in the conquest of the world. It gives to Christianity a power that is irresistible. When Paul and Silas prayed and sang songs of praise to God at the midnight hour, though they were in the heart of heathendom, in the inner prison, their feet fast in the stocks and their backs bruised, be grimed and bleeding, yet those prayers and songs touched the hidden springs of power and brought an earthquake that shook the shackles from prisoners, jarred the doors from their hinges, saved a man and his house, set the apostles free and sent them forth on their mission, and caused the Word of the Lord to run and be glorified.

A noted infidel was once conversing with a minister on the streets of Paris. Said he: "I can answer your arguments, but there," pointing to a consecrated, Christian man who was passing by, "there is an argument that I cannot answer." Thus it has ever been. God chooses the weak things of the world to confound the mighty. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Christ said: "Ye shall be witnesses unto me, both in Jerusalem and in Judia, and unto the uttermost parts of the earth." This applies to every individual Christian. How shall we bear witness to that of which we have no personal experimental knowledge?

Brother, sister, "it is high time to awake out of sleep. The night is far spent, the day is at hand. Put on the garments of light. Walk honestly, as in the day, not in rioting and drunkenness; not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

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Conference Notes.

Bishop Duncan, though a resident of the far South, like others who have preceded him, since he has seen our grand country with its vast possibilities and its needs, is strongly committed to the work in the Northwest and will do much to arouse the church at home to a greater sense of its duty. His sermons and his talks in the conference room were pithy and pointed, and will be long remembered by all who heard them.

—Rev. H. C. Morrison, the missionary secretary, made a profound impression upon the conference and the church-going people of Bozeman. His portly form, his pleasing address, his tenderness and pathos, together with a rich, melodious voice, that poured forth words of wisdom, and love, and power, drew all hearts to him. His missionary talk was masterful, while his sermons were convincing, melting and overwhelming. The visits of such men among our people will do much to subsoil the church and quicken its conscience upon the great question of missions, and to raise the standard of Christian living and giving along all lines. Dr. Morrison expressed himself as delighted with our country and pleased at the prospects before us. May he not forget us and our needs when he gets back to Georgia. He will always find a hearty welcome in Montana.

—It was with great hesitancy that our venerable patriarch Stateler consented to have his name placed on the superannuated list. He longs to continue in the work till the Master says, "Come up higher." Though now a superannuate in name, yet he will continue to visit his old friends and preach with the fervor of youth the gospel that has sustained and cherished him during an active ministry of sixty-one years. We are glad to see him looking so well, and trust that he may carry out his desire in turning all his earthly substance into channels that will advance the interest of the church he loves and glorify the name of our God.

—It was a pleasure to meet with Brother and Sister A. G. Clarke at conference again. Sister Clarke shows the mark of her protracted affliction, but is as full of zeal for the cause of Christ as ever, while Brother Clarke takes more satisfaction than ever in helping to open up a highway for our God all through this mountain land. May the Lord spare them both to bless the church for many years yet to come.

—Brother J. W. Kemper, as usual, was in his place as a lay delegate. He was accompanied by his wife and little ones, and also by his venerable mother, who is a sister of the late Mrs. Matilda Edwards, whose poetry endeared her to the hearts of so many thousands. A turn in the wheel has brought our friend and brother a nice little fortune, with which he can and will assist in carrying forward the work so dear to the hearts of many "old timers" in Montana. Whether "in poverty's vale or abounding in wealth," he is the same plain, sensible, old-fashioned, unassuming, true-hearted "Willie" Kemper that we have known almost since the day we landed in Montana, twenty-one years ago this fall.

—Brother G. L. Duke, one of the lay delegates at Bozeman, is one of the old pioneers of Montana. He was a justice of the peace in Helena in the palmy days of '64 and '65, and has held faithfully to the church

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

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Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

through all these years. His cozy and comfortable home at Willow Creek has been a preacher's home almost from time immemorial. He loves the church, attends its annual gatherings, when possible, contributes to its support, rejoices in its success, and, with his good wife at home, rejoices at the prospect of a bright home beyond this vale of tears. Thank God for earnest, consecrated laymen.

—The Bishop administered the sacrament of the Lord's Supper to the preachers and a goodly number of other communicants after preaching on Wednesday night. It was a sweetly solemn service. The love feast on Sunday morning was a time of refreshing from the presence of the Lord. The various evangelical pulpits were generally supplied by our preachers on Sunday, and we heard good reports of the services. A fraternal spirit prevailed.

—Many inquiries were made concerning the health and the welfare of Brother J. B. Parnall and wife, who were kept away by ill health, and many regrets expressed because of their departure from us; and also the departure of Brothers A. C. Couey and D. B. Price and their families. To all of them, as a good brother expressed it, "the latch string hangs out" when they wish to return, which we predict will be the case before long. We are glad to say that their departure is not because of any lack of confidence or interest in our work here.

—The past year has been one of the most prosperous in the history of our church in Montana, and it is a pleasing fact that the proportion of increase was nearly the same in both the districts. There was an increase in the membership, in church property, in Sunday-school scholars, in church buildings, and in contributions for church purposes. The call comes up from various points for more preachers to be sent to occupy inviting fields. We do not regard the permanent occupancy of this country by our church as any longer a question. This conviction grows upon our people here, and is growing upon the church at home. Then, let us equip ourselves for the work and move forward along the whole line.

The Board of Trade of Bozeman honored the conference by taking it in a body—Bishop, presiding elders, missionary secretary, visitors and all—on an excursion through the city and up to the heights overlooking the city and valley. It was our pleasure to have the company of Mr. Walter Cooper, an old-timer and an honored citizen, in his own private carriage He placed the company under many obligations for his courtesies. The elevation just above the city affords one of the most inspiring views in Montana. Bozeman, with its broad streets, business blocks, beautiful residences, embowered in shade trees, and the town site, coursed by several mountain streams, lay at our feet, while the valley, twenty-five by forty miles in extent, with its green meadows, ripening grain fields and timber lined water course, stretched away in the distance, all enclosed by ranges of mountains, snow-clad and azure-hued, that rise up in the back ground beyond. The view is one never to be forgotten.

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NEWS NOTES.

—It is with a sense of personal bereavement that we announce the decease of Rev. William Warren, of the Missouri Conference, father of Rev. G. J. Warren, which occurred at Hardin, Mo., July 20th. He was a native of England, but came to this country when a young man, and has been intimately connected with Missouri Methodism from that time until the present. The first time we ever heard him preach was at New Hope church, a few miles east of Millville, Mo., in the fall of 1874. We fell in love with him then, and our affection increased with increasing years. He was intelligent, witty, genial, sunny-hearted, and deeply spiritual. What sweet fellowship we had at the parsonage while rooming together at the conference at Gallatin. May the father's mantle rest upon the son. We shall see him again in the sweet bye and bye.

—Mrs. Mary T. Hill Willard, mother of Miss Frances E. Willard, departed this life at Evanston, just a few minutes after the dawn of the Sabbath day, August 7, 1892. She was 87 years of age, a saintly character, and her death triumphant. The funeral services were held in the Methodist Church at Evanston, and she was buried in the Rose Hill Cemetery, nine miles from Chicago.

—Mr. Charles F. Reed, chief of the division of church statistics in the census bureau of the United States, announces that the aggregate of the actual membership of all the denominations will exceed twenty millions.

—It is said that 100,000 people recently visited Denver, Colorado, upon the occasion of the meeting of the Knight's Templar convention, and in consequence of the reduction of fare.

—Congress adjourned sine die on Friday, the fifth of August. The members will have plenty of time to help stir the political pot, which is beginning to boil pretty lively.

—On Sunday, the 14th inst., a fire destroyed fifteen buildings in Missoula, and bade fair to sweep the town had not the wind ceased blowing from the west just when it did. The Rogers Hotel, an old landmark, perished in the flames. The loss is estimated at about $40,000, though much of it was covered by insurance. On the same day a desperate fellow drew a pistol and shot Mr. Morris Higgins and another man, who were standing on the sidewalk. The former died soon after; the other still lives at this writing. The murderer is in jail, and will doubtless get the benefit of the law, as the deceased was a prominent citizen of the town. It is sad that there should be such a reckless disregard for the value of human life.

—A note from Rev. P. M. Bell says: "I enjoy the METHODIST more and more, and am afraid that I become a little impatient because of the long periods between its visits. I would that they were more frequent." Well, we hope to make them more frequent, and trust that our brother will help us in our effort to do so, and we know that he will.

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The Conference Session.

The Montana Conference of the Methodist Episcopal Church, South, met in its Fifteenth Annual Session at Bozeman, Montana, August 10th, 1892, at nine o'clock a. m., and was opened by Bishop, W. W. Duncan in the chair.

There were present: L. B. Stateler, T. W. Flowers, E. J. Stanley, B. E. H. Warren, A. C. Couey, D. B. Price, R. S. Clark, J. E. Squires, W. J. Goulder, S. B. Tabor, E. L. Lee, W. O. Waggener, L. Bramble, W. M. Britt.

Lay delegates present during the session: A. G. Clarke, J. W. Kemper, G. L. Duke, J. W. Johnson.

W. M. Britt was elected secretary and S. B. Tabor assistant with B. E. H. Warren statistical secretary.

In connection with the opening devotional exercises the Bishop gave a most instructive talk to the preachers based upon fourth chapter of Second Corinthians, in which he urged them "not to handle the word of God deceitfully."

The sessions extended from nine to twelve o'clock of each day. The afternoon were occupied with committee work and devotional exercises. Preaching service were held at three and eight o'clock p. m. of each day.

The following committees were appointed:

On Nominations:—E. J. Stanley, A. C. Couey.

Public Worship:—Couey, Stanley, Goulder.

District Conference Journals:—Lee, Kemper.

Conference Relations:—Warren, Squires, Tabor, Clark, Bramble.

Publishing Interests:—Squires, Clark, Waggener.

Temperance:—Warren, Stateler, Clarke.

On Resolutions:—Waggener, Flowers, Duke.

Bible Cause:—Couey, Waggener.

Communications were received from the secretaries of the Mission and Church Extension Boards, which were referred to appropriate committees.

The Conference voted to assume the proportion of the missionary debt assigned to it by the Board of Missions. The amount being $174. A subscription was taken in the Conference room and the amount was subscribed in a few moments, to be raised by March 31, 1893.

Rev. F. C. Heitzler, agent of the American Bible Society, addressed the Conference, and the amount of $10 was contributed by those present to aid in Bible work.

The names of the preachers were called, one by one, and their characters passed. With only a few exceptions, the reports of the preachers showed the work to be a hopeful and prosperous condition.

L. B. Stateler took occasion to refer to the long time that he had been in the work—more than sixty years—and stated that he felt himself longer unable to continue in the active work, and left himself in the hands of his brethren. When he sat down there were very few dry eyes in the house. The Conference joined heartily in singing the grand old hymn commencing, "How Firm a Foundation." He was granted a superannuated relation.

E. L. Lee and W. T. Goulder were elected and ordained elders. L. Bramble, on account of family affliction, which had interfered with his preparation on the course of study, requested to be continued in the class of the third year.

Rev. Dr. H. C. Morrison, one of the Missionary secretaries of the M. E. Church, South, was introduced to the Conference, and did valiant service in the pulpit and on the platform.

Revs. Jacob Mills, Taft, Bennett, King, Nutting and Craven, of the M. E. Church, and Ellis, of the Presbyterian Church, were introduced to the Conference.

The reports showed the following items:—Members, 647; infants baptized, 54; adults baptized. 67; number of Sunday schools, 16; Sunday school teachers, 101; scholars, 808; paid for missions, domestic, $200; foreign missions, $200; contributed for church extension, $110. All the assessments upon the Conference for the general collections were paid in full. There are in the Conference fifteen church edifices valued at $64,175.00, and ten parsonages valued at $16,200.00.

The amount of $100 was assessed upon the Conference the ensuing year for the Widows' and Orphans' Fund to be raised during the Conference year. Also $400 each, for foreign and domestic missions.

Rev. E. J. Stanley and J. W. Kemper were placed on a committee to provide tombstones. One for the tomb of Rev. G. O. Hilton, near

Corvallis, the other for that of Rev. W. H. Maxfield at Butte, Montana. These brethren fell at their posts in our work, one in January 1872, the other in November 1884.

The treasurer of the Preachers' Widows' and Orphans' Fund, A. G. Clarke, reported the amount of $1,656 45 in cash and notes on hand

The deficits on the general collections were smaller this year than at any previous Conference, showing the result of faithful and systematic effort. Our preachers and people are improving along these lines. The responses made to the calls for help by the audiences during the session, as a rule, were prompt and generous, though most of them came from the preachers and visitors.

The business was completed, after a manner, on Saturday morning, all except reading the appointments by the Bishop at the close of the public worship on Sunday night. The following are the

Appointments:

Helena District—J. E. Squires.

Helena Station—L. Bramble.

Boulder and Alhambra—R. S. Clark.

Stevensville and Corvallis—W. O. Waggener, E. J. Stanley.

Butte—To be supplied.

Deer Lodge and Anaconda—W. M Britt.

Townsend—E. L. Lee.

Wallace—To be supplied.

Bozeman—S. B. Tabor.

Belgrade—B. E. H. Warren.

Willow Creek and Whitehall—W. T. Goulder.

Upper Bitter Root—T. W. Flowers.

Demersville—To be supplied.

Great Falls—To be supplied.

Editor MONTANA METHODIST—E. J. Stanley.

Transferred—J. B. Parnall to Columbia Conference, D. B. Price to Arkansas Conference, and A. C. Couey to Tennessee Conference.

The Conference voted to hold its next session at Butte City.

REPORTS AND RESOLUTIONS.

The following reports and resolutions were adopted by the Montana Conference:

The Montana Methodist.

The Board of Publication of the "Montana Methodist" reported: — We are gratified to know that the management of the "Montana Methodist" meets with the approval of the great majority of our people, and that the paper has been self-supporting. There is an urgent demand to have it changed into a weekly.

This change can be made by the addition of one-third the amount now paid for a semi-monthly. In view of the great advantage accruing to our work throughout the North-west by the publication of a weekly religious paper, we offer for your adoption the following:

Resolved, That we authorize the changing of the "Montana Methodist" to a weekly paper at the earliest date practicable.

2d. That, as heretofore, we pledge ourselves to the hearty support and to extra exertions in securing subscribers and raising funds from other sources to meet the increased expense incident to the above change.

3d. We recommend the appointment of Rev. E. J.Stanley as editor, and that an appropriation be made to assist in his support.

4th. We hereby authorize the changing of the name of the paper to the "North-western Methodist," and cordially invite the representatives of our church throughout the North-west to unite in its moral and financial support. J. E. SQUIRES,
A. G. CLARKE.

BIBLE CAUSE.

In the absence of any regular colportage work in our bounds, by which the territory we occupy might be thoroughly canvassed, and supplied with Bibles, we recommend that each pastor do what he can in this way, in connection with his regular work, to supply every family with the written word of God.

Furthermore, we recommend that each pastor preach on the subject and take a collection for this cause.

We are glad to have had a visit to our annual Conference session by the Rev. P. C. Hetzler, agent of the American Bible Society for Oregon, Utah, Washington and Montana, and willingly pledge him our active sympathy and support in this very important interest. A. C. COUEY,
W. O. WAGGENER

SUNDAY SCHOOLS.

The Sunday School Board begs to submit the following report after careful examination of the statistics given in the reports of the pastoral charges. There are 16 schools with 909 officers, teachers and scholars.

We are glad to know that we have an increase of 134 members of Sunday Schools in our pastoral charges.

The union Sunday School idea prevails in some parts, but is being discouraged.

We have a fund raised on our Children's Day, in the treasury, and we would recommend that when we have assisted needy schools in supplying them with our literature, we use the balance in securing libraries.

For the better equipment of our teachers, we would urge our pastors and superintendents to see to it that Teachers' Meetings are held for every school whenever it is practicable.

We have a State Sunday School Convention in Montana, which is inter-denominational.

We urge that every school elect delegates and see that they attend and bring a written report to the school, thus deriving some benefit from the Association. A. C. COUEY,
W. T. GOULDER.

PUBLISHING INTERESTS.

We recognize in the printing press a very powerful and efficient agent in building up and carrying forward the interest of earth's civilization. But like all agents in the hands of fallen man for his advancement along the lines of human endeavor, it is liable to abuse, or rather to be employed in the interests of retrogression instead of progress. And we think that there never was a time in the history of the world that pernicious literature was more abundant or effectually circulated, or more generally assimilated into the channels of the life of the civilized world, than at the present time. This class of literature is so adroitly tempered to the truth, that the very elect, if possible, is liable to be deceived by it, much less the young. "The mystery of iniquity" (lawlessness) has attained an alarming perfection in the satanic art of condoning falsehood or vice by compounding with the truth so as to conceal its hideous nature and its undesirable and vicious effects.

We would therefore call the attention of our people to the importance of vigilance in protecting themselves, their children and the public to whom we have access, from its ravages by pressing to the front a pure literature, a literature carrying the spirit of Christianity in all of its thought,such as our Publishing House at Nashville is preparing and sending out through our connection. We are gratified at the success of this connectional institution. We would call the attention of our people to the duty of circulating our connectional papers, the *Christian Advocate* and the *Pacific Methodist Advocate.* These papers should be in the homes of all our people. We think that our *Quarterly Review* should have a more extensive circulation than it has, and hope that our preachers will concern themselves in this wish. The *Missionary Reporter* is invaluable in the proper education of our people in the missionary cause. We would urge the use of our Sunday-school literature wherever we can. We regard it as good in the main, but think that it might be improved in distinctness of its denominational thought.

THE MONTANA METHODIST we regard as an invaluable factor in the interests of our Conference, and we rejoice at its financial success, and commend it to the hearty support of our people. And we recommend the appointment of its present editor for the ensuing year, who has served in this interest so faithfully in the past.

J. S. Squires,
R. S. Clark.

Resolutions.

THANKS.

Resolved, First—That the thanks of this Conference are hereby returned to the Board of Trade of Bozeman, "The Beautiful," for their kindness and courtesy in giving the members of the Conference a delightful and enjoyable ride through the city, and that we sincerely hope the temporal and spiritual prosperity of Bozeman may abound more and more.

THE BISHOP.

Second—That we highly appreciate the presence with us of our beloved Bishop Duncan, and thank him for the efficient and pleasant manner in which he has presided over us, and for his eloquent and instructive sermons and addresses. And we pray that unto him continually may be given a large share of grace Divine, and a large measure of success in every good work.

Third—That we express our great gratification at having with us Dr. Henry Clay Morrison, one of our missionary secretaries, and that with "one accord we agree" touching our love for him and admiration of him. And thank him for the pleasure and profit he has brought us, in the social circle, on the platform and from the pulpit.

Fourth—that we appreciate and cordially reciprocate the Christian kindness, and brotherly regard which have thrown open to our use the pulpits of the Christian and Methodist Episcopal churches.

Fifth—That our thanks are extended to those newspapers of Bozeman and the neighboring cities that have published the proceedings of the Conference.

Sixth—That we shall long remember the constant and unwearying efforts of the pastor of this church in providing for our entertainment and comfort, and the thoughtful and kind hospitality of our friends who have entertained the Conference,

Seventh—That we thank our secretaries for the faithful manner in which they have performed their work.

Eighth—That we learn with much regret the proposed transfer from our Conference of Brothers A. C. Couey, D. B. Price and J. B. Parnall; and that we take this method of conveying to our brethren and to the world our high appreciation of their labors in our midst, and their association with us. And that we will follow them with our interest, love and prayers to the several fields where, in the Providence of God, they may in the future labor.

W. O. Waggener,
T. W Flowers.

A Farewell Note.

Editor Montana Methodist:—In saying "good-bye," for the present at least, to the brethren and friends of the Montana Conference, with whom we have enjoyed such pleasant relations during the past four years, we desire herewith to express the gratitude we feel for the many happy associations of the past and our deep regret at the separation which now in the Providence of God, is forced upon us. As we proceed on our journey, further westward to the coast country, in quest of renewed health and vigor to enable us better to prosecute the beloved work to which we have set our hands and hearts, be assured that we shall bear within our breasts very warm and tender feelings for the many loved ones—friends true and tried—whom we sorrowfully leave behind in this mountain land. But distance cannot destroy or break true Christian friendship.

"Though sundered far by faith we meet,
Around one common mercy-seat."

Whilst continuing, as we trust, to toil in the Master's cause in another field of labor, we shall be sure to find time and inclination to inquire and learn frequently how both the work and workers progress in the Montana Conference. The welcome periodical visits of the METHODIST will no doubt materially assist us in that direction. Fraternally,

J. B. Parnall.

Stevensville, Mont., Aug. 17, '92.

The Montana Methodist.

E. J. STANLEY, Local Editor

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South
Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co., 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra. L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulter.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Wagener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory

J. W. Compton, Palouse and Moscow Circuit
E. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Crande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
R. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Eagle, Boise Circuit.
Wm. M. Father, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at the Post Office at Pittsburg, Pa. as second class matter.

Butte City.

DEAR METHODIST:—By the time you get this the brethren will be going up to conference, and I hope to meet you all there. I write to tell you all how I feel as the close of the conference year comes. Not all that ought to have been reached but the best I could do under the circumstances, and am willing to meet at the Judgement Day the record that has been made. I received three persons into the church Sunday evening last and one the Sunday before, and about 35 during the year at my own charge. The collections are full, and I write to tell you how it came and who brought it.

About two months ago we sent to David Cook, at Chicago, and secured three dozen small missionary jugs which were given out to such of the Sunday school children and others who wanted to help collect money for us; a prize to be given to the most successful one. A week before the time announced for the "jug-breaking and "Miss. Concert" to be given in connection, we issued tickets to the exercises and allowed the children to put the money from sale of tickets in their jugs. The house was full. The entertainment, consisting of missionary songs, recitations and readings was excellent and the gross returns about $90.00, enough to pay off all the claims not previously provided for. David Kemper got $18.20, and Mary Astell $16.20, and both of them were awarded prizes. Misses Luda Barnamera, Annie and Marie Barret, Esther Miclejohn, Blanche Knowlton, Effie and Dottie Sherlock, Wilma Jones, Mabel Ray, Mattie Lewis, Mary Astell, Eugenia and Ruth Squires. Viola Cushingbury and a number of other little girls, with Hammil Gaston and Marvin Sipple took part in the exercises. Seven heathen nations were represented in costumes, pleading for the gospel. "The cantata of the Nations" was the title of the selection. The education, both to the children engaged and to all who heard and saw the exercises, was of inestimable value.

We are painting some on the church and parsonage, so that the new preacher, be he young or old, may have a brighter background than we hitherto have had. May God direct in the deliberations of the coming conference. Lovingly your brother, J. E. Squires.

—o—

No Reduction of Fare.

Dear Bro. Stanley:—I wish to notify those concerned that both the Union and Northern Pacific roads decline to give reduced fare unless I will guarantee that 50 or more persons will travel over their lines to attend conference. As I cannot give the guarantee there will be no reduction of fare. The preachers will of course use their half-fare permits. Those coming over the N. P. railroad will leave Spokane at 2.30 p. m and arrive at Palouse about 6 p. m. Those coming over the U. P. road will reach Garfield about 4 p. m and come to Palouse (9 miles off) by the Spokane train, which passes Garfield about 5.25. Pasturage for teams close to town will be difficult to get, but we will try to make some provision for those coming by private conveyance.

J. W. Compton.

Palouse, Aug. 11th, 1892.

—o—

Girdle the Globe.

Our appeal for Osaka, Japan, has netted us to date nearly $500. It will go a little beyond this sum when a few pledges are redeemed. We hoped at the beginning that it would reach ten times this sum before this time. We mean by this appeal, not only to build a church at Osaka, which is greatly needed, but to insist upon a policy already inaugurated by the Board that the world is our parish and we must, if possible, girdle the globe with Southern Methodist Churches. Nothing less than this will meet our responsibilities; any other policy is short sighted and narrow. Our work is simply the church building department of our missionary operations and in importance is second to nothing else. The birthday idea of this plan reduces it to a system that reaches every member and friend of the church—for who has not a birthday—and gives it a periodicity which must fix it upon the mind of the giver. His annually recurring birthday will always remind him that this is time for making a thank-offering to God for his existence and to help extend the church in the earth. Bishop Key is now in Japan, and I trust every member of the church, who can do so, will forward us some offering for this our first church in that empire. Let all whose birthdays for the year have passed remit at once and let others when their birthday occurs in same manner heed this call. Address David Morton, Cor. Sec'y., 705 West Chestnut Street, Louisville, Ky.

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Walking by Faith.

Walking by faith is not so attractive a mode of spiritual locomotion as walking by sight; but it is the only mode practicable with the universe as it is; and God's grace makes this mode not merely a possibility, but an advantageous possibility. In the natural world men walk by sight, seeing what is before them and what is on either side of them; but they do not always pursue the directest course as a result of their open vision. That which they see outside of their pathway often tends to draw them away from a forward movement, so that they walk in a wrong direction because they are walking by sight. On the other hand here comes a blind man along a city street. He sees nothing, but in his hand he bears a staff with which he feels his way just a pace or two in front of him. By means of that staff he is sure of a single step in advance—nothing more. Yet how confidently he presses forward, never swerving to the right or to the left, but taking each step firmly as safe and sure, and as the only step that is either sure or safe. To the extent of that single step the roadway is plain to him, and he trusts its maker as having had a wise plan in its preparing. By his abiding faith in the road-maker he walks even more directly forward than he might if he saw the other ways that skirt that roadway. There are trials to the man who cannot see; but there is a gain to the man who, not seeing, will walk by faith, and who says, in all sincerity:

"So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with Him by faith,
Than walk alone by sight."

—Sunday School Times.

—o—

Gleams in the Darkness.

"The Lord knoweth them that are His;" "I know My sheep." What wonderful strength and consolation it is in time of great depression to remember that our God and Father knows us so perfectly! We may unveil our hearts before Him; we may confess all the sin and doubt and coldness with perfect confidence, for we can tell Him nothing with which He is not fully acquainted, and which He did not know long before He drew us toward him and showed us His salvation We dread such revelations coming to the knowledge of our best earthly friends, for their love and patience are but finite. But if "God commendeth His love toward us, in that while we were yet sinners Christ died for us," and "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Surely such love deserves all our confidence; and the effort to tell out all to Him who, knowing us just as we are, still assures us of His changeless love, will bring first a gleam and then a flood of light and comfort. "We love Him because He first loved us." But of that love, as of all else, we must confess: "Now I know in part, but then shall I know even as also I am known."—SELECTED.

—o—

Editing a paper is a wearing business—hard work, poor pay and few thanks. Who is there that truly sympathizes with an editor's pains and racks to get out a good paper—say for the one week?—or who for the complaints, rebuffs and bitter things which he has learned to mix with his daily food as seasoning? Even on his tomb nothing will be said of all this labor. Well, I have an instinctive melancholy, bred of having once passed through several years of editing, which is excited by thinking for a few moments only in the direction of an *Advocate*.—Bishop Keener.

—o—

Outrageous Murders.

(Religious Telescope.)

"Christian Science" murders are becoming a little too frequent. Only recently, in the city of Cincinnati, a coroner held an inquest on the body of a three-year old child that had died without medical attendance, the parents having secured for it the services of a "Christian Science" homicidal humbug, who, *for pay*, gave it "absent treatment." There ought to be some way to legally suppress these imposters. In the days of ancient Israel persons who, by practicing necromancy and enchantment, deceived and injured the people, were called witches, and were not suffered to live. In these days of advanced enlightment the men and women who go around doing the same thing under the name of "Christian Science" should be promptly arrested and imprisoned.

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In his book on "Methodist Union," Dr. Harrison shows that the Methodist Episcopal Church has increased 81.76 per cent. since 1868, and that in the same period the Methodist Episcopal Church, South, has increased 137.43 per cent, These are very gratifying figures. The form of Christianity that can achieve such results is neither dead nor dying.—Christian Advocate.

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You cannot afford not to be honest, The great necessity of your nature is

not that you should be rich or loaded down with empty and doubtful honors, but that you should be a man. And to be a man means to be pure, honest, upright, generous and everything the Creator designed you should be. A man cannot afford to be dishonest, for the moment he commences to be so, that moment he ceases to be a man. The moment you declare with all your heart and soul your intention to be honest, that moment God comes to your aid and assistance.—Bishop Phillip Brooks.

——o——

The growing respect for the Salvation Army, which is everywhere apparent, is not the result of any new doctrine taught by the members of this organization, or any brilliant talent in its teachers. The old-fashioned doctrines of the Bible are presented in the simplest, and often in the crudest way. It is the work of the Salvationists that commands respect. They have done among the poorer classes what all the churches have failed to do. Their mission is the uplifting of an element of society hitherto almost unreached. Their work is an important object-lesson to all the denominations. They not only preach, but they send forth messengers of help and mercy. Their labors in the rescue of criminals and fallen women, and in providing shelter and food and employment for the hungry and homeless, have been a blessing to thousands. At 12.30 o'clock each day a million Salvationists unite in prayer for their world-wide work. It is stated that the Army publishes in fifteen languages twenty-seven weekly and fifteen monthly journals, whose total circulation is 43,500 000 copies. Commencing with the issue of a song book, the traffic has increased so that the profits at the International Trade Headquarters, London, are about $65,000 a year. The Army owns almost $4,000,000 of property, and has a yearly income of $3,645,000.—*Cumberland Presbyterian.*

——o——

Vice in High Life.

This is the title of a sermon preached by Rev. Mr. Cowan, a Cumberland Presbyterian preacher in Stockton, California, some extracts of which, copied from a recent issue of the San "Francisco Examiner," we give below, because they apply with equal force to certain evils in the Northwest, against which all lovers of virtue should lift a warning voice:

THE BALL ROOM.

"Take the matter of unchastity," he began brusquely. "The young boy or girl shrinks at the thought of a life of shame; but so-called good society has so gilded the serpent as to give it a charm. What sixteen-year-old boy or girl would not be terrified at a crowd of courtesans and their accompanying toughs? But let that same boy or girl receive a neatly printed invitation to the Gaiete Club or Elite Club or the Saturday night Club party. Why, it is a compliment. The best people attend these social gatherings. Certainly this is all right. Now the chief amusement at all these gatherings is not conversation, nor literature, nor music, nor even innocent games; it is dancing—and dancing is generally hugging in this country.

THE DEVIL IN THE CHURCH.

"I have been present on many occasions of this kind in this city. I know whereof I speak. For instance, I attended one given by a church society. (The devil sometimes gets into the church.) Halting at the foot of the stairway leading into the hall, I beheld a regular stream of men without their hats going to and from a neighboring saloon; going and coming like bees to their hive. Proceeding to the hall where the dance was in progress, I saw many of these same men with other men's wives and daughters in their arms in such close contact that the same attitude anywhere else would have been strong evidence in a suit for divorce. It was pure and simple hugging. This is the core of your social pleasures.

"You never see men get together and have such a dance. No. There is no fun in that. So it is manifest that it is the excitement of the sexual feeling that supports the ballroom. Now, everybody but a dead man or a fool knows that this endangers chastity. Understand me, I do not say that many who participate in these entertainments are not as chaste as anybody, but my statement is that such close contact between the sexes outside the marriage relation is perilous to purity. Then at many of these places intoxicating drinks are used. The newspapers stated last winter that they were used even to excess in a few instances."

This reference of the pastor is supposed to be to an event at one of the most select parties given in Stockton. A delicious cool beverage was served during the evening. The men raised their eyes thankfully as they tasted the liquid, and the women said: "How delicious! I never tasted such fruity lemonade." The "fruit" in the lemonade was choice California grapes, but grapes, that had gone through the distillery and been converted into clear brandy. The lemonade was a carefully blended punch, and—well, punch is punch.

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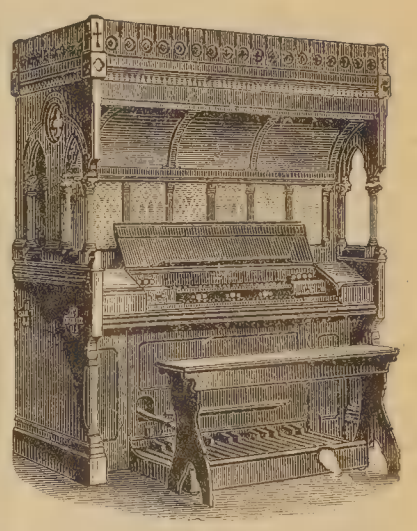

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MOTHERS LURING DAUGHTERS TO EVIL.

But the conclusion of the Rev. Mr. Cowan horrified the ladies: "Now, add the excitement of liquor and that created by this unholy mingling of the sexes and there can be little doubt as to the possible result.

"Some years ago a canvass of the fallen women of New York was made, and it was ascertained that eighty-two out of every 100 attributed their first step from virtue to the ballroom. Archbishop Spalding, of the Roman Catholic Church, testified that the confessional has evolved the fact that nineteen-twentieths of the women who fall take their first step in the dancing parties.

"Now, is it not strange that such an ugly thing can be made so attractive? No wonder it deceives our young people! Their virtue is gone before they suspect the nature of their pleasure. It is gilded vice that fills the bagnios, after all. You fashionable mothers that teach your daughters to dance, or in other words, how to be embraced gracefully, are truly, though it may be unwittingly, paving the way for their destruction. You are the worst enemies of your own children. You are maintaining a dancing and drinking joint where lecherous rascals will destroy the purity of your girls.

"The danger of this kind of vice is greater because it leaves our young people without anybody to safely imitate. Where is the woman you want your daughter to be like? That godly wife and mother of ten children, where is she? She is here, but sadly in the minority. That cultured, dignified school-teacher? She is here, but rather lonesome. How would that young woman do who teaches school all day, spends her nights in the ballroom or around card-tables, and her Sunday afternoons at the baseball games?

ONE CANNOT BE GAGGED.

"Where is the man you want your boy to be like? Do you want him to follow the Judge to the popular saloon or the club-rooms? There are some men whom it will do for a young man to follow, but they are too few. Let me tell you an incident illustrative of this. I walked down town one evening and was sitting in a store looking at some books. A professor came in, then a Judge. I heard the conversation that ensued. What was it about? Law? No. Literature? No. Politics? No. Commerce? No. Religion? No. History? No. What had been in the daily papers that day? No. It was about this way.

"Professor—Judge, did you go to the game to-day?

"Judge—No. How was it?

"Professor—Fine.

"So it went on for half an hour. Baseball was the greatest and only subject their ponderous brains grappled with during that conversation. Nice men for your boys to follow! Baseball is good enough for boys, but boys ought to get to be men before they are sixty years old.

"Gilded vice silences the preacher and the church too often, too often gags the press and paralizes the officers and courts of justice. Sad day for any country when it completely accomplishes this.

"Now, there are a few things I would like for the prominent men and women of this city, members of the 'Four Hundred' to remember.

"First, I am not angry or spiteful. I am calm and deliberate, simply doing my duty.

"Second, it is not you nor your clubs or social circles that I oppose. It is your sins. Clubs without the classes in drinking and gaming might be an excellent thing. It would be well for men of some attainments to meet and discuss politics, literature, history, commerce, religion and philosophy; but that might take too much brains. There is a great need of some such gathering of able men in this city. I will congratulate you upon the establishment of such an institution.

HUGGING AND DRINKING JOINTS.

"Social circles and gatherings are in themselves excellent things. It is a shame on our community that there is no such a gathering where a woman of good taste can go and wear a real good dress without giving Tom, Dick and Harry license to embrace her. I think the decent people of the city had better go to work and organize a circle in which may be had social gatherings that are some thing more than hugging and drinking joints.

"Third—There is a day of reckoning coming even in this life for these things. God has declared, 'The way of the transgressor is hard,' and it will prove true. Beware that you presume not too much upon divine mercy and a long-suffering public. What a godsend would a preacher have been who would have reproved Moseley and Howell of their sins before they reached the crisis! I would gladly have done it, but I had not their ears, as I hope I have yours. If you have not sinned my words cannot apply to you; if you have, I pray they may arouse you to a sense of your danger.

"Fourth, and finally, let me remind you that should you escape in this world you will not be able to avoid the Divine Judge. When you come before Him it will not avail that you were a banker, a merchant, that you went to Congress or was Governor, that you were the owner of many acres of land and much gold, that you were a pretty and popular woman, or that you were a member of the 'Four Hundred.' You will then be just what you really are now—poor sinners, in need of pardon and salvation. But it will be too late. Justice will reign there. You have had your good things here; there you will have your evil things. Beware that the rich man in the Scripture proves not your predecessor. Beware that you lift not up your eyes in torment.

"And, now, may God bless you. May he guide you and me till we meet at the Judgement."

The Business Man's Friend.

BY REV. W. A. LAYTON IN THE NEW YORK CHRISTIAN ADVOCATE.

For years the subject of my story, whom I will call T. C., held a lucrative position in a large manufacturing concern having its headquarters in New York city. He was a Christian; had saved his money, invested it carefully, and was known as a wealthy man.

Believing that he could better his condition he resigned his position and joining with another, entered upon a business which in a few years utterly failed, leaving him bankrupt, with a large family. From his comfortable home in New York City, he moved his family into small quarters in Brooklyn and began life anew.

No business offered itself. Weary weeks of earnest seeking for any kind of work closed their unfriendly doors upon a heartbroken family, a footsore and despondent man.

Another week had nearly gone; Saturday afternoon had come with no money or provisions for the Sabbath; a husband and father in New York City, without friends and without sufficient money to cross the ferry to his destitute home. Such were the circumstances which might well have caused him to stagger in dismay.

Reflecting upon the past, with its hosts of friends and many pleasures, and contrasting it with the present, his soul burned with indignation at the thought of the perfidy of his former friends, when, as if by magic, his perturbed spirit was calmed by a voice audible only to the inner consciousness, which said to him: "T. C., you are a Christian. You have one friend left; Isn't He able to care for you? Dare you trust Him?"

Immediately all care ceased. He determined to trust God, and was sure He would care for him."

New life possessed him, and turning up Broadway he walked among the throng as unconcerned as though he was a millionaire. He had nowhere in particular to go, and no definite plan in mind. Yet so happy was he in his assured future that he was hardly conscious of the crowds about him or the direction he was taking. At last he was attracted by the sign of an old friend, one whom he had not seen for years, and who knew nothing of his trouble. With no thought of asking his help, he crossed the street and entered the door. The friend saw him as he entered, and grasped his hand, exclaiming: "T. C., as sure as I live! I have been thinking of you all the afternoon, and wishing that I might see you. Have you ten minutes to give me? I have a scheme in which I want to interest you."

A manufacturing enterprise was proposed. The friend was to furnish the capital, a third party the experience, and T. C. was to introduce the business and act as general manager, with salary and commission. The contracts were signed immediately, and the business was to be undertaken on the following Monday.

As he was about to leave, not a word having been said relative to his stranded condition, the friend placed a check for one hundred dollars in his hand, and said: "This is the first installment upon your salary; draw upon me whenever you desire the balance."

With the Doxology in his heart he found his way home to surprise his dear ones.

Monday morning found him ready for business. Success attended him from the first, and at the end of three weeks he had to his credit over two thousand dollars.

Years afterward, again in his old position, a prosperous man and earnest Christian, he related this story to the writer, and added: "I have trusted Jesus and He has cared for me. I shall trust Him ever." Did it pay him? Reader, will it not pay you?

Little Things.

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing: little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one, and the burden of the petition is but for little. The Sermon on the Mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.—*The Baptist.*

These Things Do Not.

Never brood over your troubles, but remember continually for how much you have to be thankful.

Never let a day pass without doing something you know will please God.

Never find fault with those who are making greater sacrifices for God than you are.

Never step over one duty to perform another. Take them as they come.

Never ask the Lord for something you don't expect he'll give you.

Never covet the possessions of others unless you want to lose your own.

Never sleep with enmity in your heart against anybody.

Never have much to say about yourself to strangers.

Never put a stone in the way of the timid-hearted.

Never take a step without asking God to lead you.

Never say spiteful things about anybody.

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THE

Montana Methodist.

Vol 4. SEPTEMBER 15, 1892. No. 99.

Editorial.

Let Us Go Forward.

From the tone of Brother W. R. Lambuth's letter it would appear that he regards Montana as the banner conference in missionary work—meeting its assessments and making prompt provision for its share of the missionary debt. We have nothing to boast of, and we would steer clear of encouraging a spirit of boasting or of unholy rivalry; but we confess a desire to see ours (the banner conference not only of the West, but of the entire Church; and not simply in raising missionary money, but in every respect, especially in the conversion of souls and in the promotion of true scriptural holiness among the people.

While we have many difficulties to overcome, many things to try our faith and patience, many things to discourage, if we would look on the dark side of the picture only—and pray tell us where in all the wide world do we not encounter such obstacles?—yet with the knowledge that the writer has gained by personal observation and by contact with representatives of other conferences east, west and south, too numerous to mention here, he has long since arrived at the conclusion that Montana is far from being the most undesirable or unfruitful field for labor and occupation by our own Church. In fact, as a conference, we have much to encourage us. As a rule our preachers are comfortably provided for and are in good heart as to the outlook for the future of our cause. Not one of those who went away this year did so because of any dissatisfaction or lack of confidence in the success of our Church in Montana. Some of them expect to return again, and others who went before have longed to be back again. The pastors of our churches in the larger cities, as well as in the country places, stand upon an equality before the public with the pastors of other denominations. It is now generally acknowledged that we have a work to do here and are doing it. Our friends have confidence in our permanence and are rallying to our support. The church at home has come to acknowledge our claims for assistance, as we have found by mingling with members of the Board of Missions, our Bishops and Secretaries and other leading men, who lament their inability to do more for us.

Our work is better organized, and we are getting the forces in better shape for efficient service. The long years of persistent effort and of anxious waiting, after all, have not been without fruit. The loyalty of our people and the vitality of our work have been tested. Our pride has been humbled, and we are perhaps in better condition to obey the command of the Master, "Launch out into the deep and let down the net for a draught," than if we knew nothing of a long night of apparently fruitless toil. Anyhow, the Master is now on board our ship and the nets are being filled. The result of last year's work are very encouraging. There was advance along all lines. Our congregations have been as large, and the results of our work as great in proportion to our working forces, as among the workers of any other organizations in the same or adjacent fields. There is one thing in our favor: the growth has not been from without, by transfers from other churches or other conferences, but from within—largely by conversions from the world; showing that the gospel as preached by us is indeed the power of God unto salvation.

While, possibly, the work of the late annual conference did not fully meet the expectation of all, yet there is no serious disappointment. The preachers are at their posts and planning for larger things than ever before witnessed among us. The tide is rising. The cloud is already much larger than a man's hand and rapidly growing. The dew-drops have been falling for some time and the "showers of blessing" are coming down. Just the other day some young persons called at our home to talk to us about joining the church. There is the sound of "going" among the mulberry trees. The stately steppings of a king are heard in the camp. Our brethren say they "feel the revival fires in their very bones." It is time to bestir ourselves. The Lord is on the giving hand. Do not depend upon past success as a guarantee for the future. Do not wait for or depend alone upon some one else to come and hold a revival meeting for you. Nay, do not wait even for your preacher to begin a protracted meeting, but let every man (and in this place we include in this term the women and children, preachers and laity) stand at his post and do his whole duty. Pray without ceasing; do not rest day or night until you have a revival in your own heart and in your own home. Then, ere we are aware of it, the revival fires will "burst out," as St. Clair puts it, spontaneously and simultaneously all over our lovely mountain land, and this will be the grandest year in all the history of Christian work in the Northwest. God of our fathers hear our prayers and help us to believe and to work to this end.

NOTES AND PERSONALS.

—In a private note, Rev. J. A. Orman, of Nashville, Tenn., says, "I hope some day to visit Montana and know more of you." Well, there is such a thing as knowing too much sometimes. But we shall take the chances in this case, and assure our brother of a hearty welcome. How his good strong sermons would thrill our people.

—Mr. W. T. Harris writes us from Stockton, Cal.: "We have had an unusually cool summer. My health is very much improved since coming to California. There is a splendid public square around the court-house in Stockton, where thousands of people gather every evening to see and be seen; to attend auction sales, listen to music, to hear public speaking and to listen to sermons preached by ministers of the various denominations of Christians. The square is beautifully lighted with electric lights, the evenings are cool, the atmosphere bracing, and many hundreds of people listen attentively to sermons and religious discourses, who would never think of going inside a church. Temporary stands are erected for the speaker, and the meetings are as orderly as if in a church."

—Mrs. Thomas B. Willis writes from Rock Creek, renewing her subscription to the "Methodist" and adds: "The friends are well, and we have fair crops. We have meeting at our school-house every Sunday afternoon. Mrs. Wells reads us a sermon and Mr. Wells reads and prays. I would enjoy it if she would read some other than Mr. Talmage's. I can't bear his, and she reads them nearly all the time.

I am glad we are to have a minister this year, though sorry that we are to lose three from Montana. Many good wishes for the success of "our paper" [that's the way to express it, my sister. It is "our" paper, and we are glad to know that the pronoun "our" includes such a large and increasing list of friends—Editor] and the ingathering of many precious souls." Right again. That is our aim in publishing the paper, to win precious souls to Christ and to build them up in the faith delivered to the saints. We are glad to know that our friends in that quarter are still fighting the good fight. We have great sympathy for the people scattered throughout these Rocky Mountains.

—Mrs. J. S. Linny of Millville, Mo., says: "We send the money to pay for your good little paper. It gladdens my heart to get it. Thanks to you for your kindness in sending it to us. I want to take the paper for three readers especially. First, to help the cause of Christ in the West. Second, that my own soul and my family (thank God, we are all religious) may be strengthened and built up. And third, to please my dear mother who has worked hard to circulate your paper here. She has taken it a long time. I have long been interested in the work of God's church in the far West. We pray His blessing on His people there, that many precious souls may be turned to righteousness."

The editor greatly appreciates the kind words of the writer. Our first recollection of Millville dates back to a quarterly meeting held away in '54 or '55, at which time there fell a snow so deep that it covered the rail fences and filled the lanes so that we could not get back to our home at Knoxville for a week or more. The writer was a small boy. But he remembers

CHURCH SERVICES.

HELENA STATION.

Rev. D. B. Price, - Pastor.

Preaching at 11 a. m., and 8:00 p. m.
Sunday School at 2:30 p. m.
Prayer Meeting, Wednesday at 8:00 p. m.

BUTTE STATION.

Rev. Squires, Pastor.

Preaching every Sunday at 11 a. m. and 7:30 p. m.
S. S. at 10 a. m., promptly. J. W. Kemper, Supt.
Prayer Meeting and Teachers Meeting at 7:30 each Thursday evening.
Oxford League 6:30 Sunday eve.

BOZEMAN STATION.

Rev. W. T. Goulder, Pastor.

Preaching every Sunday at 11 a m, and 8 00 p m.
Sunday School at 12 m.
Cottage Prayer Meetings in the neighborhood Friday nights.

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hearing "grandma" Sexton, mother of a Methodist preacher, clap her hands and shout aloud the praises of her Lord. Our last visit to that place was in 1874, when one Monday night we tried to preach in the old church, and Uncle William Warren, now recently gone to heaven, his heart moved with sympathy for us in our failure, delivered a thrilling exhortation and thus saved the day. We would rejoice to have many more such responses from that part of the dear old state.

—Bishop Galloway appeared before the Wesleyan Methodist Conference at Bradford, England, recently, as the fraternal delegate from the M. E. Church, South, the first ever sent by us, as Dr. Waller, who received such a warm welcome at our General Conference at St. Louis, two years ago, was the first ever sent to us from the "Mother Church." The Bishop's reception was enthusiastic, and he fairly captured our English brethren by his genial Christian spirit, his affable manner and his burning eloquence. His address is a masterful presentation of the great questions discussed. We cannot resist the temptation to reproduce it in our columns and only regret that we cannot publish it all at once. It is a wonderful triumph for our cause to receive such recognition and have such a hearing. Bishop Galloway has earned lasting renown by the success he has achieved in the mission upon which he was sent.

—We like the "great official" at Nashville, because it speaks out in no uncertain terms upon the great issues that come before the Church. Dr. Hoss has ideas and is not afraid to express them, and yet is so considerate and choice in his terms as not to give offense necessarily to those who choose to differ from him. All our people who can afford it will do well to subscribe for the Nashville Advocate. Price, two dollars a year.

—Bishop Duncan and Dr. Morrison spent the next week after Conference in visiting the wonders of the Yellowstone Park. They got back to Livingstone in time to spend Sunday and preach for Brother Mills, who was on hand and showed his fraternal spirit by pressing them both into service, one in the morning and the other at night. The Bishop spent the following Sunday at Helena, and also visited Great Falls in company with Brother A. G. Clarke.

—From private sources we learn that Brother Shaeffer is starting off well at Helena. He and his family are comfortably domiciled in the parsonage which has undergone a thorough renovation, besides having a porch added to the front, since Conference. Those elect ladies at the Capital city don't do things by halves.

—Quite a number of persons and families from Corvallis, Stevensville, and Victor recently spent a week or so outing at the Wiles Hot Springs on the East Fork of Bitter Root. The medical properties of the mineral water there are thought to be fine; the scenery around the place is grand and imposing, and the atmosphere exhilarating. The groups of tents and covered wagons reminded us much of a scene at an old fashioned camp meeting. Revs. Lear, Waggener and the writer had the honor of preaching amid the rocks and under the shadow of the tall pines. We heard a lady who lived in the vicinity and who has not the privilege of attending regular serivce, say that the sermon was worth a hundred dollars to her. The people up that way appear hungry for the gospel, and we hope that Brother Flowers will endeavor to supply them.

—Brother Waggener opened the campaign by preaching three times on the first Sunday in this month. He is vigorous and ready for hard and continuous work, and confidently expects times of refreshing. Already the leaven is working at Corvallis, and we look for much people to be added to the Lord this year.

—It was our good pleasure to entertain Bishop Duncan at our home once more, to hear him preach a plain, earnest, practical sermon, good for the use of edifying, from the text "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," and to have him administer the rite of baptism to our darling baby boy, Edwin James, junior, at Corvallis on the 31st of August. The congregation was good, for Wednesday night, and the sermon was enjoyed by all. It is a blessing to have our chief pastors visit and preach among the churches. The common people hear them gladly.

—We attended Brother and Sister Parnall's "sale" at the parsonage at Stevensville. It was with feelings of sadness that we saw the floors and walls of the dear old house bare once more, and the goods of the occupants for the past four years all packed and ready for shipping. That was the first home of his own that the writer ever had—worthy the name of a home—when we spent the first two years of our married life, and when our first born first saw the light. We helped to install our successor under the same roof. It is associated in our mind with scenes of sacred peace and pleasure. What an experience the Methodist preacher has: no home to call his own, just as his Master had none, and yet he finds homes wherever he goes. Thank God, he has the assurance of a home beyond the tide, for the Savior has said: "In my Father's house are many mansions . . . where I am there shall ye be also." "The end—of all these toils and trials, and journeyings and varied experiences—"the end, eternal life. Praise God, that is sufficient. We feel like going on, brethren, we feel like going on!

—The local W.C.T.U. at Stevensville, of which Sister Parnall was president, passed resolutions higly complimentary to Brother and Sister Parnall and expressive of the deep regret felt at their departure, and breathing earnest paryers for their well being in their future home. To all of which we say, amen.

—We regret to learn that Sister Squires, wife of our new P. E., has been very unwell since conference. We trust that she is well by this time, and that our brother will be able to turn himself loose, heart and soul and tongue and voice upon his large district, and that a revival flame will sweep from one end of it to the other. Read his letter; cut out the list of appointments for reference, and be sure to heed his remarks concerning the "Montana Methodist."

—Brother Flowers has been quite busy preaching funerals, and burying the dead. Four children of Mr. Charles Squires, near Grantsdale, have died of scarlet fever within the past few weeks. Our sympathies are with the grief-stricken parents. We know of nothing but the religion of Jesus Christ that can furnish real consolation in such a dark and trying ordeal. We heartily commend it to our old neighbors and friends.

—There are some thoughts in Brother Bell's communication that are worthy of consideration. The Board has all it can do to sustain the men now in the field, and the Church at large will have its hands full to pay the debt this year. That out of the way we believe the missionary cause will receive a fresh impetus and the Northwest will share more largely than heretofore in attention and assistance from the Church at home.

—Rev. Alton, of Southwest Mo. Conference, has been secured by Bishop Duncan, for Butte City, though he will remain until the meeting of the conference there to receive ordination as elder before coming West. Surely he will need to have on the "whole armor" to wage a successful warfare in a place like Butte City. May he prove to be the right man in the right place. And may victory perch upon our standard.

—The Rocky Mountain "Methodist" was in the straits and missed one or two issues about conference, but Needham, the unconquerable and irrepressible Needham, is at the helm again and the little craft is afloat with rigging righted up and sails filled with refreshing breezes once more. We trust the brethren down there will stand by their paper and send it forward on its mission of usefulness to the people throughout the great West.

—In looking over the weekly papers issued by our church we find so many excellent things which we desire to copy into the Methodist that we are sometimes sick at heart, because our space is so limited. We try to squeeze a few extra clippings in now and then, but the printer assures us that the forms hold "just so much and no more."

MARRIED

At the parsonage of the M. E. Church, South, in Bozeman, Montana, August 7th, 1892, by Rev. W. T. Goulder, Mr. H. S. Hancock and Miss Maggie Ogle.

August 10th, 1892, at the parsonage of the M. E. Church, South, in Bozeman, Montana, by Rev. W. T. Goulder, M. J. C. Thompson and Miss Carrie G. Cooke.

At the residence of the bride's parents, near Canton, Montana, Aug. 21st, 1892, Mr. J. H. Lowry of Butte, Mont., to Miss Emma Keene of Canton, Montana, Rev. E. L. Lee officiating.

After all present had partaken of the sumptuous feast that had been prepared, Mr. and Mrs. Lowry departed on the noon train for their future home in Butte City. Our prayers and best wishes follow them.

NEWS AND NOTES.

Labor troubles continue. The switchmen on the Lehigh Valley railroad in New York recently went on a strike. They not only quit work, and refused to let others take their places, but they resorted to violence, setting fire to property, derailing cars, wrecking trains and resisting the authorities. Ten thousand troops were ordered out and 3000 were sent to the scene of action. Order was finally restor-

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ed. The strikers evidently failed in their plans and freight is now being moved without their help.

—Another unfortunate occurrence took place at the mines about Coal Creek in Tennessee. It has been the custom for large companies to lease the convicts to work the coal mines, which was very distasteful for the regular miners. They have protested against the abominable practice for years. Recently they rose en masse and released the convicts and proceeded to destroy property, entailing great loss upon the mine owners.

The militia was finally called out and a battle ensued in which about 15 miners and a number of citizens were killed. Order was restored and the miners are being prosecuted for riot and murder. We have no sympathy on earth with the miserable system against which they are protesting, but it is a great misfortune that they are controlled by such hot-headed spirits and are led to the adoption of such suicidal methods as the destruction of property and of human life. Such a policy only weakens their cause and binds their chains the tighter.

—The president has issued a proclamation levying a toll of 20 cents a ton on all Canadian freight passing through American canals. The object is to retaliate upon Canada for taxing American freight that pass through the Welland canal.

—Mr. Gladstone is once more Premier of England and has arranged his cabinet. Lively times are looked for. It is expected that Home Rule will be made prominent. While all England and all the world, for that matter, delights to honor the great commoner, yet it will be a long time before the government adopts his Home Rule measure.

—We had hoped ere this to have completed arrangements for the publication of our paper every week, but an agreement has not yet been reached. We are still working at it. In the meantime let our friends help us by renewing their subscriptions and sending us new names. Our aim is to make the paper the best and cheapest in all the great West. If we had what is due us on subscriptions, in amounts varying from one to four or five dollars each, it would greatly help us to accomplish this end. Let each one of our three or four thousand readers remember this and act accordingly and act promptly.

Correspondence.

FROM BUTTE CITY, MONT.

Dear Methodist: — I greet you in the beginning of a new Conferenee year and say, "Long may you live, and wide may you circulate. And may you bring the glad tidings to many hearts and homes."

I found my family very poorly on my return from Conference, and have not been able to do much at laying out my work for the Conference year, but I mean to plan for large things, and expect them, and work and pray for them.

Let our motto be: A "Montana Methodist" in every family where we have a member. The general organ in each family where the head is a member of our church; and the "Missionary Reporter" in the hand of each official member. The preachers and their wives will see to this.

Then we put our mark at 500 conversions and accessions to the church, and all collections full.

The Bishop is here this week, preaches at the Gospel tent to-night and goes on to Helena, thence to Great Falls to-morrow and next day. He means to call on "ye editor" and take him along to Wallace to the church dedication the first Sunday in September.

I preached here Sunday and had an excellent day. I could talk plainly to them on ministerial support. Butte has no pastor as yet, but hope to supply it soon.

I hereby request every preacher in the Conference to write at least monthly for the "Methodist" and tell us what they have done and what they hope, and are planning to do. I shall deem it sufficient ground for "charges" at the next Conference for a man to neglect this. The following is a list of the quarterly meeting appointments for the first quarter, 1892—1893.

HELENA DISTRICT.

Boulder,	August 27–28
Bitter Root,	Sept. 3—4
Stevensville,	Sept. 10—11
Townsend,	Sept. 17—18
Deer Lodge,	Sept. 24—25
White Hall,	Oct. 1—2
Bozeman,	Oct. 4—5
Belgrade,	Oct. 8—9
Butte,	Oct. 16—17
Great Falls,	Oct. 22—23
Helena,	Oct. 26
East Helena,	Oct. 30

Any of these subject to change by mutual consent of P. C. or P. E. for sufficient reason.

Lovingly,

Your Brother in Christ,

J. E. SQUIRES, P. E.

FROM BROTHER LAMBUTH.

The following will be read with interest:—

NASHVILLE, TENN., AUG. 23, 1892.

Rev. E. J. Stanley,

Corvallis, Mont.

Dear Bro. Stanley: — You are a plucky folk. A mission field in every sense, yet paid over 100 per cent. upon your missionary assessment last year, and now the first Annual Conference to assume its share of the missionary debt. Thank God for such a spirit! It nerves me for the battle. It will indeed inspire the larger and older Conferences.

The cheque for $10 received and handed Mr. Holt, who will give you credit for the same on the debt account.

Yours cordially,

W. R. LAMBUTH.

FROM HEPPNER, OREGON.

Dear Bro. Stanley: — I see in the issue of the "Methodist" (Aug. 20) now before me, a statement to the effect that the Spokane District Conference at its last session pledged $230.00 to "help send a missionary to represent the Northwest before our Eastern and Southern Conferences." Now that seems to me to be "zeal without knowledge." It would be a grand thing, I know, for the church to be awakened from her sleep, and become *fully* awake, but I doubt the wisdom of this move. It seems to me to smack a little of bigotry. I for one have nothing harsh to say of the "Eastern and Southern Conferences." I have enough confidence in our bishops, connectional officers and papers to trust the matter in their hands. I believe they have, and will continue to present the needs of the Northwest, and that too, just as eloquently as any man we have in our Conferences. If the voice of a Stanley, a Stateler, or a Swift cannot move them, assisted by the bishops and papers, then I think we need no longer look for help from them. I again say: I am afraid our brethren of the Spokane District let their enthusiasm run away with their common sense. Of course, I note the man proposed by your correspondent for this wonderful "missionary trip." We have men in the Conference, true and tried, men who have been here for years and know the work from the California line to British Columbia, and they are perfectly capable of presenting the "needs of the Northwest," and if any are to be honored with a pleasure trip, then I think they deserve it. But let us look at it plainly, practically: $230.00 pledged by that District; another $230.00 we will say is to be raised by this District, or say $500.00 in round numbers from this Conference, and $500.00 more from the Columbia and Montana Conferences. Now instead of spending that amount in sending *one* man to convert and save the "Eastern and Southern Conferences" let us say to Bishop Duncan: "Sir, we have $1,000.00 pledged above all our other assessments (for that is what it means), send us four new men, two for East Columbia, one for Columbia and one for Montana Conferences." That would seem to me to be more sensible as well as more practical. We would then get *four new* men, besides keeping the man it is proposed to send back, for of course we would lose him to the pastorate, at least during the period of his "missionary tour." It is perhaps not so very well known to our Spokane District brethren that there are men in this Conference who do not receive much more than $230.00 for a whole year's work. I received a letter from one of them to-night, saying he had only received $135.00 from his charge up to date. Perhaps he receives $100.00 from the Board. Another one has been compelled to go to work in the harvest field, and another one who has not quite so much "grace or grit" will transfer back East. Now a question: Who is to raise this money? The charges are not able or willing to pay it, and the preachers certainly cannot. Remember, brethren, that we have a debt of $118,000.00 upon us and that must be paid before we can afford pleasure trips for some ministerial favorite. We had some questions to deal with at our District Conference, but the brethren were careful, and so we avoided the breakers. Let us be practical as well as enthusiastic.

P. M. BELL.

FROM OAKESDALE, WASH.

Editor Methodist: — Your paper still comes with good news. I read these cheering notes with delight and wish I had some to write. Mr. Editor, I feel as though my work on this charge had been a failure. I ask the question: "What have I done?" Whether we have done much or little, the year has past, and we are going to Conference, and I think we will have a clear balance sheet. I mean as to the collections ordered by the Conference. No matter what we have done the present year, there remains a great deal more to be done, not only in this country, but across the sea there are souls perishing by the thousands for "the bread of life." The call comes to us, and when I see and hear what others have done for the cause, and then look at what little I have done, it makes me feel very insignificant. When I read Bishop Key's letter, stating the great needs of our work in Japan, where they are pressing by the million to hear the Gospel, I feel like as if I wanted to go there.

There are men that are ready to go, and there are men in our church who are able to send them if they laid all on the altar. Will we ever see the church free from covetousness? May the time soon come when we can enter every open door and answer every call that comes to us. God bless you, Mr. Editor, in your new field this year.

W. S. HORNBUCKLE, P. C.

ANNUITIES.

At the annual meeting of the Board of Missions held in Wilmington, N. C., in May 1891, provision was made in the matter of annuities, on a plan similar to those adopted by other Mission Boards. It is believed that it can be made a source of reverence to the Board, and will afford to members of our Church a safe and satisfactory mode of donating money to the cause of missions.

Many persons have money for which they desire safe investment, as they will need the interest that may accrue from it while they are living, but wish the principal, on their death, to go to the benefit of some benevolent object. Under the system of annuities many of the leading Mission Boards receive money from said persons, issuing to them a bond which insures to the donor, interest at say—per cent. per annum, payable semi-annually, while the party is living; the interest to stop on the death of the donor, and the principal to go to the treasury of the Board of Missions. Bonds have been prepared by our

The Montana Methodist.

E. J. STANLEY, Local Editor.

The official organ of the Montana Annual Conference of the Methodist Episcopal Church, South Published Semi-Monthly.

SUBSCRIPTION PRICE $1.00 A YEAR.

Published by the City Mis. Pub. Co,, 913rd Ave, Pittsburg, Pa.

RATES OF ADVERTISEMENTS.

Single insertion	10 cents per line
One month	$ 1 00 per inch
One year	10 00 per inch
One year	100 00 per column
One year	60 00 per half column
Six months	30 00 per half column

Montana Conference Directory.

HELENA DISTRICT.

A. C. Couey, P. E., Deer Lodge.
Helena Station, D. B. Price.
East Helena and Alhambra, L. Bramble.
Butte, J. E. Squires.
Deer Lodge, S. B. Tabor.
Boulder and Elkhorn, R. S. Clark.
Bozeman Station, W. T. Goulder.
Bozeman Circuit, B. E. H. Warren.
Whitehall and Willow Creek, W. M. Britt.
Agent of Superannuated Preacher's, Widows' and Orphans' Fund, L. B. Stateler.

MISSOULA DISTRICT.

E. J. Stanley, P. E., Corvallis.
Stevensville, J. B. Parnall.
Corvallis and Grantsdale, T. W. Flowers.
Wallace, Idaho, W. O. Waggener.
Demersville, E. L. Lee.
Local Editor of "Montana Methodist," E. J Stanley, Corvallis, Montana.

East Columbia Conference—Roll and Directory.

J. W. Compton, Palouse and Moscow Circuit.
F. G. Michael, Pendleton District.
H. T. Burger, Genesee Circuit.
M. V. Howard, Walla Walla Station.
Reg. B. Swift, Spokane District.
R. G. Isbell, Pendleton Station.
A. Y. Skee, Big Bend Circuit.
D. W. Yoakum, Burnt River Circuit.
H. B. Terry, Lewiston Circuit.
W. H. Hodges, Spokane Station.
J. H. Shelton, Dayton Station.
P. M. Bell, Heppner Circuit.
F. F. St. Clair, Davenport Circuit.
G. H. Gibbs, Dayton and Pomeroy Circuit.
Michael Larkin, Mountain Valley Circuit.
F. C. Adkins, Weston Circuit.
Henry Barnhart, La Grande and Moss Chapel.
W. S. Hornbuckle, Oakesdale Circuit.
B. B. Crego Eagle Valley Circuit.
C. E. Kirk, Baker City and Wingville.
C. C. Engle, Boise Circuit.
Wm. M. Father, Summerville Circuit.
E. P. Warren Rockford Circuit.

Entered at Pittsburg P. O. as second-class matter

Board, and persons desiring to make such donations can obtain them by applying or writing to I. G. John, at the Mission Rooms, or to Dr. Morrisson or Dr. Lambuth, who will be traveling throughout the Connection. We invite correspondence with all who may desire to make such bequests.

I. G. JOHN.
Cor. Sec. Board of Missions.

—o—

WASHINGTON LETTER.

RETALIATION will be an accomplished fact on the first day of September unless the Canadian Government promptly observes the 27th article of the treaty of 1871, called the "Treaty of Washington." This was very favorable to the Dominion and she ought to abide by it. And now that Congress has empowered the President to retaliate for the tolls exacted at the Welland canal, Canada will have to live up to the treaty, or take tit for tat.

THE BRITISH LEGATION here has been asking for an extension of time and promising satisfactory action at the request of the Canadian Ministry. But the latter concluded to give no satisfaction until after the close of navigation and left the British legation without information as to this action. Mr. Herbert the British Charge d' affaires was obliged to travel around after Secretary Foster to find out what Canada has done.

TO FLY OR NOT TO FLY is a question which mechanical optimists and ingenious inventors are trying to solve in favor of air ships. Such ships, however, must yet be carried on railroad cars, like the one to be exhibited at Chicago. But what is wanted is an air ship that will sail the air without a railroad. How delightful it would be for a summer traveler if instead of being housed in a close hot box, too close for ventilation, but not close enough to keep cinders out of the eyes and dust out of ears, hair and clothes,—how pleasant if instead of panting, gasping, sweating and groaning through the dust, smoke, heat, jar and clatter for weary and exhausting hours the traveler could in five minutes mount above these annoyances into the clean, cool heights above, where calm restful quiet broods and where the weary eyes escape the sickening flow of a drunken landscape, the reeling of fences and the staggering of trees and telegraph poles. The summer traveler will certainly patronize the coming air ship.

THE EXTRAVAGANT EXPECTATIONS of inventors, however, will not all be realized. A successful air ship may be possible though few of us expect to see it. Man has already performed such mechanical miracles that we hesitate to declare anything too hard for him. Some absurd prophesies, however, may be safely disbelieved. The air will never be sailed at a speed promised by visionaries—200 miles an hour for example. It is probable that very near the practical maximum railroad speed has been reached at about 60 miles an hour. Our future air ship moving before a gale may possibly attain a speed of 100 miles. But such speed will be impractical without a favoring wind. As the speed increases the air resistance piles up in front and this demands more powerful engines involving an increase of weight so that it is easy for the scientific engineer to ascertain a limit of practical speed far below the extravagant rate prophesied by aerial cranks.

FUEL SHOULD NOT BE CARRIED. For air sailing some comparatively light motor must be devised. The weight of a steam engine, fuel, furnace and boiler would leave little margin of buoyancy for passengers or freight.

BOTTLED STEAM, however, may solve this problem. Heat stored in a small quantity of water in pipes or tanks thoroughly defended against radiation and under a pressure of several hundred degrees can be used much like steam. It *is* bottled steam. By this means the portage of coal furnace, boiler and fireman can be obviated. The mechanical difficulties appear to have been overcome. A contract has been made by a Washington railway company for a trial car and hot water engine which is guaranteed to run 20 miles an hour.

OTHER USES FOR SUCH A MOTOR will be the propulsion of torpedoes. The power tanks—steam bottles—can be charged on shore and placed in the vessel, whether submarine or not, and all means of generating power left behind when she starts on her voyage.

WAGONS. Power tanks of hot water can be supplied for delivery wagons from a central source at a great saving of horse flesh. Central plants may be established for supplying bottled power, for a great variety of uses so that the small manufacturer, the house holder and the carriage owner can receive on his premises storage batteries of moderate size and weight consisting of nothing but highly heated water adapted to be coupled to an engine for immediate use.

CAPITAL.

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Bishop Galloway's Address.

Mr. President and Brethren: I am commissioned by the Methodist Episcopal Church, South, to convey to you the cordial Christian salutations of 1,266,000 followers of Christ and fellow-laborers in the Gospel. To me this is a personal pleasure and a very great, though unmerited, honor. From early boyhood I have most earnestly desired to visit the land of Wesley and the earliest home of our common Methodism. I come from that section of America which is most intimately connected with the personal history of our great Founder. It was to the Indians and English settlers in our Southland that Mr. Wesley went as a missionary, and there, as he in later years admitted, unconsciously instituted "the first rudiments of the Methodist Societies." It was in Charleston, S. C., our fair "city by the sea," in 1737 that the first Wesleyan hymn book was printed, the beginning of that wealth of spiritual song which has enriched the psalmody and inspired the sacred minstrelsy of the world. It was in Georgia that Mr. Whitefield built his Orphanage, and there spent most of his American ministry. In our Southern land the first Methodist school was established—an American Kingswood—and was named in honor of our first superintendents, Thomas Coke and Francis Asbury. And that land of Wesley's earliest missionary labor has the largest Methodist membership, in proportion to population, of any section of the world. I do not conceal the fact that your appointment of a messenger to bear fraternal greetings and respect to the Methodist Episcopal Church, South, gave me special, even distinguished, pleasure. The salutations of our sister Methodists have made us glad—the blessing of our mother gave us honor. We were delighted with your message, and charmed with your messenger. We welcomed him cordially, threw wide open the doors of our proverbial Southern hospitality, and listened with eager appreciation to his glowing words, thrilling with the eloquence of love. It greatly delighted us that Dr. Waller brought back so pleasant a memory of his mission, and to read his very able, discriminating, generous statement of the true *status* of Methodism in the South. It gave us joy to hear of your continued prosperity; of your great and enlarging educational enterprises; of the gratifying growth of your Foreign Missions; of your successful system of village evangelization; of your strategic movements upon the great cities; of your gigantic chapel-building plans; of the development and efficiency of your Sunday-school department; of your increasing numbers; your unabated apostolic spirit; your marvelous earnestness; your pure and undefiled religion in caring for the orphan led by the distinguished ex-President, Dr. Stephenson; and the morning drum-beat of your grand "Forward Movement" in response to "The bitter cry of outcast London." We felt that there is "life in the old land yet"—(applause)—that the zeal of the fathers has not chilled in your veins; that the spirit of early Methodism yet abides among the sons of Wesley. (Hear, hear.) We were assured that you were not idly dreaming over a glorious past; serenely sustaining a well-earned becoming dignity, but catching stimulus from a noble history were moving, with quickened step, to other fields of conquest, claiming the Master's promise, "And greater things than these shall ye do." (Hear, hear.) To this historic land and to your great Methodism we acknowledge large indebtedness, and here we claim princely inheritance. We are indebted to you for the sturdiest elements of our civilization; our reverence for constitutional government; our love for personal liberty; our respect for the majesty of law; our Anglo-Saxon energy and courage; our varied and invaluable literature, and the purity of our Protestant faith. But we have here also large possessions. With unaffected meekness we inherit the earth"—(laughter)—this English earth. Our Quaker poet has said:

We, too, are heirs of Runnymede.

Yea, and more—as Methodists we are heirs of Epworth and Oxford, of Fetter lane and Aldersgate street, of Kingswood and Newcastle, of Bristol and City road, of Westminister and Bunhill fields. Your fathers were our fathers, their teachings are our doctrines, their achievements are our glory, and their honored graves hold our precious dead. And I feel assured that the ties which bind our two countries and their Methodism together were never so strong and sacred as to-day. On every appropriate occasion this attachment finds striking and beautiful illustration. There was genuine sorrow throughout our land a few months ago, when death visited the royal family of England, and tenderest sympathy felt for the bereaved throne and kingdom. We gratefully recalled that sweet, womanly, Christian message your Queen sent to the desolate widow and distressed nation when our President Garfield lay dead, and the wreath of beautiful flowers she placed

upon his coffin while sorrowing millions wept over his grave. When the eloquent voice of your peerless Charles H. Spurgeon was hushed in death, we walked with you beside his bier, mingled our tears with yours at his tomb, and felt that a star had fallen from our sky—that a chief place in our family circle was sadly vacant. Let us see to it, honored brethren, that such national kinship and spiritual unity, by our God joined together, shall never by man be put asunder. (Applause.) I devoutly pray that our two flags may ever float peacefully in the same skies, flash over the same seas, and be loved by the same loyal hearts, emblems of the same principles of intellectual, civil, and religious freedom, and representations of the same spiritual inheritance and destiny. And so long as the Evangelical Churches of the two countries are true to God and each other—one in sympathy, one in purpose, and ardent in Christian love—we will never go to war about catching a few seal in Behring Sea, or any other international trifle. (Applause.) It has been a matter of regret to us that so few of your honored ministers have found time and opportunity, when in our vast country, to extend their visits to the Sunny South. We have desired to know you better that we might love you more. It gave us rare delight to hear the seraphic eloquence of your great Dr. William Morley Punshon—(hear, hear)—in several of our chief cities, and the echoes of his glowing periods still keep fresh in our memories the traditions of his marvelous power as a pulpit orator. It is my pleasure to extend to you all a hearty welcome. (Laughter.) You will find a land "fair to the eye of beauty," and a people as sunny-hearted as their cloudless skies, and as profuse in hospitality as the fragrance of their glorious magnolias. (Laughter.) But, Mr. President, we have not been unacquainted with the great men and mighty movements of British Methodism. We have given our prayers in your struggles and our sympathies in your sorrows. Of your leading spirits, who in recent years have joined the innumerable company of the skies, we knew most of Dr. Osborn, as an ecclesiastical statesman of pronounced conservatism, a theologian of aggressive orthodoxy—(laughes)—and a vast treasury of Methodist tradition, history and hymnology. (Hear, hear). Of those within our ranks whose loss we have deplored, known best to you, stands conspicuously the name of Bishop McTyeire. (Hear, hear.) The most majestic figure among us—statesman, jurist, journalist, author, educator, preacher, he seemed equally great in each position—the leader of every Connectional cause—the counselor of every critical hour. And there was Dr. John B. McFerrin, a prince in any realm, a peer on any platform, a power in every pulpit, a hero of every field where his colors were borne, whose name will be honored in the annals of our Methodist chivalry and ecclesiastical legislation. You will be gratified to hear that we, like yourselves, are successfully maintaining the Apostolic trust committed to us by the blessed Lord. Over our moving columns a cloud of glory has hung by day and night, and the God of Israel has been our all-sufficient Strength. Indeed, it is not extravagant to say, that the growth of the Southern Methodism is almost without a parallel in the history of evangelical Christianity. A few years ago our altars were in ashes, our temples in ruins, our fields desolate, our flocks scattered, our heavens dark; but to day our churches are many, our colleges re endowed, our flocks folded, our forces re-organized, and moving to conquest, and in the future is the undimmed star of an eternal hope. The population of the United States, including immigrants, doubles every twenty five years and six months. The membership of the Methodist Episcopal Church, South, nearly treble in the same time. (Cheers.) In 1866 we had a total white membership of 425,658; now we have 1,266,000, an increase in twenty-five years of over 195 per cent. Our net increase last year was 48,001. Had the nation kept pace with Southern Methodism we would now have, instead of 65,000,000, a population of 106,000,000. And our brethren of the North—God speed them in their wonderful work!—have enjoyed prosperity. Our property value in churches and parsonages now amount to $23,000,000; and, under the direction of an efficient Board of Church Extension, we are building at the rate of one new church every fourteen hours in the year. Our contributions to Missions last year were over $400,000, not including $113,000 raised and expended by the Women's Board, and our prospering work in Mexico, Brazil, China, Japan and the Indian Territory sends a Macedonian appeal for more men and increased supplies. We have 13,000 Sunday-schools, 100,000 teachers, and over three-quarters of a million of pupils. For the higher education of the youth of the Church we have 179 schools and colleges, attended by nearly 17,000 students, with property valued at $4,500,000, and endowments to the amount of $1,600,000. We have a large publishing house, located at Nashville, Tenn., which has assets

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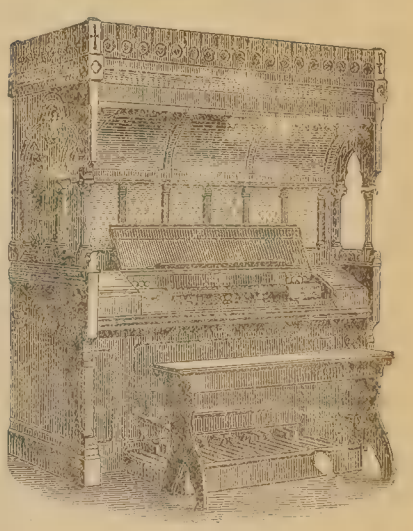

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of over $600,000, and out of the net proceeds of its immense business is able to distribute to the Conference annually $17,500, for the benefit of the worn-out preachers. (Cheers.) For the care of the homeless and destitute we have several large orphanages, under efficient management, and, by means of a munificent gift of $900,000, a hospital will soon be established at St. Louis, Mo., to be conducted under the auspices of the Methodist Episcopal Church, South. At Kansas City, thanks to the beneficent forethought of an honored brother who has since passed to the church triumphant, we have a Bible Training School to prepare young women for missionary work both in the foreign and home fields. For the support of our worn out preachers and the widows and orphans of preachers there was raised last year $145,886—a very inadequate, almost insignificant, amount, but it is some recognition of apostolic service and heroic self-sacrifice for the Church. (Hear, hear.) And that part of America where the Methodist Episcopal Church is appointed under Providence chiefly to labor, and which suffered most by the desolations of the late destructive war, has also been wonderfully favored—indeed, has witnessed an industrial resurrection.

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Prohibition Pointers.

"Killing Kansas."

Yes, Prohibition is killing Kansas. The increase of wealth per capita per last reports is only 49 per cent. Massachusetts' increase is only 5 per cent. Ohio and Illinois have decreased in wealth by five per cent. The distillery business and Prohibition are each having its influence, and here they are:

Down in Kansas they have one school house for every 185 population. Ohio has only one for every 390; Illinois, the state of distilleries, one for every 500, while pious old Massachusetts has one for every 600 population. Yes, Prohibition is building school houses all over Kansas, killing the state by educating the children instead of clothing them in rags through the saloon process.

Down in Kansas they have a penitentiary which used to manufacture large amounts of goods. The convicts are falling off until they have only five for every 10,000 population, Illinois eleven, and Massachusetts twenty for every 10,000 population.

Yes, Prohibition is killing Kansas, and Nebraska wants to be killed by the same process. If it is Prohibition that has done all these things (and it is) then give us lots of Prohibition.—Lincoln (Neb.) Call.

The saloon is the enemy of every laboring man and of every industry. It displaces what would, in its stead, be a market for bread, for cotton and wool and anything which man could eat or wear, or would answer to his physical or mental faculties. A brewer in Kansas for many years followed a business which took up the wages of many a day laborer, and for that wage gave no return but poverty, disease and death. Now, since prohibition has made his former business perilous, this brewer has gone to making brick. He sells brick instead of beer, and his former customers are building comfortable homes instead of living in miserable huts. Then, again, an exchange says: "Iowa's last brewery has been turned into an oatmeal factory." Here is the key to the labor question. Shall we not stop this bad economy and turn this waste into industrial channels which shall insure more manufactories, better markets for all product and more employment for labor?—New Issue.

A Boston speaker puts the matter in this shape: "Suppose all the liquor in the United States were put in barrels and piled in one great pyramid, whose would it be? You would see on every barrel the mark 'U. S.'—us. It belongs to us, doesn't it? We are the sovereigns; we make the laws; we say whether or not JohnSmith shall sell the liquor. So we put the bottle to our neighbor's lips. You have done something with the bottle here in Boston. You have tried to keep it corked on Sunday; you have made a man sit down before he can get his drink; you have kept it away from the boys. But the great procession of drunkards still moves by, and will move by, so long as you, the sovereigns of Federal and municipal governments, instruct your representative to sign John Smith's permission to put the bottle to his neighbor's lips"

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A Bishop at Sea.

Bishop Key, who has gone to hold the mission conferences in Japan and China, writes thus in mid-ocean far out upon the broad Pacific:

The voyage thus far has been all we could hope, and certainly far better than we dared expect. Without being stormy, the sea has rolled and plunged distressingly to many. Our little party have stood it well, not missing a meal up to this time.

How wide this ocean is? One must cross it to realize the truth. This is our eighth day out, running at an average speed of fourteen miles to the hour, and we have yet five more days before the landing. Pacific in name, its nature is fretful, capricious, treacherous. Its great bosom heaves as though it were in agony. Fogs hang deeply over it, and the solemn voice of the fog horn sounds like a requiem over these depths. When the storms come forth out of their hiding places there is awful grandeur here. But God is in the midst of these watery places. "The sea is his and he made it." "He hath shut up the sea with doors." "He gave to the sea his decree that the waters should not pass his commandment." He says: "Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed." "O Lord of hosts, thou rulest the raging of the sea, when the waves thereof arise thou stillest them." How precious this meditation to us away out here where nothing is left us but space and God. He holds the oceans in the hollow of his hand. They ebb and flow under his eye, and by his will, for they are his. And so am I. He who owns the sea owns me. He who made it formed me, and for a grander mission. And most of all he has redeemed me by the gift of his Son, and washed me in his blood. O glory to God for this ocean view of his presence and ownership and control.

My God is reconciled
His pard'ning voice I hear:
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry.

On Sabbath afternoon we crossed the meridian of 180°, and having made so much time by our steady westerly travel, the custom is to drop a day here, and thus make the equation of time. So we jumped from Sunday the 3d to Tuesday the 5th of July. It turned out that the lost day was our national day, and we Yankees thus lost our 4th of July. We imagined our British cousins rather enjoyed our bereavement. But they are good-humored and considerate, and at our six o'clock dinner we had much pleasant talk over Independence Day. These Englishmen are admirable. Brusque, and to us a trifle quaint, and their speech at times difficult to comprehend, they are robust and aggressive physically and mentally. They have strongly marked personality, high intelligence, and great force of character. These combined with education, great freedom and opinion and speech, and the long enjoyment of national independence have shaped them into a splendid manhood. It is not astonishing that they have made such headway in the world, and that the trade and commerse and statesmanship of the British Isles are recognized and respected in the ends of the earth. Protestant in faith and missionary in spirit they are our chiefest allies in spreading scriptural holiness over the earth The Christian people of both nations should ever pray for a closer and perpetual union.

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Doubts.

"He that doubteth is condemned, if he eat." This is said of one who is not clear in his own mind that it is lawful to eat meat that has been offered in sacrifice to idols, yet gives himself the benfit of the doubt and eats anyhow. If this teaches anything it teaches that a Christian may not do anything that is of doubtful morality. The true lady or gentleman will not do anything of questionable propriety; the honest business man will not engage in any transaction of questionable integrity. There are many practices in society to-day which are of very doubtful morality, and the reverent followers of Jesus will avoid them with the same care with which a genuine gentleman will avoid improprietes. If you are in doubt about it, let it alone. You would not swallow a liquid when there was room to suspect that there was the deadliest poison in it; but many have thus recklessly drank to their death from the cups of pleasure which society mixes.—"Christian Standard.

Children's Corner.

Powder and Paint.

BY CARRIE R. TURNER.

'Gainst powder and paint
I must make a complaint;
For you know well enough,
Tho' applied with a puff,
It is not the stuff
That will bring sweet modesty's blush
And pure womanhood's flush
To the maden.

For the rosy cheeks, red as the west
When the sun has just fled to its rest,
Come not from this source,
But from nature's free course,
To the maiden.

So, girlies, beware! If you wish to be fair,
To this means pray do not apply;
But give nature full swing,
And I'm sure she will bring
The coveted tints by-and-by.

——o——

Shine for Jesus.

The missionaries all along the line are pleading for re-enforcements. There can be no forward movement until the debt is paid. How is that to be done? Plan after plan has been suggested, but we believe the problem has been solved at last. How? Why, by the children.

Listen, children, while we tell you about it. We have some beautiful cards, with a large gold star composed of one hundred little stars. In the center of the star is a lighted candle, and the words, "Shine for Jesus." The card also bears the text, "They that turn many to righteousness shall shine as the stars forever and ever." When you wish to give a penny to help the mission cause, put it away in a safe place and punch a hole with a pin through one of the tiny stars. Soon you will have a dollar, when you can see the light shining through every star.

Only think, if every child in the Methodist Church, South, were to take one of these cards, this great debt would be lifted, the Church stimulated, and missionaries encouraged, and the work go forward with a bound. We are sure you all want to have a share in this work. So come, children, let us go into it with all our heart. Let that old rhyme about the little drops of water and little grains of sand make you realize what little children can do with their pennies.

Littte Penny Helper, roll us in your mite,
Roll the pennies onward into nickle bright;
Let the nickles gather into dollars round,
Until among the nations the Gospel truth is found.

Little Penny Helper, roll us in your mite,
Till all the stars shall twinkle, twinkle, in the light.
Let us shine for Jesus, both in deed and word;
And, lifting high the candle, light a darkened world.

Daisy Kelley Lambuth.

——o——

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles, on that citizens. On this side orphans, on that children. On this side captives, on that freed men. On this side disguised, unknown; on that side disclosed and preclaimed as the sons of God.—*Beecher.*

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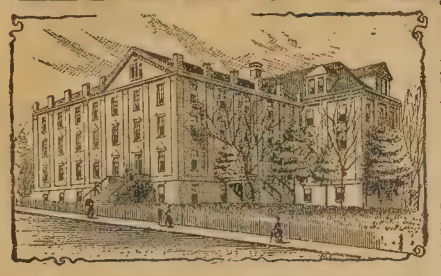

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